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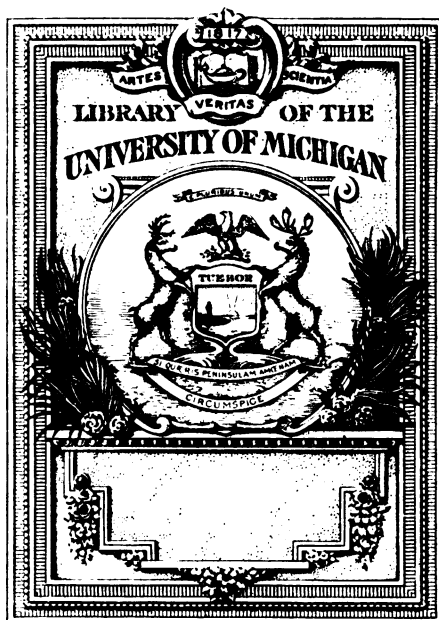
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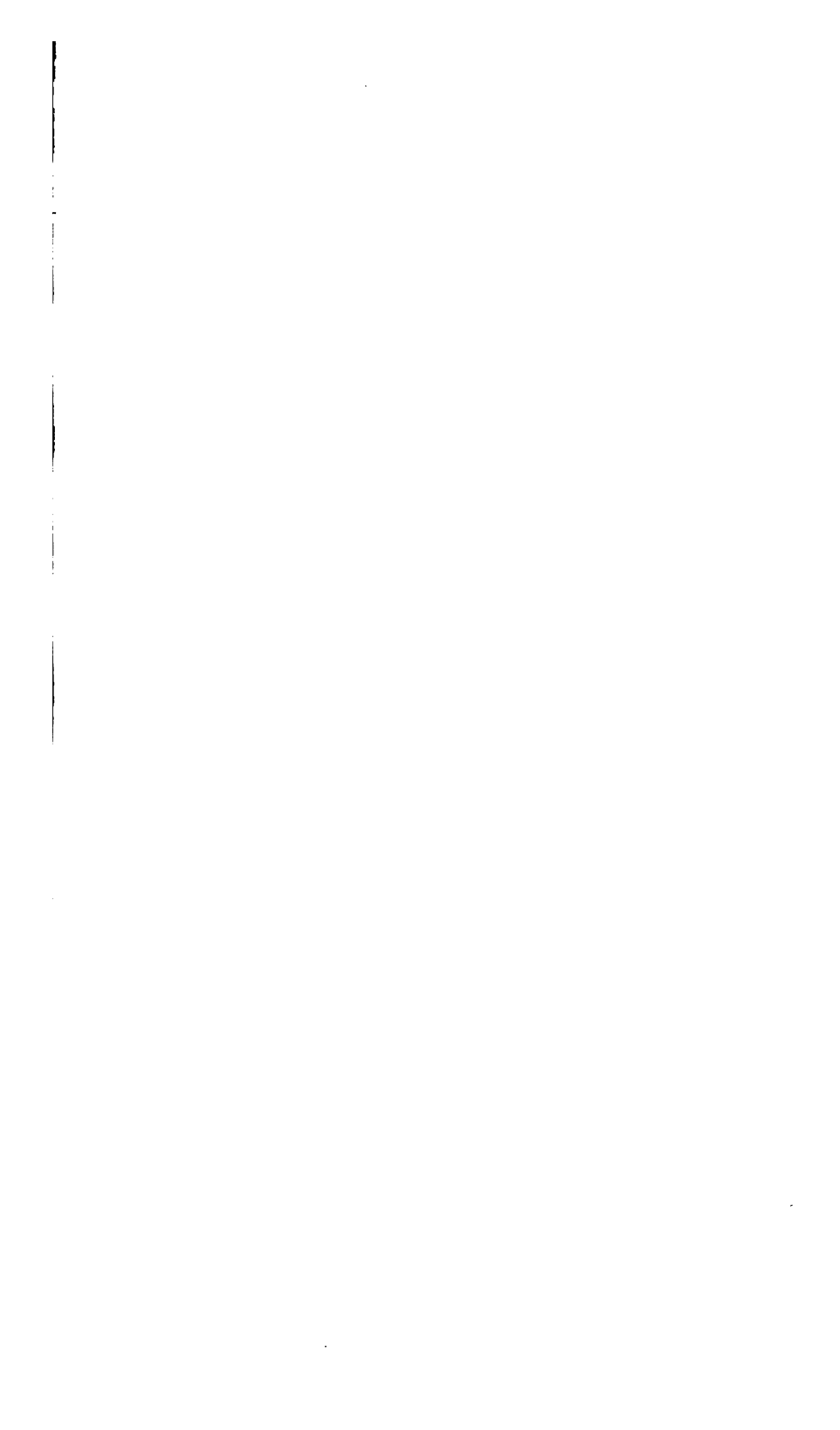
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,
Monthly Political and Literary Censor,

FROM
MAY TO AUGUST (INCLUSIVE,)

—1802—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

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1802.



THE
ANTI-JACOBIN
Review and Magazine;

8c. 8c. 8c.

FOR MAY, 1802.

Si quis LUMEN amat, Musarum e LAMPADE quærat,
Non e Plebeâ (Plebs sine mente!) face.
Hoc Votum pro Pace, hæc Gaudia digna Britannis,
Scriptori hinc oritur Pacis amica quies.

ORIGINAL CRITICISM.

Elements of the Philosophy of the Mind, and of Moral Philosophy. To which is prefixed a Compendium of Logic. By Thomas Belsham.
8s. 8vo. Pp. 448. 1801.

MR. Belsham's book professes no less than to deliver, in an abridged form, a complete system of logic, a complete theory of the operations of the human mind, both intellectual and active, and a complete theory of moral sentiments. It is a view of Hartley's philosophy which the author proposes to give in the two last of these articles. This is not the only view we have of the same doctrine. His book therefore is one of a class; and we shall on that account give it a more full investigation than its individual merits would entitle it to.

In the first place, we object to his arrangement. He himself tells us that "logic is one branch of the theory of the human mind applied to a practical purpose." This is abundantly exceptionable as a definition. But surely, according to this account, the application of the theory ought not to be taught before the theory. Yet in Mr. Belsham's book logic stands first; his theory of the human mind comes after. He does not seem to have considered the difference between science and art and their connection with one another; science is the foundation of art, and art is built on science. Logic teaches the

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the art of applying the faculties of the mind, and the account of the laws of human thought is the science on which that art is founded. To place, therefore, as Mr. B. has done, his logic before his metaphysics, is exactly the same thing as for a person professing to deliver a system of geometry to place trigonometry and navigation before the elements of Euclid.

The logic itself is a short view of the vulgar old system. It is no more than an account of the syllogistic method of reasoning, with an appendage, which since the time of Mr. Locke has been generally prefixed to it, an abridgement of his doctrine of ideas, all copied chiefly from Dr. Watts. It deserves, therefore, little either of praise or blame, which is not due to the treatise of that author.

Let us examine, however, one or two of his enumerations and definitions, that we may see what acuteness and accuracy we have to expect from him as a metaphysician. "Perception, judgment, reasoning, and disposition," says he, in his introduction, "are the operations of the mind in the acquisition and communication of knowledge." By this account, memory has nothing to do in the acquisition of knowledge. At the beginning of Sec. 1st. is this definition, "Perception is the attention which the mind pays to a variety of impressions made upon it by external objects, or by internal feelings; or, it is the faculty by which we acquire sensations and ideas." Not to ask him what he means by impressions made upon the mind, or how external objects can make an impression on the mind, let us only ask what he means "by internal feelings making an impression on the mind." If these feelings are of the internal part of the body, they make impressions on the mind in the same way as the feelings of the external part. But if they be what are called mental feelings, we know not what kind of impression on the mind a mental feeling can make. The mental feeling is itself an impression, by Mr. B.'s doctrine: to say, therefore, that a mental feeling makes an impression on the mind is to say that an impression on the mind makes an impression on the mind.

"Or," says Mr. B. "perception is the faculty by which we acquire sensations and ideas." To make this definition intelligible, he should first have given us the definition of sensation and idea. However he gives it us immediately after. "Sensation," says he, "is the perception of an object by the organs of sense." By the definition of perception, sensation is got by means of perception. By the definition of sensation, it is perception itself. Perception therefore is got by means of perception; and sensation and perception are the same thing.

We have, in the same page, another definition of sensation. "A sensation is the impression made upon the mind by an object actually present." A sensation therefore is an impression. Perception, he has told us before, is the faculty by which we acquire sensations. It is therefore the faculty by which we acquire impressions. But he told

told us in the same definition that perception is the faculty of *attending* to impressions. How then can it be the faculty by which they are acquired? How can it attend to them unless they be acquired already? But, further, he tells us here that sensation is impression. He told us in the sentence before that it is perception. Therefore sensation, perception, and impression, are all exactly the same thing. We have often heard of reasoning in a circle; but this is the first specimen of defining in a circle which has struck our attention.

It was not to be expected that an author of this cast should produce any of the improvements, which logic, as still taught, stands so much in need of. But an author, who at this time of day undertakes to deliver a system of logic, should certainly know that the syllogistic art is a very small part of that important subject. Lord Bacon gave a very comprehensive view of it under four heads, 1. *Ars Inveniendi*, 2. *Ars Judicandi*, 3. *Ars Retinendi*, 4. *Ars Tradendi*. The first of these, as far as respected the arts and sciences, Lord Bacon pronounced to be entirely wanting in his time, and exerted all his abilities to supply, producing his glorious doctrine of induction. And it is truly astonishing that none of the authors who since his time have produced systems of logic, have thought of delivering fully so much as what he has left us on that subject, not to speak of perfecting what he left uncompleted. This author is so perfectly unacquainted with the nature of Lord Bacon's Induction, that he evidently confounds it (see his account of Induction) with the old induction of the schools; of which Lord Bacon pronounces thus, "*Vitiosa plane est et incompetens, & naturam tantum abest ut perficiat, ut etiam pervertat & detorqueat. Hæc inductionis forma tam pinguis est & crassa, ut incredibile videatur tam acuta & subtilia ingenia potuisse eam mundo obtrudere, nisi illud in causa fuisset quod opera festinata ad theorias & dogmata contendissent.*" It was the species most suitable to the genius and practice of Mr. B. We do not mean to speak disrespectfully of this gentleman's abilities or intentions; but surely we may be allowed to conclude, from the specimen we have already exhibited, that his talent is not for metaphysics.

We now proceed to the second part of this book, the philosophy of the human mind. The author himself tells us, very justly, as he enters upon this subject, that the object of the philosophy of mind is "to investigate the laws of the intellectual world;" he adds, "and explain the phenomena." This is exactly the same thing. To explain the phenomena is to investigate the laws of any part of nature, and to investigate the laws is to explain the phenomena. This is another of those instances, with which this book abounds, of inaccuracy in the use of language, and a seeming ignorance of the true business of philosophy.

In investigating the laws of any part of nature, there are two ways which may be followed, either, 1st, what Lord Bacon calls anticipations, that is, forming conjectures beforehand of what we think are the rules which nature follows in producing the events which we

observe, and then endeavouring to make these events correspond to our theory; or 2dly, carefully observing the events which nature produces, to learn from these events themselves what is the established order in which nature actually brings them about. The first of these is called the method of hypothesis or theory; the second that of induction or experience. Mr. B. after stating Sir Isaac Newton's abstract of the rules of this second mode of philosophising, declares, "that these rules which have been so successfully applied to the investigation of the phenomena of nature, ought to be adhered to with equal rigour in our attempts to solve the phenomena of mind." And yet immediately after he enters upon a formal vindication of the first mode, and directs himself by it through the whole of his book. All that he has said in favour of hypothesis, and all that can be said, amounts only to this, that it may sometimes be used as a help to induction; but never that it can be substituted for induction, as he has employed it; and he even allows that it is a dangerous help. Dr. Hartley, Dr. Priestley, and Mr. Belsham have proceeded altogether according to the first method. Mr. Locke, Dr. Reid, Mr. Dugald Stuart, and some others have made great efforts to introduce the second mode of philosophising into the inquiries respecting mind. It is rather remarkable that Dr. Priestley and Mr. Belsham, not contented with adopting in their own practice the first mode of philosophising, have stated themselves to be the peculiar enemies of those who have adopted the second; and have remarked, the former of these gentlemen in particular, upon Dr. Reid and some others of the Scottish philosophers, with an illiberality of construction, and a coarseness of abuse, not very becoming either philosophers or gentlemen.

They have, indeed, been very eager to represent Mr. Locke as of their party; how justly the slightest acquaintance with his book must demonstrate. Mr. Locke's object was not to give a theory of the mind; he does not even propose to investigate all the faculties of the mind; he investigates one faculty only. The object of his book is twofold; 1st, to examine the faculty of conception; and, 2dly, the nature and extent of evidence. The first of these objects he accomplishes by two inquiries; 1st, what are the sources from which our conceptions are derived; these, according to him, are sensation and reflection: 2d, what are the heads under which our conceptions, infinite and diversified as they appear, may be classed. The latter of these inquiries he has executed in a manner wonderfully satisfactory, an achievement of thought the greatest perhaps on record in the history of the human mind. He first divides them into two grand classes, 1st, simple, 2d, compound, and shews what is the nature of each. These again are subdivided, 1st, the simple into two classes; 1st, sensible qualities of matter; 2d, operations of mind of which we are conscious: and the second great division, compound conceptions, is subdivided into three classes; they are either, 1st, of substances, those groups of simple conceptions, the archetypes of which nature presents to us united; or, 2dly, mixed modes, groups of conceptions arbitrarily

ily put together by the mind, to answer its own purposes ; or, 3dly, of relations.

According to the Hartleian theory which this author proposes to illustrate, all the phenomena of the human mind may be resolved into these two classes, perception and the association of ideas. Perception they still further endeavour to account for by the theory of vibrations. In this, however, they do not appear to be so confident that they are right. But they insist that the resolution of all the phenomena of mind into perception and association does not depend upon this, and is equally true whether any explanation be given of perception or not. It is evidently beyond the limits of our design to enter into a full investigation of this doctrine, about which so much has been said by one class of writers in this country ; but we shall proceed to offer some observations on its appearance in the hands of Mr. B.

The method which he has taken is proper. He first states the theory, and then endeavours to shew that the phenomena are conformable to it. Our observations shall be first directed to his account of vibrations, and next to the theory of association with its application to the phenomena.

We think Dr. Reid has shewn, in the most satisfactory manner, 1st, that there is no sufficient evidence that vibrations are excited either in the nerves or brain by external objects ; and, 2dly, that they are perfectly inadequate to account for our perceptions, though they were proved to exist. Mr. Belsham allows, that they do not make the nature of perception more intelligible than before. " The manner," says he, " in which sensations, ideas, and muscular motions are excited by vibrations, and the nature of perception, are mysteries which still remain wholly unexplained."

But to account for perception is not all which vibrations have to do according to this theory. They ought to account for all our ideas or conceptions, numberless as they are, no less than our sensations. A sensation, say they, is the feeling excited by an external object acting on an organ of sense. The idea is the thought or conception which the mind is able to form of that object when it is removed. The cause of both these is the same. A vibration in the brain causes the perception of the object when it is present ; a vibration in the brain causes the conception or idea of the object when it is absent. What should make us think it present in the one case, and absent in the other ? Oh ! says Mr. Belsham, the vibration in the first case is strong, in the second weak. Indeed ! a difference in the degree of the cause might make a difference in the degree of the effect ; but it is rather unusual that a difference in the degree of the cause should make a total difference in the *kind* of the effect. I see an object in strong sunshine. Here is a vigorous vibration. I see it in a less degree of light. Here is a weaker vibration. I see it in every degree of light, till it vanish from my sight, and till there is no vibration at all. A strong vibration is a sensation, a weak vibration is an idea. We desire to know at what stage of this progress the sensation ceases to be sensation, and becomes idea. For here are all

degrees of vibration from the strongest to the weakest; and yet in common apprehension it is perception, or, in Mr. B.'s language, 'sensation, all the while.

If we chuse to make suppositions to account for perception, why not suppose fifty other things as good as vibrations, for that purpose; the galvanic influence, for example:—This has one great advantage above vibrations, that it is known to exist. Why not suppose that the nerves are conductors of this influence, which passes along them to the brain, and there produces sensation and ideas? Had we space and time it would be very easy to produce full as pretty a theory on this supposition as that of vibrations.

Let us enumerate a few of the gratuitous suppositions of this theory: 1st. There are vibrations excited in the medullary substance of the brain and nerves by external objects. That this is perfectly without proof we refer to the satisfactory evidence of Dr. Reid to demonstrate: 2d, says Mr. B. c. 3. sec. 2. "The medullary substance having once vibrated in a particular manner does not return entirely to its natural state, but continues disposed to vibrate in that manner rather than another." There is no other vibration or vibrating substance of that kind with which we are acquainted. A musical cord, which has twenty times vibrated any note, is not on that account more disposed to vibrate such note than any other of the scale. Aye, but, says Mr. B. a stick once bent has a disposition to remain in that form, and does not return to its former state. So has a stone, that is lifted out of one place into another, to remain where it is put down, and not to return of its own accord to the place from which it was taken. But Mr. B. should have told us that a stone which has been once thrown up into the air has a greater tendency to fly up into the air again, than one which has never been thrown up: 3d. Mr. B. says in the same sec. "Vibrations may be revived not only by the repetition of external impressions, but by their association with each other." What is meant by the association of ideas we know. It is the fact that one idea follows another according to some one of the relations of contiguity, causation, or resemblance. But to talk of vibrations in the medullary substance of the brain following one another according to the relations of contiguity, causation, or resemblance, is perfectly unintelligible. He adds—"Of vibrations which have been associated together a sufficient number of times, if one be excited, it will excite all the rest." We ask him what evidence he has for this. Did he, or any body else, ever see these vibrations following one another in this manner? All the evidence he can possibly have, is, that when one idea is excited it excites all these others. From this he takes it for granted that the vibrations do so too. And then he says, "that this hypothesis affords an excellent solution to the theory of the association of ideas." He makes the theory of association stand as the ground of the theory of vibrations, and the theory of vibrations stand as the ground or solution of the theory of association. After this manner it is a very easy matter to prove or to solve any thing.

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There are three classes of mental operations, which are generally accounted different: 1st, perception which has reference to time present: 2d, conception which has no reference to time at all: 3d, memory which has a reference to time past. For example, 1st, I see a white horse; this is perception: 2d, I think of a white horse, I have an image of a white horse; so to speak, in my mind, without any reference to time or place; this is conception: 3d, I remember that I saw the horse yesterday. The Hartleian theory accounts for these operations, thus: 1st, I see the horse, because a strong vibration is excited in my brain: 2d, the same vibration, but weaker, happens to be excited afterwards. One would think that on this account I should see the horse again, but more faintly: no, I only think of him now: 3d, the same vibration happens to be excited again, more weakly than the first time, but whether more weakly or more strongly than the second time, the theory says not. Well, what is the consequence this time? Whether do I see the horse, or only conceive him? Neither, I remember that I saw him yesterday.

Let us next see what has been the success of the attempt to resolve all the phenomena of the mind into perception and association—"Neither Dr. Reid," says Mr. B. "nor any other of the Scottish metaphysicians, nor even Professor D. Stuart perfectly comprehend Dr. Hartley's doctrine of association:" That is to say, they have not thought it so perfectly satisfactory as Mr. B. has done; and till then nobody will perfectly comprehend it according to him. Mr. Belsham, however, has very much misunderstood, or very much misrepresented, those philosophers. He charges them with referring every thing to instinct; with multiplying instincts beyond all bounds, and making foolish appeals to common sense whenever they have no other resource. The business of all true philosophy is to refer the phenomena of the universe to general laws, or ultimate facts, of which no account can be given. These gentlemen have attempted to do this with the phenomena of the mind. It is an established rule with the chemical philosophers, approved by all just reasoners, to look upon every substance, which they have not been able to analyse, as a simple substance, till it be analyzed. So must philosophers of all kinds look upon every fact which they are not able to resolve into some more general fact, as an ultimate fact, till it be so resolved. This is what the philosophers, so much blamed by Dr. Priestley and Mr. Belsham, have done. If any man can shew that any of the facts, which they have left as ultimate, is a case of some more general fact, 'tis well. It is a real addition made to their philosophy. But it no more overturns their philosophy, than that of Sir Isaac Newton overturned that of Kepler, when he shewed that all Kepler's three laws of the planetary motions might be resolved into one. Mr. Belsham and Dr. Priestley have taken a different course. They first assume that there are only two ultimate facts in the human mind. Next they revile those philosophers who think that there are any more; and

lastly, they exert all their ingenuity to prove that all the phenomena of the human mind are resolvable into these two facts.

What are the proofs that the mind can perform no acts but those of perception or association? or more properly no act but that of perception? Association is not produced by the mind but by the ideas, and is an act of them not of the mind. Let us first see what is made of perception. Perception produces sensation and ideas. What are sensations and ideas? "Sensations," c. 1, sec. 2, "are feelings excited by the impressions of external objects upon the organs of sense. Ideas are revived impressions or feelings when the object is withdrawn." Sensations and ideas are both feelings. All that we get then by perception are feelings. That is not the case. I touch the point of a needle with my finger, and I feel pain. But is this feeling all? No, I have besides this, the conviction of the immediate presence of an instrument, of whose size, shape, and colour, I have a distinct conception. This double operation of an internal feeling and the conception and belief of an external cause takes place in every case of perception by the senses. For this important analysis we are indebted to Dr. Reid. And he distinguishes the first by the name of sensation, and the latter by that of perception, and to this confined use he carefully restricts these two names.

"Sensations are feelings excited by external objects; and ideas are those feelings revived without the presence of the object." According to this account we can have no idea but of sensible objects. All our sensations are from sensible objects, and all our ideas are only those sensations revived. If there be any idea which is not the revived feeling of a sensation, this theory gives no account of it. "But," says Mr. B. c. 3, sec. 1, "all internal feelings, not being sensations, are, according to Dr. Hartley's theory, called ideas. This to be sure, will include every thing. This takes off all at one full swoop: This is discussing the subject with a master's hand; but when Dr. Hartley was giving a name of such vast importance, why not have done it a little more perfectly still? Why not have called associations and sensations ideas too, and then he could have insisted that all the phenomena of the human mind were of one class only, which would have been most simple and philosophical. I feel the agony of remorse; this is an idea; I conceive a centaur, this is an idea; I remember a white mouse, this is an idea; I am in love, this is an idea; I judge that twice two are four, this is an idea. It would be an improvement on this species of philosophising to call all objects in nature by one name, and then maintain that there is one general law which accounts for every thing."

Let us observe how far perception extends by this doctrine. It is by perception we get all sensations and ideas. It is perception therefore when we discern an external object—it is perception when we conceive any object—it is perception when we are conscious of any mental operation. The three classes of operations, those of sense,

conception, and consciousness, are all in this theory called by one name, perception.

Observe the progress of the mind according to this theory. First, external objects act upon the senses and produce sensations. Then those sensations are revived after the object is removed, and produce ideas. Lastly, those sensations and ideas are clustered together in groups by association in every possible variety. The mind does nothing but perceive, or join two or more perceptions together. This accounts for memory, judgment, reasoning, love, admiration, and every possible modification of thought. It is not very probable at first sight, and we cannot say that to us it appears so, even after all that Mr. Belsham has said in its favour.

We can only examine one or two of his attempts to reduce the mental operations to association. His account of abstract complex ideas is pleasant. "The simple ideas of which they are made up," says he, "are united together by association, and so intimately mixed, that they have an appearance altogether simple and uniform, as the seven coloured rays produce a white one. I see a dog for the first time to day; I see another to-morrow, and so on for many days. Whenever afterwards the sensation of dog is impressed, it excites not the idea of this dog or that dog, but ideas of all the dogs which I have seen, which are not a number of ideas, but so mixed by association as to form one idea." Let us here tell Mr. B. what association means:—It refers to the succession of our ideas, not to their mixture: It expresses the law by which one idea suggests another. But, says Mr. B. some associations are synchronous—a synchronous association is a term unintelligible. The laws of association express the mode in which ideas follow one another, but are inapplicable entirely to those which appear at the same instant together in the mind. What, are not several sensations, says Mr. B. presented to the mind at once? True, but by an external cause, not by the association of one with another. For in that case one must appear first, that suggest a second, that a third, and so on, in succession. This is the law of association; and if it mean not this, it means nothing.

Let us take one other instance, a most important one surely, the mental operation by which we distinguish truth from falsehood. This by common writers is called judgment. It is called intuition by Mr. Belsham. "Knowledge," says Mr. B. "is the clear perception of truth; I know, that is, I clearly perceive, that the whole is equal to its parts." Perception was formerly made to comprehend the operations of the senses, consciousness and conception. Here it is made to comprehend judgment too. It is not easy to see what use there is for association at this rate at all. Helvetius understood this, and resolves at once all the operations of mind into perception. This by Mr. Belsham's rule is far more simple, and philosophical; and his own charge, so bitterly made against Dr. Reid, may justly be retorted on himself. Why multiply instincts? Why make an instinct of association? Perception answers all. He defines intuition thus:

"By

"By intuition we learn the coincidence of ideas in the most simple cases." According to the account above, this operation is perception. Let us inquire. I see a billiard ball. This is one operation. I see another. This makes two operations. Both operations are perception. I judge that the two balls are similar. This is a third operation. Is it the same with the former two, or a different? If Mr. B. will not let us say that it is contrary to common sense to say that it is the same, let us tell him that it is contrary to his theory. Perception, according to him, is the attention of the mind to the impressions made upon it. Here two impressions are made by the two balls. The mind attends to these two impressions and perceives the balls. But it judges besides that the two balls are alike. Is this a third impression? If it be, what creates it? Not the balls externally acting on the senses, for that produces sensation and the sight of the balls. If there be any other impression, it must be what Mr. B. calls the revived sensations; and that according to this theory would produce only the ideas of the two balls. So that nothing is more evident than that perception will not account for judgment according to this theory. And if perception will not account for judgment, it is ridiculous to say that association can. Since every body knows that the forming of associations does not depend in the least upon truth or falsehood; and an association inconsistent with truth is just as easily formed, and as indissoluble as one according to truth.

It is impossible for us to follow Mr. B. farther in this theory. Most of our readers, we are afraid, will think we have followed him too far already. It would be easy to shew that he has failed in accounting for almost every one of the operations which he has enumerated, and that his enumeration is far from complete.

He subjoins a long discussion of the controversy concerning liberty and necessity. The necessity of human actions according to him is one of the most certain and obvious truths in nature. It was not to be expected that Mr. B. would afford much new light for clearing a subject which has been darkened by all the refinements of sophistry and all the ambiguity of language. He has stated the argument little better, little worse than it has been stated twenty times before.

He denies the immateriality of the soul. He gives a review of the arguments from reason for the immortality of the soul; and concludes that there is hardly a shadow of evidence in the whole of them. We are sorry that we cannot spare room to scrutinize *his remarks* a little.

The last part of this book is a theory of morals, which will require but few remarks from us, as it has been often commented upon before by authors of the greatest merit. It is a revival of the old doctrine that self-love is the only principle of human actions; but stated rather more boldly with regard to morality than has been generally done. Rochefoucault only said that all our actions were selfish, not that they ought to be so. Mandeville, who found it very difficult to reconcile all our actions with selfishness in its ordinary sense, brought forward vanity to account for all actions of a nobler appear-

appearance. Both Mr. Hume and Mr. Godwin, who have, with Mr. Belsham, stated utility as the foundation of moral sentiments, have nevertheless contended strenuously for utility to the whole race; and have insisted vehemently that there is a principle in human nature leading us to seek the good of others, as real and as original, as that which leads us to seek the good of ourselves. Mr. Belsham says we have a regard to our own good only; and that not only we can have no regard to any thing else, but we *ought* to have no regard to any thing else; that the pursuit of our own happiness is the sole principle of virtue, and a man is vicious in exact proportion as he swerves from this object.

There are two circumstances which give a slight degree of plausibility to this system. 1st. It is true that virtue is generally the real means of happiness, and if we believe in a righteous Governor of all things, there is the firmest assurance that virtue will be universally accompanied with happiness. As one course of action here terminates in two objects, it is easy to take one of those objects and represent it as the sole motive to that course, 2d. There are very few of our actions which proceed from a single motive. In general, several motives concur in producing the same action. It is very easy then to take one of these, to exaggerate this, and pass over the rest, till we make an action which was the result of many considerations, appear to proceed from one only. Nothing, for example, is more common, than to hear an act of generous charity ascribed to vanity; and perhaps real proofs adduced that vanity did operate in producing the action. But what, does it follow from this that compassion had no share in producing the action? Most probably vanity and compassion both operated in producing the action. It is possible that vanity alone would not have had strength to produce it, had not compassion come in to its assistance. It is possible that vanity and compassion both together would not have had strength to produce it, had not the abstract consideration that it was good, that it was right, assisted both. It is possible that all the three would not have had strength without a fourth, the consideration of the future reward that is said to follow goodness, and the punishment that is said to follow the want of it. All these motives and many more may have operated in producing an action which may, with great plausibility, be represented as the offspring of vanity alone. Just so with regard to any of our virtuous actions, not one motive only, but a multitude may have been employed in producing it; and it is possible by bringing forward one of these motives, proving that it was really concerned, and sinking all the rest, to make any person who has not reflected upon the frequent complexity of motives, to believe that this one motive was the sole cause of the action.

It is possible that in the motive of every one of our actions, even the most virtuous, self does enter as an ingredient. But does it follow from this, that self is the whole or the greater part of the motive of every action; that a regard to right as right, to good as good, does

does not enter as one of the ingredients? The fact is otherwise, and it is not the ipse dixit of Mr. B. though a species of argument which he himself seems to think unanswerable, that will establish the contrary.

Take his definition of virtue.—“Virtue is the tendency of an action, affection, habit, or character to the ultimate happiness of the agent.” To eat when one is hungry is one of the noblest acts of virtue then; nothing is more essential to the well-being of the agent.

“Moral approbation and disapprobation are sentiments altogether factitious, the result of education or experience.” We approve of justice exactly as we approve of a warm coat in cold weather; and a warm coat would just as much deserve to be called justice as paying our debts, had not custom, the arbiter of language, agreed to confine the term virtue to actions, habits, affections, and characters.

Granting that the utility of my virtue to myself should make me approve of my own virtue, what makes me approve of the virtue which is in my neighbour? This is too absurd; the bodily labour of the grossest peasant who carries water into our kitchen may be more useful to us than the virtue of the best man upon the earth!

The self contradictions in Mr. B.’s account of his theory, are met with every where. As the same external action may, according to the motive, be virtuous, vicious, or indifferent, Mr. B. sec. 7. examines an action in this respect. A person puts his purse into the hands of another. “It was delivered as a bribe for the commission of a crime.” Whether was this virtuous or vicious? To determine this we ought to know before hand whether it brought good or evil to the agent, and decide accordingly. Is this the way in which Mr. B. examines the case? No, he answers as every good man will, “the motive is detestable, and the action proportionably vicious”—but most inconsistently with his theory. He will perhaps say that to give a bribe for the commission of a crime must always be injurious to the agent. We deny that he can prove this. But supposing that he could, that is surely the solution which he should have given of the case. He should surely have said the consequences of this action must for ever be pernicious to the agent, and therefore only is it vicious, not the motive is detestable, and for that reason it is vicious; for that is to borrow the language of the common sentiments of mankind to prevent them from being shocked with the language of his theory.

Mr. B. says again, “It was delivered to a highwayman under the impression of fear—the motive is innocent—the action neither virtuous nor vicious.” Still in perfect contradiction to the theory. The action saved the life of the agent, it was therefore in the highest degree virtuous.

But does it not follow from Mr. B.’s doctrine that it is impossible to commit a vicious action? Let us see. Happiness, according to this doctrine, is the only ultimate object of desire. Nothing else whatever is desired, or can be desired, but as a means of happiness. Properly

perly speaking, therefore, there is only one object of desire, and men are always right in the end, however they may err in the means. In sec. 7, Mr. B. determines expressly that it is the motive solely which gives its moral denomination to an action; that the same action is virtuous, vicious, or indifferent, in exact proportion to the moral value of the motive. Now if a man can desire nothing but happiness, or as a means of happiness, his ultimate motive is in every case exactly the same, and, by necessary consequence, the action, whatever it may be, perfectly virtuous.

The last charge which we make against this doctrine is a very heavy one indeed, that it not only in some cases takes away all motive to be virtuous, but imposes a positive obligation to be vicious. Mr. B. himself says, sec. 10. "It can never be proved that the interest of the agent himself might not in some instances be promoted by an occasional deviation from the strict rule of truth, justice, and benevolence. The contrary is in some cases highly probable." But he cures this by reference to a future life, when the connection between virtue and happiness will be completely established. Now we say, that Mr. B.'s doctrine completely destroys the evidence for a future life. He himself says that there is not what deserves to be called even a presumption in favour of it from natural reason, that the belief of it rests entirely upon revelation. Now his doctrine removes the sole foundation on which the proof of revelation rests. We have no conception of moral character in the Divine Being, but from what we experience of moral character in ourselves. We must believe the Divine Being therefore actuated solely by views to his own happiness. How can Mr. B. prove, what good evidence has he for believing, that the happiness of the Divine Being requires the eternal exercise of beneficence to his creatures? As far as our experience of his government reaches we have evidence of the very contrary. It may be the interest of the Divine Being to deceive and to torment us, and his bidding us believe in a future state of happiness may be one part of the deception, which from some pleasure of his own, he practices against us. If I know that such is the nature of truth, justice, beneficence, that there is in them an intrinsic, underived, eternal excellence, so that a being of perfect wisdom must act according to them, for their own sake, and without any regard to consequences, I am sure that God cannot deceive me, and if revelation be proved to be from him, I am safe in trusting to it. But till you have first proved the moral attributes of God, it is absurd to offer a proof of revelation. For however certainly you prove revelation to be the word of God, unless I know that God is true, how do I know that his word is true? Now, by Mr. B.'s doctrine, there is no proof of the moral attributes of God.

Sermons, chiefly designed for Young Persons. By Daniel Sandford, A. M.; Chaplain to the Right Hon. Lady Abercromby; Minister of Charlotte chapel, Edinburgh; and formerly student of Christ Church, Oxford. Edinburgh, Manners and Miller. Longman, and Rees, London. Small 8vo. 1802.

BY critics of a certain class * it is frequently said, that we have long since had enough, and more than enough, of pulpit composition. "He (they observe) who will not be content, among the writers of a former day, with the admirable discourses of a Hooker and a Tillotson, a South, a Barrow, and a Sherlock; or, among his own cotemporaries, with those of a White, a Blair, or a Porteus, is, without doubt, more studious of novelty than desirous of excellence; and he rather delights in pampering his appetite with theological variety, than in diligently listening to the words of instruction, or drinking at the fountains of truth."

These sentiments are specious: but they proceed generally from men who are far more the pretended, than the real, friends of the gospel of Christ. In an age like the present, when enemies arise on every side, when atheism and unbelief, and false philosophy unite in pointing their batteries against the safety of the church, *we*, at least, shall ever regard it as our duty to animate the vigilance, not to damp the ardour of her genuine sons. Wide and ample is the field which is still left, whether for various discussion or candid enquiry; and there is no method, in our judgment, by which these objects can be more advantageously effected, than by seasonable exhortations from the pulpit; whether they be for the purpose of strengthening the sanctions of our holy religion, or for enforcing its duties, and unfolding its precepts. He who engages, with any considerable talent, in such a task, need not greatly apprehend that he shall be either forced upon the ground of the teachers who have gone before, or that he shall preclude the labours of others who may come after him; and the community at large must feel indebted to all, who in regard to such topics shall succeed, in defending them with their ingenuity, in illustrating them with their learning, and in enriching and adorning them with their genius and their eloquence.

In this useful view it gives us pleasure to acknowledge our obligations to the present writer, for the excellent sermons which he has here presented to the public. In a modest and sensible advertisement prefixed to the work, the reader will perceive that he retains sentiments, in regard to the diligence and usefulness of a clergyman, not dissimilar to those above expressed by ourselves:

"I hope," says he, "that these sermons will be found to contain *some* principle of religious thought and conduct, which may be useful to young-

* See the Monthly and Critical Reviews, *passim*; but particularly the former journal, in the Number for March last.

persons, for whose instruction chiefly I publish them. I may now do a little good; hereafter I may, perhaps, be enabled to do more. I readily acknowledge that there are many imperfections in the following pages; and I do not presume to lay claim to any merit, but that of a right intention. But, at the present time, when so much evil is abroad, and so many dangerous attempts are daily made against our faith and virtue, the slightest endeavours to defend them will have their share of usefulness, and their proportionate title to attention."

These discourses, which are Thirteen in number, are throughout excellent, pious, and practical. Though designed more particularly for the use of the young, they may be perused with pleasure and advantage by all ages, and by all ranks. From the following enumeration of the topics of which they treat, the reader will be enabled to form some notion of their scope, as well as of their importance.

1. Scripture the Guide of Youth: 2. On the Evidences of the Christian Scriptures: 3. On the Fear of God: 4. Duty to Parents: 5. On Confessing Christ: 6. On the Parable of the Sower: 7. The Wisdom which is from above: 8. On the Dispositions for receiving the Gospel: 9. The same subject: 10. On the Consolations of Religion: 11. On Conscience: 12. On the Hundredth and Ninth Psalm: 13. The Precept of Perfection a Divine Commandment.

Of these sermons, we acknowledge, we were most pleased with the first, tenth, and twelfth, in the foregoing enumeration. The tenth furnishes a good specimen of what the exhortations of a clergyman ought to be, who feels a sincere and deep concern in the eternal welfare of his hearers; whose chief ambition is to impress their minds, not to dazzle their imaginations; and who looks for effect, not from the ornaments of his language, but from the interest of his theme, and the importance of his arguments. That imagination at all times has the power to charm and to seduce, and impressive eloquence, resistlessly to overpower with the force even of a torrent, we have all felt, and are ready to admit: but on subjects of deep solemnity we also know, that the preacher can attract by other and better methods. When we perceive that a man is *in earnest himself*, we rarely refuse him the utmost stretch of our attention. We feel that he is in possession of a complete avenue to the heart, and that he practices, as well as understands, the great maxim of the poet.

Si vis me flere, dolendum est

Primum ipsi tibi.

As a specimen of Mr. Sandford's manner, we shall extract a passage from the sermon in question.

"The most bitter of all sorrows which man can suffer, is certainly that which proceeds from the consciousness of depravity and actual guiltiness in the sight of God; but this 'tribulation' is not properly comprehended under the divisions here enumerated; it is purely internal; it may, nevertheless, be mentioned here; for it should never be forgotten by us for a moment, that the remedy for this most sore of all our griefs is amply provided

vided by the gospel of Jesus Christ, and by the gospel alone; it is there only that we learn what the mercy of God has done for fallen and offending man; there only do we learn the doctrine of atonement, of the satisfaction which has been made for us, and by virtue of which we know that the sincerely penitent may turn unto the Lord his God, in full assurance that he will have mercy upon him, and for the sake of our Redeemer will abundantly pardon him. Dismissing, therefore, this topic, as not immediately connected with the subject now before us, I proceed to the consideration of the first division of our external tribulations here laid down:—I am to point out the consolations which our faith affords us, under,

“ 1. The loss of health, or evil of mortality. And the great doctrine which religion inculcates upon us, on all occasions, namely, that it is one of our first and best duties, to commit ourselves and all our concerns with unreserved confidence and submission to the will and disposal of Almighty God, will afford us, under the oppression of bodily disease, the surest source of patience and tranquillity. In the resignation of a Christian to the dispensations of his Heavenly Father, is contained, not only the bare yielding and submission, with which a most weak creature must fain, of necessity, bend down beneath the hand of Omnipotence, but also that exalted and dignified composure and satisfaction, which results from his stedfast assurance, that whatever is ordained to happen to him is for the best and wisest purposes. In those cases, where infirmity of the body is the consequence of careless and irregular living, the purposes for which we are afflicted is evident to the slightest reflection; and it is to be hoped that, in such situations, men are in general awakened to serious recollection, to penitence, and sincere resolutions of amendment; and if they are thus affected, their religion will tell them, that devout gratitude to God for having summoned them, while there was yet time to bethink themselves of their evil and to turn from it, will not only give comfort to their souls, but inspire them also with a spirit of calmness and patience, which will contribute in no small measure to the relief and restoration of their bodies. And those, on the other hand, who have used their days of health and strength virtuously, who have not, by indiscretion and intemperance, brought sickness upon themselves, will find, in the periods of bodily pain and infirmity, no little comfort to soothe their sufferings from the recollection of the good employment of their more chearful hours; the gratitude and piety which sanctified their conduct in health will not forsake them now; it will teach them to acknowledge that, if they have ‘received good from the hand of the Lord, they may also receive evil,’ and though the body be oppressed, the spirit will be sustained; and that present tribulation, grievous as it may be, which afflicts a righteous and faithful man, will be combated and overcome by the humility, the devout trust in the mercy and the wisdom of his God, which he will find within, ready to console and support him. His religious faith has taught him to know the frailties and uncertainties of human life, and armed him with a constancy which will not fail him in the trial.

“ But, above all, at that most solemn hour, when nothing but religion can sustain us effectually, our Christian faith will help us to overcome the terrors of ‘the last enemy which shall be subdued,’ and meet with fortitude the approach of death. The hour of mortal dissolution derives its greatest power to shake the firmness of the mind, from the apprehensions with which it fills us, of that state to which we are going, and the tender attachment

ment we feel for much that we leave behind us. It is awful, indeed, and terrible to look forward to the tribunal of Almighty God, and the judgment which is to decide our condition through eternity; it is afflicting to part from those we love, and by whom we are beloved. This is a struggle of the spirit which every heart must one day feel, but which no words can express!

"Let us rather turn to the consideration of the resources which religion holds out to us under such a trial. When he who is about to render up his soul to that God who gave it, whom he knows also (for from reason alone he may know thus much) to be 'of purer eyes than to behold iniquity;' when he remembers, that of the past follies and sins of his former life, all, all are at one moment equally present in the sight of him who made man, and who is to judge him; where is the courage and the possession of mind which, unsupported but by itself, can look unappalled on such a prospect?—Nowhere. Let us not be deceived; there is but one security from this terror; it is to be found in the Christian faith alone. And this faith, which has conducted a good man through the former course of his life, will attend him now, to revive his soul at this time of need, with the comfortable assurance, that although 'in Adam all die, yet in Christ all shall be made alive;' to recal to him the gracious declaration of scripture, that 'as Jesus Christ was delivered for our offences, so he was raised for our justification;' and to bid him commit himself to the merciful God, who can alone judge of his sincerity, who is not 'extreme to mark what is done amiss,' who has redeemed us, and will 'not indeed for our righteousness, but for his own mercy's sake,' receive and pardon the truly penitent. With such consolation, the fears of death as far as they arise from the contemplation of the state whither we are going, may surely be overcome; and this consolation religion bestows upon us. Nor must we omit to mention, what is not seldom, we trust, seen, and a more delightful and edifying sight there cannot be, the example of a faithful Christian dying full of heavenly composure, resigning without a sigh every thing that is called happiness in this life, and already anticipating the glories and the joys of that scene, wherein the heart of the righteous hath its treasure. We have heard the dismal history of the last hours of some of those unhappy men who have signalized themselves in the odious ranks of infidelity; and a most awful lesson they afford; they have borne an involuntary testimony to the value of religion; and who that hears of them must not join in deprecating the terrors of such a dissolution, and fervently praying that he may not, at his death, be thus deserted by every thing that should console the parting spirit, but that 'he may die the death of the righteous,' and that his end may be full of that peace 'which the world cannot give,' and which, above all, the world 'can never take away.' P. 219—227.

As to Mr. Sandford's style, it is in general pure and correct: but we beg leave to object to the structure of several of his periods, which is long and involved; and of this the discerning reader will have perceived more than one example in the ample quotation which is above made from the work. We could mention a few other trifling blemishes; but these, should another edition be called for by the Public, will readily occur to the ingenious author himself, who, we can see, has studied with care the best models of composition, and

drawn his diction rather from "the pure wells of English undefiled*," than from the glittering "workshops," as Cicero would have called them †, of modern sophists, and of popular and fashionable declaimers.

Upon the whole, we venture to recommend these sermons to the attention of our serious readers, whether young or old. While they are edified by the piety, they will be pleased with the illustrations, displayed in the volume; and to this may be added, the praise of some ingenious specimens of Biblical criticism. For such a line of study we consider Mr. Sandford as admirably qualified; and, should he persevere in it, we can predict, that his labours will be attended with no ordinary degree of success.

The Maid of Lochlin; a Lyrical Drama: with Legendary Odes and other Poems. By William Richardson, A. M. Professor of Humanity in the University of Glasgow. 12mo. Pp. 124. Verner and Hood. 1801.

"THE subject" of this drama "is taken from the Poem of Fingal, attributed to Ossian:" the scene of action is "the residence of the King of Lochlin, with its vicinity on the coast of Lochlin;" and the conduct of the piece is assisted by "employing the northern mythology." This latter idea, the author informs us, "was suggested by a perusal of Mallet's History of Denmark; and the powerful imitations, by Mr. Gray, of the Scandinavian Poetry." The *dramatis personæ* are: Starno, *King of Lochlin*; Fingal, *King of Morven*; High Priest of Odin; Messenger; Queen of Lochlin; Agandecca; *Priests, Bards, Soldiers, Page, and female Attendants.* The first act opens with a dialogue between Agandecca and the Queen, in which the latter attempts to dissuade the heroine from her attachment to "the King of woody Morven." Their conversation is interrupted by a Messenger, who describes "a bloody conflict" which had taken place between the Princes, in which Fingal had been victorious. By the conjoined mediation of the rival chieftains, Starno is induced to acquiesce in a former promise relative to the union of Fingal and Agandecca. Disconcerted, and nearly overcome with joy, Agandecca retires; and Starno, Fingal, and attendants enter with banners and a flourish of martial music. To a chorus of bards succeed the congratulations of the Queen; after which, Starno and Fingal enter into a solemn compact of peace and amity.

"Fingal. Ye spirits of my fathers!
Who have your palaces in golden clouds,

* See Dr. Johnson's admirable Preface to his Dictionary.

† *Rhetorum Officiæ.* Orat. ad Brut. iii.

Borne on the pinions of the rapid winds;
Who oft descend to me in radiant dreams;
And often grant me the propitious gale,
And turn aside the darkness of the storm;
By you I swear, my willing arm shall ne'er
Trespass against the weal and peace of Lochlin.

"*Starno.* And thou, great spirit of tremendous Odin!
Who, cloth'd with lightning, from thy hall of thunder
Descendest on the rainbow; and in wrath,
And with thy flaming brand, hew'ft down the ranks
That impiously defy thy *soveran* power;
By thee I swear, if thou approve, to bide
By the conditions of this solemn league."

At the end of the act, in a soliloquy of *Starno*, we learn his dark intentions respecting the assassination of *Fingal*.—The second act opens in the temple of *Odin*, where the High Priest delivers the following instructions to his assistants:

"Go then, prepare
All that with thy holy purpose can amaze,
And shake the worshipper with awful horror:
Prepare your rapid thunders, and the gloom
Of preternatural and sudden darkness:
For these the pressure of the time may need."

After their departure, *Starno* enters to the High Priest. Having settled a plan of future conduct towards *Agandecca*, the High Priest retires, and *Starno* remains in the temple to meet his daughter who immediately enters. The King of *Lochlin* extorts a vow from *Agandecca*, and then maligns the character of *Fingal*; after which the High Priest re-enters, and, with religious terrors, shakes the reason of the Princess. The act concludes with the following ode, delivered, with emotion, by the High Priest:

"Balder,* down th' ethereal road
Urge thy unremitting speed;
All the force and swiftness goad
Of thy light-diffusing steed.
Prone upon the western brine
Pour the blaze of thy decline;
Far let th' amber radiance flow,
And all the vast expanse with red effulgence glow.

"Hoary Niord† bids his tide
Part before the sounding hoof,
And the spar-laid passage guide
Skinfax‡ to the coral'd roof.

* The Northern Apollo, one of the sons of *Odin*.

† Answering to *Neptune*, the sovereign of the sea.

‡ The horse on which *Balder* rode through the sky instead of travelling in a flaming chariot.

Various gems with mingled rays
 Rival there the noon-tide blaze:
 Yet, O hear my strong behest;
 Nor, Balder, linger long, lur'd by the genial feast.

“Speed thee down the perilous steep;
 And *aneath* the chrystal arch,
 Thro’ the regions of the deep,
 Slack not thy nocturnal march;
 But thy morning hills with gold
 Crown again, and soon behold
 Writh’d in th’ agonizing grasp,
 Death, grinning fierce and fell, the youth of Albion clasp.”

The third act opens with the scene of a magnificent chapel in the palace of Starno, which the Priests of Odin enter in solemn procession. This act contains the religious preparations and solemnities previous to the expected nuptials of Fingal and Agandecca; but, owing to the conduct of the heroine who, suspecting treachery, dashes to the earth a poisoned cup which she had been commanded to present to her intended lord, the machinations of Starno are foiled. Ullin, the inspired bard attendant on Fingal, delivers the following beautiful and energetic ode, addressed to the High Priest of Odin, which, we can almost venture to assert, will not suffer by a comparison with Gray, to whose manner our author seems particularly partial:

“Panting on, with measur’d haste,
 The raven wings the wide aerial waste.
 Red of eye, and talon fell,
 Behold the minister of hell!
 Pontiff, to daunt thy shrinking heart with fear,
 Heard you not rustling by, the baleful pennon near?
 “Blasted by a noxious breath,
 That blew at even across the wizzard heath,
 On a scath’d pine’s smoulder’d bough
 The bird of vengeance rests, and now
 Whets his terrific beak, soon in thy breast
 To tear thy mangled heart, and cling to the repast.”

If the above be at all inferior to Gray, it is merely in point of polish;—not in energy or sublimity.

Ullin, in the fourth act, when warning Fingal of the dangers which surround him, and urging him to depart from the land of Locklin, utters the following beautifully picturesque lines:

“As now I mus’d along the silent shore,
 Lost in a maze of guesses and conjecture,
 Sudden athwart the twilight sky, a star,
 Startling the pensiveness of meek-eye’d eve,
 Flew, and behind it left a golden track,
 Till down it vanish’d in a bosky dell:

Then

Then from that dell, a piteous wail arose
 So melting, yet so dreary, and so wild,
 As if some lonely disembodied spirit
 Plain'd to the list'ning stillness of the night.
 No common voice it was: for at this instant,
 The recollection with dismay appals me."

In the fifth act, Starno, in the fury of disappointed vengeance, stabs his daughter; and, afterwards meeting with Fingal, urges him to fight; but the latter, having given his promise to Agandecca to spare her father, declines the combat till Starno compels him to defend himself. At that instant enters Agandecca, supported by the Queen and Ullin. Struck with remorse and horror, Starno flies from the face of man to the desert; and, after the death of Agandecca, the piece concludes. As our last extract from the *Maid of Lochlin*, we shall present our readers with her final speech:

"Fingal! adieu! Be happy! Thou wilt long
 Preserve the mem'ry of thine Agandecca:
 And long, and often will thy tear descend,
 And thy tale speak of me. Go, gallant Prince!
 And bless thy native land. Go, and enjoy
 The glory due to thine illustrious deeds.
 My painful struggle ceases, and I feel
 Impatient of delay; my spirit pants
 For her departure. On thy breast, my parent,
 On thy maternal bosom, let me lean:—
 And let my failing vision dwell on thee,
 And let me clasp thee; and behold thee—Oh!"—[Dies.

After the extracts which we have given, to say that we approve the piece before us would be wholly superfluous. The character of Agandecca is pre-eminently beautiful: it is admirably drawn, and ably supported; the delineation of her conduct, impelled by the varied feelings under which she acts, evinces, in the poet, the nicest discrimination, taste, and knowledge of human nature. There are certain parts of this performance, however, to which we feel ourselves constrained to object. In the second act, Starno takes a far-fetched bombastic flight, which we could wish to see repressed or modified in a future edition. Obsolete words, harsh and strained elisions, and instances of affected orthography also occasionally present themselves.

The *Legendary Odes*, &c. possess very considerable merit; and, at the end of the volume, the future biographers of Smollett will find some interesting notices relative to the poetical works of that celebrated author.

Memoirs of the Reign of George III. to the Sessions of Parliament ending A.D. 1793. By W. Belsham. Vol. I. 8vo.

THE purpose of history is to record facts for the instruction of mankind. A subject more eventful and momentous than the

reign of the present King of these realms is not to be found in the annals of human transactions. Whoever undertakes such a task if he fail in interest and utility, cannot blame his materials. It is a common and indeed a trite observation, that valuable histories are not to be expected while the actions and events are fresh, the actors or their friends and enemies are alive. Like many trite opinions, this doctrine may easily be refuted both from reason and experience. A writer who understands that the end of history is instruction, the means selection, and arrangement of facts in their just connection and dependence both as examples and warnings; who sees that it is his duty fairly and impartially to deliver such truths, and who possesses firm and steady virtue to write the truth, and nothing but the truth, may be a faithful and authentic historian of his own times. According to his talents, moral and political science, general learning, and particular knowledge, his powers and habits of literary composition, he may be an able, impressive, and beneficial historian of his own times as well as of any other. He will, probably, be a more animated narrator, by receiving more lively impressions on the subject, and by being more interested in the characters and events than in those which have been conveyed to him after the lapse of ages. The chief difficulty is adherence to strict impartiality, without which the primary quality of history, authenticity, can never be secure. In this respect an historian of his own age and country is in a situation analogous to a witness giving evidence in a cause in which his own parents and family are parties; there certainly are men who delivering testimony affecting even such friends, would speak the truth. Some of our best and most unquestionable histories, both ancient and modern, have been written by authors coeval with the subjects. Thucydides, and his continuator, Xenophon, writing the history of their own countries and times, admirable as their works are in most of the other qualities of history, have been uniformly allowed its primary excellence, authenticity. Herodotus, conjectural and even fabulous in some of the earlier portions of his delightful and valuable production, becomes authentic when he approaches and reaches his own times. Polybius, recording the military, political, and civil history of the times in which he lived, of the nations which he was contemplating, and of the heroes and statesmen with whom he conversed, has ever been allowed to be the best historian of Greece, Rome, Carthage, and their respective dependencies, during the sixth century of the city of Rome. Polybius exhibits actual facts in the relation of cause and effect, while his equal in genius treating that portion of history, but living at a different period, not unfrequently mingles the fancy of the poet with the narration of the historian. Modern historians have more rarely chosen for their subject contemporary transactions; but those who, competent to the task of an historian, have undertaken such a work have been eminently successful; witness among others the masterly production of Clarendon. There is indeed no obstacle to the history of present times which may not be surmounted by

by talents, literature, wisdom, and virtue fitted for writing any history.

Though impartiality be indispensably requisite to authentic history, it is an impartiality of DUTY and CONSCIENCE not of *indifference*. Affection and admiration for one of the parties are perfectly consistent with the rigid delivery of truth. If I am witness in a cause in which my father and his adversary are the parties, while I speak the truth I may, and indeed must, if the evidence be long and I possess the affection of a son, shew that I like my father better than his adversary. A judge and jury will not the less regard my veracity as a witness, from perceiving that I have the moral feelings of a man: (the reader will see that here are meant a judge and jury not Godwinian in their notions concerning natural affections.) Suppose, on the other hand, I were, in delivering evidence, to manifest a disposition to hold up my own parents to reproach; to create opportunities for reviling them and praising their adversary at their expence; would the judge, jury, or by standers the more highly value my evidence. Farther, if it were unquestionably and strikingly manifest that my parents were highly meritorious in their general character, upright in their intentions and conduct, while I represented them as acting unworthily, would my credibility as a witness be increased because I slandered my parents? Were an ancient historian to rise from the dead, he might very naturally ask, what is the purpose of pursuing this analogy? Can any historian be so deficient in patriotism as to speak falsehood against his own country? we might answer, your surprize is natural, but nevertheless its object is true. If an author mean to be partial, either for or against his country, unless he be a bungler indeed, He will not confine himself exclusively to direct falsehood, but will have recourse to implication, garbled evidence, hints, and other artifices so well known and universally practised by those who wish to disguise or pervert the truth. When a witness means to convey false impressions, it is of considerable use to truth and justice if he have only a faint and glimmering view of the subject himself. Thus he will be the less able to impose, unless upon the weak and superficial. It must, however, be candidly acknowledged, that if a man disposed to lye, professes to write the truth concerning his own times and country, motives and inducements abound which do not exist concerning more distant subjects. This may be found in the character, situation, sect, or cast of the writer thus delivering such falsehoods. A bigoted Tory might, perhaps, be trusted with writing the history of Hannibal, though he would not be fit for exhibiting Marlborough. A furious Presbyterian might write a just criticism upon Horace or Cicero, that would not allow the due merit to Pope or Johnson. Indeed, though a writer should intend to deliver the truth, the prejudices of his peculiar set of associates, or, as Lord Bacon calls them, the *idola theatri*, may warp his judgment without any intention of perversion. Many both speak and write falsehood, as many both speak and write nonsense,

nonsense, * *not knowing it to be such*. Instead of censuring such a writer's intentions we can only regret that his party spirit is much greater than his judgment. Unity of design, however, cannot entirely proceed from a mistake of the *understanding*;—the *will* must have its share.

These prefatory observations, respecting the qualifications and disqualifications of an historian will, we trust, be found, in the course of our criticism, by no means irrelevant to a review of the work intitled, by Mr. Belsham, *Memoirs of the reign of King George III.*

Our author in a few pages gives the heads of the political maxims, by which the House of Hanover had been governed during the two first reigns, and not without justice censures the exclusive employment of whigs; thence, proceeding to the education of the King, he repeats as truth the common-place *misrepresentation* of a signal and momentous fact.

“ The late Prince of Wales, as every literary and political reader knows, had imbibed the principle from Lord Bolingbroke, certainly very salutary and wise whencesoever it was derived—that a patriot king would choose his servants according to their wisdom and virtue; and not according to their party connections. Patterns of domestic virtue, both he and his Princess had devoted the strictest attention to the tuition of their children, and especially their heir. The political maxim just mentioned had been strongly impressed on Prince George's mind, so as to become a great rule of his attachment and conduct, when, by the death of his father, he became the second personage in the kingdom, and of his intended choice and delegation, when Providence should call him to be the first. So thinking and feeling, he had not exclusively patronized whigs. This determination not to be king of one party, the abettors of that confederary imputed to a resolution to be the king of the opposite party.”

This assertion of political engrossers, enraged that their monopoly was to continue no longer, so completely refuted by the uniform conduct of his Majesty, worthy indeed only of a factious newspaper or party pamphlet, our author admits as a fact, and even as a fundamental fact. On this, as a corner stone, he commences the foundation of his history. His leading proposition is, that his Majesty had imbibed sentiments and principles inimical to the constitutional liberties of Britain. To establish the theorem thus enunciated, the professed narrative is bent. A very strong objection, however, occurs in the first step of his demonstration. This was the first royal speech of our king to his parliament, declaring that the civil and religious rights of his loving subjects were equally dear to him, with the prerogatives of his crown; and expressing all the energy and animation

* Such of our readers as are curious either to hear or peruse unintentional nonsense, we advise to frequent coffee-houses, especially those where literature and philosophy are handled, as well as politics, on week days; and on Sundays to listen to sectarian and methodistical sermons.

of constitutional freedom. To account for declarations so diametrically opposite to Mr. Belsham's theory, he imputes them to insincerity, and gives a specimen of his intentions and views by imputing to his Sovereign gross falshood. He represents the King as intriguing, through Lord Bute, to have all the friends of liberty dismissed, in order to carry the alledged arbitrary projects into successful execution. Having attacked the moral principles and conduct of his Sovereign, as inconsistent with integrity and veracity, he proceeds to revile them, as contrary to magnanimity and indeed to justice. The dismissal of Mr. Legge, chancellor of the exchequer, he imputes to the King's resentment, because seven years before Mr. Legge had not resigned his seat in parliament, to make way for Sir Simeon Stuart, a relation of Lord Bute. This calumny is, however, not originally imputable to Mr. Belsham; our *historian* has copied it from a trumpery pamphlet, published in the year 1763, by the friends of Mr. Wilkes, under the title of a History of the Minority. We now find our author diverging from a professed statement of parties into an account of questions relative to the dissenters, that belong to a much later period of the history. At first we were at a loss to discover how a celebrated pamphlet, written by Dr. Horsley in 1787, could influence either the dismissal or choice of ministers in 1761, we however soon found that the strictures upon this pamphlet were not foreign to the historian's design of imputing unconstitutional principles to his Majesty, avowing constitutional; and thus, at one blow, attacking both the political and moral character of the Sovereign. It also afforded an opportunity of lugging in the dissenters, many years before they began to make such a bustle and noise themselves.

Proceeding to the campaign of 1761, our author gives a brief summary of events, without either marking the objects of the campaign, the state of the belligerent forces, military plans, operations or results. We do not, from this author, see what our countrymen, allies, or enemies, proposed to do; what they actually did; much less how far either had advanced in, or receded from, the purposes of the war. The history now proceeds to that important negociation, the progress of which, unfolding the views of the Spaniards, induced Mr. Pitt to propose immediate hostilities; and, on being outvoted in the council, to resign. The state and views of the negotiating parties; their respective interests and dispositions, are very cursorily mentioned; but if he does not here communicate much political information, he advances with his political theory, imputing arbitrary designs to the King. The resignation of Mr. Pitt, which, whether right or wrong, was notoriously his own act, and not the result of compulsion, the author professes to consider as arising from the arbitrary projects of the court, and its chief favourite Lord Bute.*—

* Strange as the fact may appear, we have good grounds for asserting, that LORD BUTE was never a favourite with HIS MAJESTY!

Having conveyed the narrative to the rupture with Spain, he very justly imputes the vigorous efforts of the campaign of 1762, to the spirit which Mr. Pitt had infused. To his narrative of the campaign the observations we made on the preceding one will strongly apply; but the more forcibly, as the achievements of Britain this year admitted of a much more striking and forcible particularization, especially the siege and capture of the Havannah; exhibiting the efficacy of British heroism persevering in effort against arduous obstacles; and rewarded with signal success. All we learn from this account is, that the town was strong, defended itself for more than two months, and capitulated! Returning to political history, our author chiefly dwells on personal invectives against Lord Bute, which, whether true or false, are not proved by this historian to be true, and indeed are very inferior copies of the party effusions of Wilkes and Churchill. The narrative of the peace exhibits neither the state nor the interests of the several powers, nor the reasons by which their respective policy was directed. From this narrative we cannot discover that the peace was either wise or foolish, good or bad for Britain or any of the parties concerned.

The resignation of Lord Bute, succeeded by an administration headed by Mr. Grenville, certainly not a tory, and supported by the Duke of Bedford, was a new fact, contrary to Mr. Belsham's leading theory of an arbitrary system. Here, however, his ingenuity was not strained to frame a new hypothesis; he had only to adopt the hypothesis already framed to his hands. Lord Bute, the newspapers and pamphlets of the times represented as still the real director, though others were the ostensible ministers. This rumour * our *historian* states as an unquestionable fact, and in various parts of his history proceeds upon it as indubitable evidence. The course of the narrative now conducts us to the seizure of Mr. Wilkes and his papers. Upon this subject our author is more impartial and moderate in his narrative, than from any other parts we should have expected.

"The rage of party seemed more inflamed than ever, and the press teemed with political pamphlets on each side, couched in terms of the extremest virulence and abuse. These the ministry seemed totally and wisely to disregard, till, on the appearance of the 45th number of a periodical publication styled *The North Briton*, containing a personal and very indecent attack upon the king, charging him with affirming a direct falsehood in his speech from the throne, it was in an evil hour judged expedient, for the vindication of his Majesty's honour, to exert every effort of government to rescue the sovereign from an imputation, the impression made by which, had it been regarded with the dignity of silent contempt, would probably

* We call it a rumour, because no authentic evidence has ever been adduced to establish its truth. As it has been a report extremely prevalent it became the historian to mention it; but not as an historical document.

have lasted only till the 46th number had promulgated some new abuse, as impudent, as malignant, and as futile as the former. The well-known and avowed author of the publication in question was Mr. Wilkes, member of parliament for the borough of Aylesbury, a man of ruined fortune and profligate morals, who had made repeated applications to the ministry for some post that might repair his shattered circumstances; but failing of success, probably through his total want of character, he resolved on revenge; and it is said that he scrupled not openly to declare his resolution, to try how far it was practical to carry the licentiousness of writing, under the pretext of exercising the liberty of the press. A warrant was issued under the hand and seal of Lord Halifax, directed to certain of his Majesty's messengers in the usual official form, commanding them to apprehend the authors, printers, and publishers of that seditious and treasonable paper. On the 29th of April, 1763, late at night, the messengers entered the house of Mr. Wilkes, and produced their warrant, with which, on account of the general terms in which it was drawn, he absolutely refused compliance; but on their return the next morning, he was compelled to accompany them to the office of the secretary of state, whence he was committed close prisoner to the Tower, his papers being previously seized and sealed, and all access to his person strictly prohibited. Application being made to the Court of Common Pleas for an habeas corpus, a writ was accordingly issued, directed to the constable of the Tower; in consequence of which, Mr. Wilkes was brought up the next day to Westminster-hall; and the case being new and important, he was, after the pleadings were finished, remanded till Friday, May 6th, that the judges might have leisure to form their opinion. On that day, being again brought before them, Lord Chief Justice Pratt, afterwards created Lord Camden, a firm and inviolable friend to constitutional liberty, proceeded to give the opinion of the court. He declared, as to the leading points involved in this complex question, the commitment of Mr. Wilkes to be not in itself illegal, being justified by numerous precedents; and, though in strict contemplation of law the warrant of the secretary of state was not of superior force to that of a justice of peace — where a combination of circumstances gave a strong suspicion of facts incompatible with the public safety, he was supported in the commitment even without receiving any particular information for the foundation of the charge. As to the second objection, the court was of opinion, that there was no necessity for the specification of those particular passages in the 45th number of the North Briton, which had been deemed a libel. As to the third head, the chief justice admitted, that the privilege of parliament was violated in the person of Mr. Wilkes.

On the proceedings of parliament respecting this subject, the author merely blames ministers for swelling into importance both a question and person in themselves insignificant. He with just severity reprobates the infamous publication of the essay on woman, and on the other hand manifests an opinion concerning its impeachment with which most of our readers and other friends of religion and morality will coincide.

Our author now comes to the commencement of Mr. Grenville's innovating plans respecting American taxation. The causes and rise of this momentous change our author exhibits faintly, and imperfectly.

fectly. Diverging to the state of affairs on the continent of Europe, he mentions the election of a king of Poland, and other remarkable events, but without tracing them to their causes in the circumstances of the times, and the characters of the principal actors. This, indeed, like many other portions of the narrative, is rather a huddle of detached transactions than an historical series of facts, causes, and consequences, combined by their mutual relations and dependencies. Resuming the consideration of American affairs, our author proceeds to give an account of the colonies. Here his narrative is extremely vague, in general. We should have expected from a competent historian such a view of the establishment, situation, opinions, and sentiments of these settlements, jointly and separately, as would have afforded a clue to some parts of their conduct. It is a fact well known to every one conversant with the history of his country, and its dependencies, that its colonies in America originally consisted of very different sets of planters. The four provinces of New England replenished with republican sectarians, cherished against episcopacy and monarchy an enmity which descended to their posterity. The more southern colonies were peopled with loyal subjects, whose descendants continued attached to their church and king. In New England repugnance to the authority of the mother country first manifested itself; and though opposition to taxation spread to the southern provinces, yet it was of a much more temperate kind than that which from the beginning manifested itself in the north. The southern colonists constitutionally stated apprehended grievances. The northern unconstitutionally reprobated legal enactments as usurpations of right. Obvious as this difference was, and strangely as it long marked the proceedings of the different colonies, yet it is not noticed by Mr. Belsham. The arguments for and against the stamp act resolving themselves into right and expediency, have a reference to this diversity of apprehension by the loyal and republican colonies. According to the former class of opponents, the new imposts were incompatible with the privilege of British subjects, not to pay taxes unless imposed by themselves or their representatives. The latter class of opponents reprobated the legislative power of the parent country, as an infringement upon natural rights. Towards the first set, conciliation might be expedient; towards the second, coercion only or total abandonment could be expedient. Our author's exhibition of the reasonings on both sides is extremely inadequate, and very much inferior to that of the annual register, and even common magazines. By inferior we do not mean less detailed, for that a history ought to be, but much less successful in conveying the essence. His parliamentary narrative is indeed a *rhapsody of extracts* not an AMALGAMATION OF FACTS AND ARGUMENTS. We are now led to the dismissal of Mr. Grenville and his colleagues. This change our *historian* imputes to the machinations of what he styles the INTERIOR CABINET, without having previously ascertained that the said interior cabinet actually existed. HERE WE SOLEMNLY CALL ON MR.

BELSHAM

BELSHAM EITHER TO PROVE THE EXISTENCE OF THE ALLEDGED PARAMOUNT DIRECTION, OR TO ACKNOWLEDGE THAT HE, PROFESSING TO BE AN HISTORIAN, DELIVERS ALLEGATIONS AS FACTS, WITHOUT KNOWING THEM TO BE FACTS. *We, the Anti-Jacobin Reviewers, charge this person calling himself an historian, with transcribing party rumours, unsupported by evidence, as historical truth, to be transmitted to posterity.* Inconsistent as strings of conjectures are with the purposes of authentic and instructive history, they are perfectly conformable to the theory with which our author commences. They propose to attach to our sovereign moral and political obloquy, by representing him as deceiving and betraying his ostensible servants; in other words, of not being a sincere and upright man; and of caballing with an arbitrary junto to promote absolute power; of not being a true constitutional and patriotic British king. We must here continue to give our author the credit already allowed, of preserving unity of design; that uniform design is to represent George III. as a bad man and a bad king. Let Mr. Belsham, avowing himself the author of the book before us, have the hardihood to deny this charge; if he do, we shall use no weapons against him, but those with which we are furnished by himself. The same system of hypocrisy and duplicity, exercised for the same purposes, according to Mr. Belsham, dictated the appointment of the Rockingham administration. The Duke of Cumberland and the whigs were now, according to his hypothesis, the dupes of that treachery which, by his account, copied from party newspapers and pamphlets, their predecessors had experienced from the same quarter. The simple and obvious fact was, the Grenville administration, whether deservedly or not, was, from the prosecution of Wilkes, and the new system adopted respecting America; become so extremely unpopular as to be unfit for longer discharging efficiently the duties of executive servants. The king, agreeably to his political maxim, wished to have efficient ministers, without regard to their parties. He had therefore applied to Mr. Pitt and Lord Temple, who on the one hand were not tories, and on the other were not members of the whig junto. These statesmen had not acceded to his majesty's views; there were then three parties; one was going out, another would not come in; there remained only the third, that which was now headed by the Marquis of Rockingham. His Majesty chose those to be ministers, who only at that period could be chosen. Such was the amount of the *hypocrisy* and treachery here imputed. Intending to praise the Rockingham administration, but not understanding its character, Mr. Belsham does more harm than good to its reputation by indiscriminate panegyrics. The ministry in question, its enemies must allow, possessed fair intentions; and its most judicious friends will not claim for it vigorous and efficient performance.

The principal object which engaged the attention of the Rockingham administration was America. On the one hand, the Grenville party, the devisers of taxation, and the framers of the stamp act, in-

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sisted on coercive measures: on the other, Mr. Pitt and his adherents, on a disavowal of the right of taxing the colonies. Lord Rockingham wished to please both parties. To gratify the Americans, the stamp act was repealed: to vindicate the honour of Britain, a law was passed, declaring her right to legislate for America in taxation and every other case; and censuring the violence of the colonial opposition.

Mr. Belsham pours out extravagant eulogia upon the repeal of the stamp act, but merely mentions the declaratory law. The real fact was, as every political reader knows, that these two measures of Rockingham policy counteracted each other. The stamp act had been opposed in America, not as inexpedient, but as unjust. They had not pretended they could not pay the impost, but that the imposters had no right to tax. Either the stamp act was a grievance, or was not: if a grievance, the redress did not apply to the subject of complaint; if not a grievance, why offer redress? If the right was ascertained, and we thought coercion prudent, the repeal would be absurd; if not, the declaration of right would be a mere impotent bravado. The Rockingham plan maintained the speculative principle which the colonies reprobated, while it abandoned the practical benefit for which only it could deserve support. Patriotic dispositions with feeble and short sighted policy; temporizing, indecisive, and inefficient conduct obviously characterize the Rockingham administration; but their stamp and character Mr. Belsham does not present. To atone for this deficiency he continues to present the stamp and character of his own sentiments and inculcations. Speaking of the disagreement between Mr. Pitt and the Rockingham connection, he makes the following assertion, which we transcribe for our readers, typographically marked as he has marked it himself:—"The dissensions prevailing amongst the patriotic leaders of the opposition, or WHIG party, at this period, at once gratified the malignity and facilitated the manœuvres of the PANDEMONIUM of Carlton-house." From the context and other parts of the work, we are to understand that the dæmons here described are the personal friends of our sovereign, and that the archdevil was the mother of our sovereign. In this receptacle of fiends, according to Mr. Belsham, transcribing as part of his history the common-place scurrility of factious demagogues, a cabal favoured and patronized by our sovereign plotted the destruction of British liberty.

Proceeding with his system of abuse against the political and moral character of his king, the attempted illustration of his favourite positions brings us to the administration formed by Mr. Pitt, and afterwards known as the Grafton ministry. The real history of this council was, the king found the Rockingham party devoid of political experience and vigour, wishing as before to have servants fit for conducting the affairs of the nation, without any regard to party, he again applied to the ablest statesmen in the kingdom to form such a ministry, leaving the particulars to the uncontrolled selection of Mr. Pitt

Pitt himself. Mr. Pitt, so authorized, chose a ministry, in which, from the disagreement about terms, Lord Temple would not accept an appointment. The Duke of Grafton was nominated first lord of the treasury. This, as most of our readers know, is the short and simple truth. Hear we Mr. Belsham on the subject. In conformity to his original system of attacking the moral and political character of the king, he represents the object of his Majesty and the Court, to have been, by artifice and hypocrisy, to delude Mr. Pitt, that the alledged secret cabal might be able still to operate towards the destruction of British liberty. When the indisposition and infirmities of Lord Chatham, preventing him from taking an active part in the administration, left the principal management of affairs in the hands of the Duke of Grafton and his colleagues, and a ministry jarring and distracted, the weak and indiscreet measures of that ministry are imputable to the secret cabal, which, by the hypothesis, governed the ostensible administration. Thence Mr. Belsham derives Townshend's new scheme of taxing America; thence the whole proceedings of the legislature and the Middlesex election; thence all those acts which employ the eloquent acrimony, and poignant invective, of the renowned Junius.

His strictures on the conduct of Ministry, respecting Corsica, are not unfounded; a wise and vigorous ministry will not suffer without opposition the aggrandisement of France. The irreverend conduct of the city of London towards the King, in the course of the year 1770, though not branded by the author with just reprobation, is not, as from the tenor of the history we expected, a subject of praise. His account of the disputes about Falkland's Island, exhibits the principal facts, but with little remark deserving either of praise or objection. The course of his narrative now brings him to the first application of the Dissenters, for relief from subscriptions. Here he enters less into theological controversy than political expediency. Arguing on this principle, our author professes to think that the friends and supporters of the established church ought to have abandoned the various fortifications which the wisdom of our forefathers has raised round the national repository of religion, in order to gratify sectarians. We cannot justly charge this doctrine with being democratical; it is indeed rather oligarchical, as it would prefer the smaller number to the greater; detached, and mutually discordant, *troops* of non-conformists, to the great, numerous, united, and respectable body of conforming Christians. But, though not democratical, it is Jacobinical; inculcating the destruction of establishments, and consequently anarchy. The rejection of the bill for making the proposed change, he imputes to the secret cabal; the existence of which, as we have seen, he uniformly assumes as a fact. But his own words shew his meaning, both expressed, and intended, much better than can be done by our comments.

“ The ill success which finally attended it could only be ascribed to the predominance of that secret and fatal influence so frequently alluded to, which

which seemed obstinately bent to thwart every measure emanating from a just, wise, and beneficial policy. So that on this, as on other occasions, a stranger to the manifold virtues and excellencies of the SOVEREIGN might have been pardoned for *supposing* the throne filled by some sullen and malignant bigot, absolutely ignorant of the first principles of civil and religious liberty; or to whom those principles appeared odious and detestable."

The purport of this sentence we shall not pay to our readers' understanding so poor a compliment as to explain. The first volume concludes with 1773.

As that volume clearly unfolds the author's objects and principles, civil and political, moral and religious, and also his intellectual capacity, literary attainments, and historical powers, such as they are, we have devoted more time and attention to this sample, than we shall give to the whole of the commodity. Mr. Belsham frequently interlards his narrative with latin quotations; if he thereby meant to demonstrate to the reader his conversancy with the classical authors, we do not think his citations superfluous, since, no reader, from the composition of the work, could discover his acquaintance with those monuments of taste and genius. Imitating him in citation, though we cannot of this his first volume, with truth, say, *ex pede Herculem*, we can conscientiously affirm, *ab uno disce omnes*.

(*To be continued.*)

A Letter to the Hon. Charles James Fox, on the Death of the late Duke of Bedford. 8vo. PP. 32. 6d. Whittle, No. 3, Southampton-street; Cobbett and Morgan, Pall-Mall. 1802.

IN a very early part of our work, we took an opportunity of delivering our sentiments, respecting the ancient adage of the Pagan philosophers, *de mortuis nil nisi bonum*; and ventured to recommend a little alteration, by substituting for *bonum* the word *verum*, which seemed to us at once more consistent with true Christian principles, and more conducive to the purposes of history—the information and improvement of mankind. Impressed with this notion, we had viewed with astonishment the proceedings of certain individuals, and of certain bodies of men, on the death of the late Duke of Bedford; and we had actually resolved to endeavour, at least, to stem the tide of popular prejudice, to strip oratory of its meretricious embellishments, and, protesting against the supreme authority assumed by the sages of the Whig Club, and of the Board of Agriculture, to exhibit truth to the public eye in all her native colours; when the tract before us was put into our hands. The author has anticipated us not in our *design*, but in the *execution* of it, and he has treated his subject with equal spirit and ability. He begins by telling Mr. Fox, that if he had suffered his late friend to pass quietly off the stage of life, *he* should have left him to the judgment of his God; "But," he adds, "the consequence attempted to be attached to his character,

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by the eulogy you thought proper to pronounce upon it in the House of Commons, I consider to be such an insult on the good sense and religious principles of the great body of the people of this country, as is not to be passed over without animadversion." Here we perfectly concur with the author, and also join with him in the doubt, which was most worthy of admiration, "the patience of the hearers, or the assurance of the speaker." But the House of Commons have been so accustomed to hear extraordinary things from the mouth of Mr. Fox, that *their* stock of astonishment must long since have been exhausted. Still we may be allowed to wonder that the very strange declaration that, by the death of the Duke of Bedford "*a parent has been lost to his country,*" should have been suffered to pass without some call for the solution of the enigma, without some demand for an explanation. We can only suppose, that as *peace* was the fashionable cry of the hour, and as the Duke of Bedford had, from the origin of the war, invariably clamoured for *peace*, this *posthumous* coincidence of opinion was deemed a sufficient reason for imposing a restraint on the feelings of resentment, the dictates of religion, and the suggestions of truth.

"I do not understand," pursues our author, in examining the grounds of Mr. Fox's assertion, "that the late Duke contrived to carry away his immense property with him: but that the *terra firma* round Woburn and elsewhere lies just where it did, when his Grace came into possession. And this, at a time when this world is all in all with us, it must be allowed, is a great point in our favour. So far at least the nation has sustained no loss. The only loss then it has to deplore, is in the person of the late Duke with his concomitant principles. The value of the former remains therefore to be determined by the value of the latter. And not having adopted the absurd system of reducing all mankind to the same standard of equality, thereby weighing, as it were, peers and porters by the pound, from the fullest conviction that the different ranks in society have been established by the Supreme Disposer for the wisest reasons; I consequently think, that eminence of station makes virtue or vice eminently conspicuous; and that from the effect produced on the public mind by persons possessing that station, their merits or demerits cannot fail to become subjects for very serious consideration."

This is a position which we defy even the orators of the Whig Club, though aided by the transcendent talents of their illustrious compeers, the present Sheriffs of London and Middlesex, and supported by the Carringtons, the Middletons, and all the tithe-destroyers of the agricultural board, to controvert. Having thus established his premises, the letter-writer proceeds thus:

"You tell the Members of the House of Commons, who from a false delicacy thought proper to hear your fulsome panegyric to the end, that 'such was the admiration excited by his virtues, that to expatiate upon them at large, were it proper, would be unnecessary.' To the late Duke of Bedford's virtues, I must confess myself to have been a stranger; for I have been taught to consider that nothing in a *Christian* country is entitled to the

name of *virtue*, that is not associated with *Religion*. In your acceptation of the word, his Grace might have virtues of a very valuable kind; and it is not my object to depreciate them: *valcant quantum valere possunt*. But, Sir, before the public is called upon to discharge a debt of gratitude, it should be proved that a public debt had been fairly contracted. You and Lady Maynard may mourn for the loss of a benefactor; and you do well: but I do not conceive, that the sheet anchor of a desperate party having been suddenly carried away, can constitute a subject for *real* lamentation with a discerning public.

"But whatever the Duke's private virtues were, to refrain from expatiating upon them at large might perhaps be an act of prudence; on the principle, that when goods will not bear scrupulous investigation, the best method is to pass them off in the lump. As this, however, is a subject on which I am not qualified to enter, I shall go no farther into it, than merely to point out one transaction to notice. The late Duke, as it has been generally understood, began his career in life by taking a woman of notorious character with him as his travelling companion. This circumstance to you, Sir, who may perhaps think that the characters of wife and mistress differ only in the mere spelling of the words, may probably be a matter of perfect indifference. But to those that call to mind the anecdote of the good old Bishop, who put a Bible into the hand of his licentious Sovereign, doubled down at the text—'Whoremongers and adulterers God shall judge,'—it is a circumstance of serious consideration. Upon the supposition then that the late Duke is to be considered as a member of the Christian church, such a flagrant deviation from his baptismal engagement is not, we presume, to be numbered among his *virtues*. Still, Sir, acquainted as I am with the infirmities of human nature, I should have felt disposed to pass by unnoticed this strong trait of juvenile indiscretion; had it not apparently been stamped with the final approbation of his Grace's mind. When I see the Duke of Bedford on the point of appearing in the presence of his God, bequeathing, according to news-paper intelligence, £2000 per annum to *Lady Maynard*, I cannot, with my Bible in my hands, but consider this circumstance to be something more than juvenile indiscretion; and must leave it to you, Sir, who from the convertibility of your talents are qualified to become the champion of any cause, to give it a name."

Having dismissed the *moral* principles of the Duke, our author next refers to his *political* principles, and considers their tendency and effects, as constituting grounds of public gratitude.

"When we take a view of the late Duke, through the medium of some of his companions; when we hear of his having given a welcome reception to the blasphemers of his God, and libellers of his King, and see you, Sir, standing forth as his idolatrous eulogizer in the House of Commons, we can be at no loss to ascertain the nature of those benefits, which, according to your judgment, his country was certain to derive from his Grace, had it pleased Divine Providence to have permitted him to carry the theory he had learnt into practical effect. When these circumstances are duly weighed, I am inclined to think, that you will be considered to have much overcharged the picture, when you represent the death of the late Duke as a subject of public lamentation."

Most certainly the picture was overcharged, and the author has done

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done no more than his duty in taking the varnish off the painter as well as the portrait, and in exhibiting the political virtues of both, *paris naturalibus*.

"You pass on to say, in reference to the character which you are taking so much pains to swell out, that 'every thing conspires to raise our wonder.' That surrounded by dangers which have perverted and corrupted the best disposed minds, the late Duke remained untainted. That amid prosperity he learned the virtues of adversity; and that the grand study of his life was to make his fellow citizens *wiser, better, and happier*.—The wonder in the present case is not that Mr. Fox should speak thus; but that virtues of such an exalted nature in so exalted a station, should have waited for the panegyric of Mr. Fox to bring them forth to notice. The inhabitants of this country are not apt to be ungrateful; generally speaking, they are far from being strict to mark what is done amiss in high stations; and are ready to give full credit even to appearances, whenever they are kept up. And in times like the present it is particularly to be wished that they should do so. Admitting your statement, therefore, the wonder is that we should have remained so long in ignorance, with respect to the particular nature of the late Duke's benevolent plans and employments for the public welfare; and that, after all the good reported to have been done by him, we should yet have to enquire in what way, and by what means his 'fellow citizens' (as you call them; but as I should say, his fellow subjects,) have been made either *wiser, better, or happier* by his exertions. What may have been the effects of the late Duke's private attachments, and the benefits derived in consequence of those attachments, from what you call his *unbounded munificence*, no person is so well qualified to ascertain as yourself; and I feel no inclination *quoad hoc* to dispute your testimony. The wonder therefore in my eyes on this occasion, does not attach to the object to which you have directed them; but to the circumstance of a peer of the realm, an hereditary guardian of the Crown, a person born to princely honours and a princely domain, degrading himself so far, as to become a companion with an infamous republican, and a notorious atheist.—That a man, who by his extravagance and gambling had reduced himself to the humble condition of living in the character of a *pensioner on his idolizing friends*, should embrace the wild projector of any visionary theory, however disorganizing its process, which promised to lift him above his present state of need and dependence, by placing him either at the head of a directory, or in the chair of a Consul, does not in the least tend to raise our wonder. But, considering Dukes to be possessed of the common sense of other men, it strikes us to be something wonderful, nay 'passing strange,' that a person of that dignity and station should quietly suffer a popular demagogue to put a saddle on his back, and a bridle in his lips, for the purpose of first riding, and afterwards, when *galled, jaded, and bemired*, in gratitude for past service, trampling him under foot."

The remarks on the *public utility* of his Grace's pursuits, which include some pointed, but just, reflections on the Board of Agriculture, are in such perfect unison with our own sentiments on that subject, that we shall extract them at length.

"You say that the late Duke 'was not so much distinguished from others by his high birth or opulent fortune, as by a peculiar character, which he

owed entirely to the native force and vigour of his own mind, which led him to the pursuit of *utility*: and that one great feature of his character was, that he neglected what was merely ornamental, and devoted his whole attention to *public utility*.' I might have been at some loss to have understood what meaning this prominent feature in the Duke's character had been intended to convey, had you not yourself enabled us to read it; by informing us, that 'some who know how much the welfare of the country depends upon agricultural improvement, and how the Duke more than any man has been instrumental in promoting it, could shew that in this respect he conferred the most solid obligations on his country; and that his Grace considered this pursuit as the most useful in which he could be engaged.'—The *acmé* then of the Duke's character is to be taken from his extensive usefulness as a member of an agricultural society!—I must confess, I did not know that this was the character, in which a noble Duke could most contribute to the welfare of his country; or that the talents of your late friend, estimating them by your own standard, could, by this exertion of them, make his fellow subjects either *wiser* or *better*. In handing the name of an hereditary counsellor of the King down to posterity, that no more distinguished excellence should be pointed out to notice, than that he was an *intelligent farmer* or *good practical grazier*, would, in any age but in one so eminently distinguished as this is for the confusion of all order, have been considered to be more the language of a libel, than of panegyric. The son of Sirach, whose authority, it is presumed, may have some weight, had formed an opinion on this subject. 'How (says he) can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to furrows, and is diligent to give the kine fodder. These shall not be sought for in public counsel, nor sit high in the congregation, nor understand the sentence of judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken. But they will maintain the state of the world, and all their desire is in the work of their craft.' Ecclef. 38.

"We, who are not of the *modern* school, cannot be persuaded that these employments, how necessary soever in their way, are the employments, in which a person of exalted station can be most serviceable to his fellow citizens. Whilst the farmer is 'maintaining the state of the world,' by his labours in the field, the Peer, we think, may be better employed in promoting the honour of God, and the welfare of society in a more dignified department. 'Righteousness,' we are told, 'exalteth a nation.' And we are given to understand, from the best authority, that 'if we seek the kingdom of God and his righteousness, all things necessary to our temporal welfare shall be added unto us.' A doctrine not to be taken in the *letter*, for the encouragement of idleness, but intended to lead rational minds to this important conclusion, that the *real* prosperity of a nation does not depend so much on the industry, as on the religious character of its inhabitants. This, Sir, I am aware is not the language of a world living without God; but it is the language of the Bible—a book, which, if the authority of the late Sir W. Jones has any weight in your judgment, and provided your own habits of life have not prejudiced you against it, will reward you for all the attention you can possibly pay to its contents.

"But, Sir, taking the Duke in the scale in which you have placed him, as one of the most efficient members of an agricultural society; before we

can ascertain his precise weight ~~even~~ In that character, we must be able to determine, to what extent these fashionable boards of agriculture, which have furnished so many *hobby horses* for speculating theorists to ride upon, have contributed to the general welfare of the community. Upon this head I must confess, my mind is far from being made up. And I should not be surprised if JOHN BULL, always too easy to be imposed upon, (a part of his character to which you, Sir, stand much indebted) should in a very few years find out that £.3000 per annum of the public money, might have been much better employed, than in the support of a board of agriculture. In consequence of this novel establishment, we have indeed heard of the value of a cow of ordinary size raised up to the enormous sum of from one hundred and thirty to one hundred and fifty guineas: of a Leicesterhire grazer, whose farming speculations ended in total bankruptcy, letting a single bull to a noble Lord for forty guineas the season: and of another grazing Lord refusing eight or nine hundred guineas for one hundred ewes. And, what almost staggers credulity, we have been told of a single ram let for one thousand two hundred guineas for the year, if not at a still higher price. But, *imaginary* and *real* value are two very different things. Lords may sell their race horses for five hundred or a thousand guineas each, if they can get gamblers to give the money; and even at such price, as *gambling stock*, they may turn to account. But oxen and sheep are only so far valuable as they contribute to the supply of the *real necessities* of the community. Whilst therefore JOHN BULL eats his beef and mutton much dearer than he did, before these agricultural societies were set on foot, I am at a loss to find out the advantage that has been derived to the public from these grazing experiments. Last winter, if I mistake not, we heard of an ox killed by the late Duke to an enormous size, at an expence probably that would have furnished three or four oxen for the market; and of another, beast of extraordinary carcase, killed and sold out at the price of 2s. 6d. per pound, at a time when the industrious poor were in a state bordering on absolute starvation. Now if we are to feed up monsters, that a gazing crowd may be gratified with the sight at a shilling per head, it is one thing; but if cattle are to be raised for food, it is another: in such case the shilling thrown away on an unprofitable sight, will be better spent with the butcher, for meat sold at a more reasonable price, in proportion as it is less loaded with *costly fat*; as it less tallows in the cawl and on the kidneys.

“ So far then as the late Duke’s *grazing* employments, which you describe as doing the highest honour to his memory, are concerned, the word *utility* as applied to his Grace’s pursuits, must be considered to be a word of at least *doubtful* acceptation. But should this specious word *utility* be meant to apply in any degree to the projected plan for converting the patrimony of the Church into lay property, by selling the tithes and rendering the Clergy pensioners on the State, the favourite scheme of our modern *improvers*, and for which the various *false* reports of agricultural surveyors have been intended to prepare the public, I can have no doubt on my mind with respect to the sense in which the word ought to be taken. In such case what may be a matter of *great utility* to one party, will be a species of robbery to another. A robbery which an act of parliament may indeed make *legal*; but which no act of parliament can possibly render *just*.*

“ But

“ * To enter at large into this subject, would lead into a wide field.—

"But as this, (to make use of the language of an intelligent writer on this subject,) 'is the wickedest idea a profligate and unprincipled mind ever seriously conceived,' I heartily wish, for the credit of your late friend that the *utility*, to which his agricultural pursuits were directed, had had a different object in view. Unhappily, however, his Grace's speeches in parliament have ascertained that point with too much clearness and decision, to admit of a doubt. Such, then, being the case, it may well suit the views of an amphibious and abject Associate of a French National Institute, (whose recorded † complacency towards the subverters of the throne and the altar in a neighbouring country, speaks, in a language too plain to be misunderstood, the nature of his regard for them in this) to solicit subscriptions for a monument to your departed friend. But all sound members of the Church, and the Clergy more especially, will take care how they class themselves with dissenters of every denomination, (whose proceedings in their agricultural character have been marked by an uniform hostility to the most ancient and most sacred establishment of the realm,) for the purpose of handing down to posterity the memory of a man, whose attachment to their order they have such cogent reasons to question."

If, indeed, the nation be to be disgraced by seeing a statue erected to the memory of this young nobleman, let it at least be placed in a spot so appropriate that the *motive* for its erection cannot be the subject of a doubt. For the sake of consistency, indeed, *three* statues,

The words *public utility* have indeed a very plausible sound. But knowing that 'evil is not to be done that good may come,' I conceive that no nation can long prosper by the adoption of unjust maxims of policy. On the supposition then that the notions on this subject, which have been industriously circulated and hastily adopted, were correct; and that the effect of tythe on agriculture has neither been misrepresented nor misunderstood, the contrary of which we know to be the truth; still should the time come, when *public utility* is to be made the passport to *flagrant injustice*, the political sin of a nation seeking to thrive by such means, must be considered as setting aspace.—When property held by the most ancient and indefeasible title,—a title uniformly recognized by our laws, sanctioned by *Magna Charta*, and protected by the *Royal Oath*,—shall not be able to withstand the sacrilegious invasion of theoretic reformers, under the specious pretence of *public utility*; we must no longer talk of our boasted constitution; we have then entered alas! on that venturous chapter of political experiment; which, not stopping with the Church, will eventually terminate, as it already has done in more cases than one, in general confusion. For, according to the gradation so well marked out by Mr. Burke, 'the principles and examples which lead to ecclesiastical pillage, lead directly thence to the contempt of *all* prescriptive titles, thence to the pillage of *all* property, and thence to *universal* desolation."

"† See a Letter from the Right Honourable Sir Joseph Banks, *Knight of the Bath, Baronet, one of His Majesty's most honourable Privy Council, and President of the Royal Society of London!!!* to the Citizens, President, and Secretaries of the *National Institute of France*; published in Cobbett's Political Register for April 3d, 1802. See also the able Animadversions on that Letter in the same Number.

we conceive, should be erected on three different spots, in commemoration of his Grace's moral, political, and agricultural virtues. The proper situation for the first we shall not presume to indicate; but the second might, with perfect propriety, be placed near the spot occupied by the scaffold in Palace-yard, whence the patriotic effusions of Mr. Fox are copiously poured forth to the gaping multitude; it would there be attended with the wonderful advantage of affording the orator a frequent opportunity for apostrophising the marble representation of his departed friend, and, at the same time, for exhorting his constituents to emulate his virtues. And the most appropriate situation for the third statue would unquestionably be the centre of Smithfield, where the drovers might regard it with suitable veneration, and the fat oxen low in gratitude to the memory of their best benefactor.

Having recorded these super-eminent virtues of his friend, it might have been expected that Mr. Fox would have stopped, without presuming to depict the closing scene of his life. But what effort is too daring for *his* mind, what task too difficult for *his* aspiring genius to attempt? We almost shudder to follow him; he reminds us of the anxious solicitude of D'ALEMBERT and his associates to make the *exit* of their apostle, VOLTAIRE, *correspond with the part he had acted*. The Duke's "exit" said his panegyrist, "corresponded with the part he had acted." What a croud of reflections here obtrude themselves upon our mind! But the author has himself done such ample justice to his subject, that any comment of ours would be superfluous.

"You proceed to say, that 'in the last trial that awaited him, it was to be seen how he would be affected by bodily torture, and the near prospect of dissolution. At a moment like this it might have been excusable (you say) if his feelings had been concentrated upon his own sufferings, and the awful event which awaited him.' It might indeed, Sir, have been not only excusable, but it was to be expected that at such an awful moment, had the Duke been one of Religion's favoured children, Religion would not have failed to mark him for her own. 'Some fond desire, some eager hope, some longing after immortality,' would at such a crisis, it is presumed, not fail to have discovered itself. No such thing. 'The Duke (you tell us) was still himself.' He died alas! and 'made no sign.' In other words, he died, according to your account of his exit, as he had lived; apparently without God in his thoughts. 'The welfare of others still engrossed his attention. Indifferent to his own situation, he coolly employed the few minutes allotted him, in making various arrangements which might secure the comfort of those who were to live when he was gone.' What enviable disinterestedness!—'At last he resigned his being with all the fortitude and resignation of those, who have been held up to the imitation of mankind.'

"This language, Sir, supposing it to have been addressed to heathens assembled in a Roman senate, would have suited the hearers; but considered as addressed to Christians in a Christian assembly, the words *fortitude* and *resignation* should have been exchanged for those of *senseless apathy* and *carpal indifference*. We have heard that the infidel Hume died in this state. We have been also told, that his biographer, Dr. Adam Smith, one of the same

school, when *in extremis*, wrote to an intimate friend for the purpose of assuring him, that he too possessed the most perfect *indifference* and composure at the approach of death. And it is possible that your own latter end may correspond with that of your friend; indeed there are some circumstances in your history, which render such an event to be expected. You, Sir, it is more than probable, may be perfectly calm, composed and *indifferent* about the concerns of futurity in your latter moments; and it is possible too, you may leave a friend behind, who may bring forth such a circumstance to the world, as a conclusive demonstration of the *perfection* of your character. But, Sir, such scenes are too disgraceful to a Christian country, to be held up to imitation. They are calculated for exhibition before the philosophers of the French National Institute*; but not before the sober Senators of a people, which, though corrupted, is not, thank God, so far philosophized, as to have adopted for its creed, that '*Death is an eternal sleep*.'

"To blazon forth therefore scenes, over which common prudence would cast a veil; to draw the picture of a man of distinguished qualities, dying in a Christian country the boasted death of an unenlightened heathen, without the least apparent concern for the state of his soul and the things of a better world, as if no such thoughts had ever possessed his mind; 'for the sake (as you say) of impressing his great example on the public, that men may see it, that they may feel it, that they may talk of it in their domestic circles and hold it up to the imitation of their children';—is, Sir, to *rompre en visiere* all regard to decency; to outrage the feelings of every serious man; and we are only grieved to see the tone of morals in this country sunk so low, as to tolerate such a gross insult on the character of a religious nation.

"It was not expected that the death of the late Duke would be the death of a Saint: or that his latter moments would exhibit any striking traits of the humble, the penitent, the faithful Christian: but, on the score of his Grace's religion, I should not have presumed to have hazarded an opinion; considering that he is in the hands of God; had not my observations been provoked by your offensive exposition of your friend's latter moments. In the bowels of charity I should have hoped, however appearances might have been against it, and whatever I might have heard to the contrary on his Grace's subject; that the minister of his parish at Woburn had it in his power to bear conscientious testimony, either that his Grace's days had been devoutly spent in a regular attendance on the established ordinances of

"* It may not be incurious to mark the different impressions made on the minds of men of *different talents*, by the merits and qualifications of the distinguished sages of this illustrious body. While, on the one hand, we see Sir Joseph Banks holding them up to the admiration of Europe as '*the first literary society in the world*,' and publicly proclaiming the honour of being admitted as their associate, to be '*the highest and most enviable literary distinction*,' thus complimenting the National Institute of France at the expense of the Royal Society of London;—we behold, on the other, the vigorous genius of Mr. Burke describing them, in the plain and forcible language of truth, as '*a set of literary men converted into a gang of robbers and assassins*,'—as '*a den of braves and banditti assuming the garb and tone of an Academy of philosophers*.'

religion.

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religion, and that no engagements had been suffered to encroach on the public services of his God—or that his last moments had been marked by some expression of concern for the omission of these duties, and the misapplication of the talents you tell us he possessed. Tis Sir, I should have hoped; and hoping, as Mr. Burke says, ‘should willingly have left him to the heralds,’ had not you, by making the un sanctified exit of your late friend a prominent feature in your panegyric, pointed out that part of his Grace’s character to particular consideration.

“I have now done, Sir; and done what I conceived to be my duty: trusting that the people of this country, though not altogether what might be wished, are still not sunk to low in character or principle, as to give implicit credit to your language.

“Trusting, moreover, that the rising youth, to the soundness of whose principles, both as Englishmen and Christians, I look forward for the preservation of our glorious constitution, will, on the ground of the known adage, ‘*Laudari a laudato maxima laus est*,’ ever bear in mind, when they read the hyperbolical eulogy under consideration, that it was *spoken by Charles James Fox*.”

We cannot conclude without seriously recommending this pamphlet to all the admirers of the late Duke of Bedford, who have not renounced the principles of Christianity; or who do not prefer the vague morality of the pagan philosophers to the pure system of ethics to be found in the gospel of Christ. As it has been lately asserted, that all the Great Men, whose virtues and talents have adorned their country, either in Church or State, have been educated in *public* schools, in the most confined sense of the word, and that the most profligate characters in our universities have received their education in *private* schools, it may not be improper to state, that the late DUKE OF BEDFORD was educated at Westminster*, and MR. FOX at Eton; and that USHER, TILLOTSON, and BARROW, with a long train of *equals*, and not a few superiors, imbibed their principles and their knowledge at private schools†. It is not the object of this statement to draw a general inference from partial premises; but merely to oppose *fact* to *fiction*.

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* In one of the most lamentable instances of abandoned profligacy which have recently formed the subject of legal discussion, it was stated by the advocate for the prosecution, that the culprit “received his early impressions at Westminster school.”

† ARCHBISHOP USHER received his education at a private school recently established in Dublin by two Scotchmen, who had repaired to that capital for the purpose of maintaining a correspondence between the Scotch and Irish Protestants. TILLOTSON was the son of a Dissenter, and was educated at a dissenting school in Yorkshire. BARROW, indeed, was first sent to the Charter House, but, after remaining there two years and a half, during which time he was remarkable for nothing but his skill in bruising, his quarrelsome disposition, and his profligate conduct, which was carried to such an extent, that his father was known to pray, that, if it pleased God

Barrow's *Essay on Education*.

[Continued from VOL. XI. P. 392.]

WE resume the analysis of this able and interesting work at the fifth chapter, *on the Choice of a School*. The considerations of which this important question should be determined are here stated to be the literary and moral character of the master, his temper, his industry, his external appearance and personal accomplishments; his place of residence and his attachment to our constitution of Church and State. This last subject introduces some pointed remarks on the impropriety of placing our sons under Dissenters, and the still greater impropriety of intrusting their education to foreigners.

CHAP. VI.—*On consulting the Genius in order to determine the Profession*, is a concise and masterly disquisition, whether particular men are endowed with talents adapted to particular purposes only? After examining this question by argument, authority and example, the author concludes that our intellectual powers differ by nature in degree, but that they differ in kind by accident alone. This is, however, a question where much may be said on both sides; the maxim of *poëta nascitur non fit* is universally believed, though probably such superiority of talents arises from superior organization, and hence hereditary genius may be rationally accounted for. In this chapter the parent is recommended neither to destine his son from his birth to any peculiar employment, nor afterwards leave the employment wholly to his own choice, unless consistently with prudence. It is further recommended here to the parent to fix his son's occupation in some measure according to his fortune, his abilities, his passions, and his wishes, but in all cases to avoid deception.

"In order to reconcile the son to his profession (says Dr. Barrow) an artifice is often practised by the parents which I can by no means recommend. Its inconveniencies are studiously kept out of sight lest they should excite disgust, and its advantages placed in the most favourable point of view that they may secure his attachment. Deception in the management of children is never justifiable in its principle, and seldom finally beneficial in its effects. In the present instance when the youth finds toil and difficulty, where he had been taught to expect only ease and pleasure, the disappointment of his hopes will be aggravated by his resentment of the imposition;

God to take either of his sons from him, it might be *Isaac*, he was taken away as incorrigible; and was sent to Felstead in Essex, where he laid the foundation of his religious knowledge, and acquired the means of becoming what he afterwards did become. This note is addressed, like a copy of verses which we once read, "to him who knows it to be designed for him;" and he will, we trust, receive it, as it is meant, as a strong proof of our respect, moderation, and forbearance.

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and what was designed to attach him to his situation will be amongst the first causes of dislike and discontent. Let him be rather told at once, what he will always find to be true, that care and labour are the lot of man in every department of life; that success is generally proportioned to exertion, and that difficulty is one of the most equitable measures of merit."

CHAP. VII. *On the Estimation, the Treatment, and the Grievances of the Masters of Academies.*—This chapter seems altogether original. It contains much interesting and important matter, and forms an essay well worthy of separate publication. Here the artifices of the lower class of schoolmasters, and the errors of weak parents are stated without reserve, and censured with equal freedom; and hence the chapter is likely to give offence as well as information. The hardships of the profession are, however, pointed out, and its dignity and utility vindicated with much zeal and eloquence. The author probably had this chapter in view when he said in his preface—"I have surveyed with some attention the profession of a schoolmaster in its actual and possible use and advantages; I have considered the situation of the individual and his relation to the public; and I have found it an amusing and interesting speculation, from education to predict conduct, and trace conduct back to education. Should the reader, however, see reason to accuse me of partiality in favour of the character and office of a schoolmaster, though I shall venture to plead not guilty to the charge, I shall not make any strenuous defence against it. It is easy to disclaim prejudice, but not easy to avoid it; and my own feelings, I confess, are in unison with the observation of the Roman teacher of rhetoric, that no man wishes to see the profession in which he has been distinguished, sunk into decay and contempt."

CHAP. VIII. *On Grammars.*—The question on the choice of grammars is here examined with much good sense, and no inconsiderable display of critical erudition. The author recommends such grammars as he conceives best adapted to their respective purposes. He very justly observes, that—"without oral instruction children can never be taught languages, and with that aid, the choice of a grammar is of less importance than seems to be generally supposed. Written rules should certainly contain no false principles; they should teach no errors which it will afterwards be necessary to correct; they should constitute a complete and permanent code of laws to which the student may at all times appeal. But by what means he may be most expeditiously enabled to apply them, will depend less upon the laws themselves, than on the dexterity of his instructor."

CHAP. IX. *On the Study of the English Language.*—This subject is represented as of great importance. The author, after stating several reasons why our native tongue should be a more frequent object of study in seminaries of education, earnestly recommends to schoolmasters to support, with all their authority, its orthography as now established, for the sake of the permanence of the language.
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This chapter likewise contains an elaborate vindication of the excellence of the English language for every species of composition. Exceptions are however made with respect to the sonnet and irregular ode ; but on such subjects, taste will always decide for itself.

CHAP. X.—*On Writing, Arithmetic, and the Mathematics*, contains much useful information. The author points out the great value of these several qualifications; the modes by which they may be most successfully taught, and also the books best adapted to the purpose. For arithmetic, Bonnycastle is chiefly recommended; Moore for navigation; Kelly for nautical astronomy and book-keeping, and Hutton for mathematics in general.

CHAP. XI.—*On the Study of the Classics*, is an able defence of the practice of confining the attention of our youth to those remains of Greek and Roman literature.

CHAP. XII.—*On the Art of Teaching*, is well worthy the attentive perusal of all persons engaged in communicating knowledge.

CHAP. XIII.—*On the Use of translations and auxiliary Books*, affords much practical instruction on classical subjects.

CHAP. XIV. *On Mythology, Geography, Chronology, and History*.—The use and advantages of each of these objects of study, are here briefly pointed out, and the most approved methods of attaining them are likewise stated, whence the author makes a digression on the subject of *novels*, which, on account of its singular and serious importance, we shall quote at full length.

“ Of these popular publications, I shall undoubtedly, as a writer on education, be expected to give my judgment, and it is the judgment of condemnation. If the reasons of this severe sentence be required at my hands, they shall immediately be produced; for they can no where be stated with more propriety, than as an appendage to the observations already made on the study of those authentic narratives, which these compositions constantly profess to imitate, and in contrast with which their defects may be the most clearly seen, and the most effectually exposed. I am far from supposing there are not many works of this description in our language which may be read with innocence and safety. The novels of Fielding, of Richardson, and of Radcliffe, no man of taste will peruse without pleasure, and no man of reflection without improvement. But far different from these are the volumes that usually crowd the shelves of a circulating library, or are seen tumbling on the sofas of a fashionable drawing-room. It is not the occasional perusal of the best, but the habitual reading of the worst, which it is the wish of every wise and good man to censure and restrain. Not a few of these, instead of possessing that ease, perspicuity, and elegance of style, which should seem essential to lighter compositions, and works intended only for amusement are so defective in the common proprieties of expression, and even the ordinary rules of grammar, that they cannot fail to corrupt the language and deprave the taste of all who bestow their time and attention upon them.

“ The authors of others again seem ambitious on every occasion to introduce, not only foreign idioms and phraseology, and the inflated effluence of Gallic oratory, but such colloquial terms and sentences from French writers,

ters, as they would persuade us, convey their ideas with greater force or periphrasis, than any expressions which our own defective language can supply. The real motive of the writers is probably nothing more than the contemptible affectation of superior learning, but the practice has an obvious tendency to corrupt the purity and destroy the character of our English diction, and, as far as it is in the power of novelists to effect it, to reduce us to babble a dialect of France.

"Some of these publications betray such a laxity in their doctrines of morality, and exhibit such licentiousness of sentiment and description, as cannot fail to inflame the passions which they ought to restrain, and to undermine the virtue which they profess to support, and others again are made the vehicle of principles hostile alike to our civil and our ecclesiastical establishment, while the general merit of the character by which they have been artfully infused, are designed to recommend them to the notice and favour of the reader, before he is aware of their purpose or of his own danger.

"A still greater, because a more general fault of our novels is the misrepresentation of human characters and human life. Love, restless love, is there considered as the general agent in terrestrial transactions, and though it is in truth and nature but one passion amongst many, it is represented as the universal principle of conduct, as the sole distributor of good and evil, of happiness and misery to mankind. Qualities the most opposite and irreconcilable are united in the same person to form a captivating character, and the formality and enthusiasm of the days of chivalry are mingled with the freedom and indifference of modern manners. Personal attachment conceived at sight, and matured in a moment, bears down alike the distinctions of rank, and the maxims of prudence; and by the magic wand of the genius of romance, the daughter of the cottager is exalted into a countess, and the labourer at the anvil or the mine, soon graces the court and the drawing-room. The hero and heroine are involved in distresses, in which no other mortals ever were involved, and generally delivered by means by which none but themselves ever were delivered. They are, however, always married at last, and attain in the possession of each other such happiness as no human being ever yet attained, and such as nature and providence with all their bounty never will bestow.

"By the constant perusal of narratives of this description the youth of both sexes are encouraged to cherish expectations that never can be realized, and to form notions of each other which painful experience will every day refute. The mind too by exercising only its weaker powers, becomes enervated and enfeebled, incapable or impatient of stronger and better exertion, disgusted with the tumult of business or the roughness of contradiction, and with all the realities of nature and of truth, the most valuable season of life is spent in the sport of musing instead of the labour of thinking, in the indulgence of the fairy visions of hope, and the reveries of a perverted imagination, instead of the pursuit of science, the formation of maxims of wisdom, and the establishment of the principles of moral duty.

"I am not presumptuous enough to suppose that any observations of mine will correct a folly that is at once so fascinating and so fashionable, that a solitary essay on education can prevail against a host of novels and romances. The votes of the judicious, however, I doubt not are in my favour; but the practice of the majority is clearly on the other side; and against measures which they can neither approve nor prevent, all that the minority can

can perform, is to assert the arguments of truth and to enter the protest of reprobation."

CHAP. XV. *On Composition, in Prose and Verse.*—The usual exercises of our best schools are here vindicated, and the practice of making Latin verses is particularly recommended. The benefits of composition in general, in the progress of education, are fully set forth, and judicious instructions are likewise given for exercising students in writing English themes. This is a chapter of peculiar excellence.

CHAP. XVI. *On the Study of the French Language.*—In this chapter, the value of French Literature is, we think, fully appreciated; but the author condemns the constant and universal study of this language in our academies, as interfering with objects of equal if not greater importance.

CHAP. XVII. *On Compulsion and Correction.*—Here the author stands forward in opposition to the fashionable doctrines of tenderness and familiarity, as the avowed and manly advocate of discipline and subordination in schools. He, however, recommends in the first instance, the expedients of praise, censure, honour, disgrace, and every other stimulus calculated to excite emulation and promote exertion; but when these fail, the *dernier resort* must be the rod. "Without the rod or the fear of it (says Dr. Barrow) perhaps no good scholar was ever made."

This seems a *hard saying*, but we believe it will be found very difficult to refute it. Fear is the great preservative of order in society, and, indeed, of good manners in the social intercourse of life. In short, fear seems the most constant motive of exertion among all ranks, and in every stage of existence. It has been asserted by some advocates for coercion, that corporeal pain sharpens the mental faculties, but this our author does not touch upon; he seems to view the rod as a necessary evil, and his directions for the discreet and temperate use of it, deserve the attention of every parent teacher.

CHAP. XVIII. *On Diversions and Holidays.*—The doctor is no friend to the modern plan of an usher being always in the playground, or the too strict restraint of boys from the more hardy and even dangerous diversions. The chapter concludes with very judicious remarks on the use and abuse of holidays, and on the improper conduct of parents during the vacations.

CHAP. XIX. *On religious Instruction,* is a strong appeal to reason, in favour of a religious education, that is, an education in the religion of the state.

"All our reasoning (says the author) on a point of education, must be supposed primely to refer to the society in which we live; and that it is the duty of a schoolmaster in this country to instruct his pupils in the established religion, will hardly be called in question, when it is considered that christianity is part of the laws of the land. It is clearly the object of the pre-

preceptor to prepare his scholars to become virtuous and useful members of the community, in which Providence has placed them, to enable them to provide for their own subsistence, and to lend their aid to the subsistence of others; to maintain their own rights, and to perform their own duties without interrupting the duties or violating the rights of their fellow-subjects. It will, therefore, be incumbent on him to teach his pupils; not only the sciences which it may be necessary for them to understand, but submission to the laws, which they will be required to obey; not only to support the political establishment of the State, but to embrace the doctrines and the worship of the national church."

This chapter contains also a manly and liberal defence of the connection between our religious and political establishment, and like most other chapters of this work, it abounds with deep reflections, pointed aphorisms, and decisive arguments.

[To be concluded in our next.]

The Beauties of England and Wales; or, Delineations, topographical, historical, and descriptive, of each County. Embellished with Engravings. By John Britton and Edward Wedlake Brayley. Vol. I. 8vo. PP. 400. 13s. Vernor and Hood. 1801.

THIS volume, which is the first of a work now publishing in numbers, comprises an account of Bedfordshire, Berkshire, and Buckinghamshire. Bedfordshire leads the van; and the first interesting particular which presents itself is a statement of the improved revenue of the estates attached to a school, instituted by Sir William Harpur, who "was a native of Bedford, and became Lord Mayor of London in 1561."

"The corporation of Bedford, in the year 1553, petitioned King Edward the sixth to erect a Protestant free-school, for the education of youth in the pure and genuine principles of the reformed religion.

"Sir William, having purchased thirteen acres and one rood of meadow land, lying in the parish of St. Andrew, Holborn, for 180*l.* gave it, by deed dated the 22d of April, 1566, to the corporation, together with his late dwelling house, &c. in Bedford, for the maintenance of a master and usher of the said school; and for apportioning maidens of the town, on their entry into the state of wedlock.

"The annual rent for the support of these purposes amounted to about 40*l.* per annum, till the year 1668, when the corporation leased the whole of the lands in the parish of St. Andrew, for the term of 41 years, at the yearly rent of 99*l.* In the year 1684 a revisionary lease was granted for the farther term of 51 years, at the improved rent of 150*l.* In consequence of granting these leases, a great number of houses was built, and the following streets, &c. formed upon the above meadow land: Bedford-street, Bedford-row, Prince's-street, Theobald's-row, North-street, East-street, Lamb's Conduit-street, Queen-street, Eagle-street, Boswell-court, Green-street, Harpur-street, Richbell-court, Hand-court, Gray's Inn passage, Three Cup yard, &c. &c. The annual rent from which is now increased to

to more than 4000*l.* and in three or four years, is expected to amount to 5000*l.* or upwards.

"This great and almost unparalleled augmentation of revenue has obliged the trustees to apply to parliament for two several acts, to extend the objects of the charity, and regulate the application of the receipts. By these provisions of the legislature, the income is thus appropriated:

"To the maintenance of a master and usher of the grammar school; and exhibitions to the scholars for either of the universities. Maintenance of a master and two ushers to the English school. Maintenance, clothing, and educating a number of children. Marriage of forty poor maidens annually. Apprenticing of forty poor children annually. Allowing of benefactions to such apprentices as have served their times faithfully. Endowments of alm-houses for decayed tradesmen. Gratuity to girls at service; and distribution of a surplus to the poor of the town annually."

Into the account of Dunstable, is extracted, from a Mr. Steele's "collections made for a history of" that town "in 1714," a description of "a remarkable funeral pall." "It is made of the richest crimson and gold brocade imaginable; and so exquisitely and curiously wrought, that it puzzles the greatest artists of weaving now living to so much as guess at the manner of its performance." It must have been made prior to the year 1516; yet, it is added, "notwithstanding its age, the pall is as fresh and beautiful as at first making."

In the account of Luton are related some remarkable circumstances attending the life and death of Lord Wenlock, the founder of an elegant chapel on the north side of the choir of the church of that town.

Woburn and its vicinity, particularly the Fuller's Earth-Pits, are copiously described; and the Abbey, the seat of the Bedford family, also occupies a very considerable space. A catalogue, descriptive, characteristic, and historical, of the principal paintings which decorate the apartments of this mansion, is given.

To our classical and antiquarian readers, the following extract, though not relating to a *native* beauty of Bedfordshire, may probably prove agreeable:

"From the Duke's [of Bedford] apartments, on the south side of the building, a covered way, or piazza, leads to the green house. This is a handsome building, about 140 feet in length, containing a great variety of valuable plants: but what renders it peculiarly interesting to the connoisseur and artist, is the grand vase which has lately been stored in this aromatic museum. This great curiosity demands a particular account, which we are enabled to give, from a letter of Mr. Tatham, architect. 'This celebrated Bacchanalian vase was purchased by the Duke from the noble collection of Lord Cawdor, in June 1800, for seven hundred guineas. It is of the lotus * form, bell-shaped, and was most probably consecrated to the

"* The forms of all antique vases are supposed to have been taken from the calyx of the lotus. This is a celebrated water plant, well known in Upper Asia."

god Bacchus, as may be concluded from the finely-sculptured bacchanalian marks, and other features that accompany it. It must, therefore, have been used either as a laver, or as a symbol only of this part of the heathen mythology, and for no other use; for it is certain that no wine was ever poured into it.

"This superb monument of antique decoration was dug up some centuries ago among the ruins of Adrian's villa, together with the fragments of three other vases of nearly similar dimensions, all of which appeared, by the situation in which they were found, to have occupied the same spot of that once extensive and magnificent emporium of art. It was then removed to the villa, Lanti, near Rome, where for many years it attracted the notice, and excited the admiration, of both the traveller and the artist. This, and one at Warwick Castle, which is somewhat more decorated, are the only *complete* vases of the same dimensions and antiquity extant; and are, unquestionably, the most magnificent and noble-sculptured specimens of antique decoration of this kind ever discovered.

"The Lanti vase was brought from Rome, about twelve years ago, at a considerable risk and expence, by the Right Hon. Lord Cawdor, on whose classical taste and judgment it must ever confer the highest credit. The removal of this ground-work of art from that city caused great jealousy among the superintendants of the Vatican Museum, then forming under the auspices of the reigning pontiff, the late Pius VI. who, it is well known, in his resentment on this occasion, threatened several persons concerned in the removal of the vase, with the gallies.

"The dimensions of the vase are: diameter of the mole, six feet three inches; height, with its present plinth, six feet nine inches."

After Ampthill, "Wrest, the seat of the Baroness Lucas, daughter to the late Earl of Hardwicke and Lady Jemima Campbell," is described. A catalogue of the principal portraits in this mansion is presented in the same manner as that of the paintings at Woburn Abbey.

We now proceed to Berkshire.—An historical account of the abbey, at Reading, is the first important object which presents itself. Donnington Castle, from the circumstance of its once having been the property of that venerable English bard, Chaucer, possesses considerable interest in the eye of the poet and antiquarian, and receives appropriate attention from our authors. In the vicinity of Lamborn stands White Horse Hill, so called from the figure of a white horse being formed on its north-west side. We are here presented with a description of this remarkable antiquity of Berkshire, now generally considered as a trophy of the signal victory which the great Alfred obtained over the Danes at Ashdown, in the year 871. Accompanying the description are also a dissertation and collection of opinions on the subject.—Farringdon House, the residence of Henry James Pye, Esq. the present laureat, and Wantage, the birth place both of that gentleman and the immortal hero of his muse, are described. The account of the latter, however, must evidently have been written previously to the publication of Mr. Pye's epic poem of Alfred; as, otherwise, our authors would not have neglected to avail themselves

selves of some poetical embellishments from that respectable performance. A sketch of the life and actions of Alfred, composed of excerpts from Mr. Turner's history of the Anglo-Saxons, renders this part of the volume before us highly amusing and interesting.—Wallingford and Abingdon, particularly the latter, are described at considerable length. Park Place, the residence of the Earl of Malmesbury, son of the celebrated author of *Hermes*, is rather a prominent article. The beautifully picturesque description of the adjacent country is eminently pleasing, and we only regret that our limits will not permit us to extend the pleasure which we have received from its perusal. Some curious historical particulars are related concerning Hurley Place, once the property of Geoffrey de Mandeville, who received it from William the Conqueror, but now belonging to a Mr. Wilcox. Windsor, and its celebrated castle, &c. occupy about seventy pages. A detailed account or catalogue of the principal paintings embellishing the walls of the castle, combining a variety of anecdotes, biographical and historical, excite a lively interest in this portion of the volume, and amply repay the reader for his attention. Herne's Oak, which formerly stood in the little park, has been immortalized by our unrivalled Shakespeare, in his *Merry Wives of Windsor*; and the admirers of that bard will here be gratified to meet with a neat wood cut of that venerable tree, executed by Mr. Anderson, from a drawing taken a few days previously to its being cut down.—Frogmore, the favourite residence of her Majesty, follows Windsor; and the respective farms belonging thereto, with the agricultural practice adopted in them, are copiously described.—Some miscellaneous remarks on the singular tenures by which estates were holden in the days of feudal tyranny conclude this division of the book.

Buckinghamshire next claims our attention.—The description of this county is less interesting than that of either of the two preceding. After a few brief historical remarks on its early state, and the etymology of its name, some agricultural observations present themselves, and, to certain classes of readers, may not prove barren of instruction. Stowe, the principal seat of the Marquis of Buckingham, is the most distinguished object in this compartment. This celebrated spot has been repeatedly described; but, alterations having as frequently taken place, the authors of this work have been aware that a modern account thereof could not fail of affording pleasure. The architectural objects are described in detail; and, from the "Temple of Ancient Virtue," and the "Temple of British Worthies," are presented the respective inscriptions, with the requisite translations from the Latin. A catalogue of the paintings contained in the different apartments of the house, on the same plan with that which precede it, is also given.—Gothurst, the seat of Geo. Wright Esq. with a catalogue of the paintings with which the mansion is embellished, forms a very pleasing article. To Olney, the residence of the late poet, Cowper, succeed Newport Pagnell, Fenny Stratford

ford, Wiltshire, and Little Wycombe House, the seat of Sir Jonathan Lovett. In the succession comes West Wycombe, a village which possesses a very beautiful church, with a mausoleum and small tower. The mausoleum, our authors state, was built by Lord le Despencer, "whose motive for designing this very singular structure originated in a legacy bequeathed by Lord George Doddington, to defray the charge of erecting a monument to his memory." After a description of this mausoleum, and the monuments which it contains, we are informed that the most remarkable circumstance connected with this unique fabric, is the singular legacy given by Paul Whitehead, the celebrated poet, to Lord le Despencer, and deposited by him on this spot with the most uncommon solemnity. This was the heart of the Bard, bequeathed as a testimonial of affectionate gratitude to his Lordship, who had patronized, and been the means of procuring him an income of 800*l.* a year.

"This present, so remarkably expressive of the poet's deep sense of obligation, is contained in a small urn of variegated marble, and placed on an elegant marble pedestal in one of the recesses of the mausoleum."

Wycombe Park, Emsay Court, Hambledon, Mendham, Great and Little Marlow, and Wooburn, follow in order. To these succeeds Beaconsfield, where reposes all that was mortal of the great, lamented, the departed Burke. In the church-yard also "is a table monument, of white marble," recording the memory of the poet, Waller.—This volume concludes with the following relation:

"In the north side of the church at Newport Pagnell, in the year 1619, the body of a man was found, with all the hollow parts of the body, and of every bone, filled with lead. The skull, with the lead in it, weighed thirty pounds, six ounces. It is now in St. John's college library, Cambridge: and before it was rolled about, and battered, bore as great resemblance to lead, as petrified wood does to stone."

Our readers have already some knowledge of the capabilities of Mr. Britton in this branch of literature; and, from the extracts which we have made in the present article, they will be enabled to form an opinion of the style of the present work. Having been compiled by two persons, it is, as it necessarily must be, unequal in point of composition. We do not, however, profess to point out the respective labours of each writer. The performance, on the whole, may be found useful, and is certainly pleasing: if it do not minutely describe every object which presents itself, it, at least, affords sufficient

: "A particular account of this ceremonial may be found in the Annual Register for 1775. The whole of the Buckinghamshire militia attended, and the urn, inclosing the heart, was conveyed to the mausoleum in solemn procession. Minute guns were fired, and an incantation, set to music by Dr. Arnold, sung by vocal performers engaged for the purpose."

information to the general reader; and, to the more profound antiquarian or topographer, it points out those works in which their spirit of research may be more amply gratified.

The engravers employed for the embellishment of the volume before us are Roffe, Angus, Greig, Comte, Storer, and Smith, from designs by Arnold, Britton, West, Dayes, Bonner, Turner, Hearne, and Varley. The plates are thirteen in number, viz. Leighton Beau-desert Cross, Donnington Castle, Dunstable Priory, Windsor, Windsor Castle, Buckingham, Eton, Stowe, Church of St. Mary Ottery, Badminton, Hampton Court, Downton Castle, and Chepstow.

In the "Advertisement" prefixed to the work, the subscribers "are respectfully informed, that the ardent desire of the Editors to render the INTRODUCTION as *complete* as possible, and the time and extensive reading necessary to the full investigation and arrangement of the numerous and complex subjects it involves, have induced them to protract its publication till a more distant period. This delay, the expediency of which cannot be questioned even by those who consider the nature and extent of their design with but *partial* attention, will afford leisure for that review of British, Roman, and Saxon history, which the Editors imagine will not only prove interesting, from the variety of objects it includes, but will also elucidate the origin of many of the important national regulations, which have stamped a character on this island, given stability to its laws, and extension to its commerce."

Dallas's *Percival, or Nature vindicated: a novel.*

(Concluded from Vol. XI. p. 394.)

THERE are four principal points in which a work of this nature ought to be viewed, the principles of it, the characters, the incidents, and the language.

The great and avowed objects of the author are, to rescue moral sentiment from the chains of false shame, to fortify the minds of the fair sex, to expose the wiles of seduction, to give an exalted idea of marriage, to justify the rules of society, and to paint an elevated view of human nature; objects which clearly and justly suggested the second title of the work, "*Nature vindicated.*"

It is now about a quarter of a century since the first representation of the *School for Scandal*, a comedy, though a patch-work of borrowed incidents, replete with wit and elegance of dialogue, the genuine property of the author of the play—the character of the hypocrite is incomparably well drawn, but unfortunately the effect it produced was not abhorrence of hypocrisy, but intolerance of morality; and from that time to this it has been but too common even in well meaning minds, to check the effusions of virtue with an exclamation of "*damn his morality.*"—This evil the author of "*Nature vindicated,*" in the character of *Percival*, labours to remedy, and to teach
men

men "not to be ashamed of either speaking or acting morally."—*Percival* is sentimental, and his sentiments are sincere. He is painted as follows by one of the characters of the piece, a nobleman of an excellent heart, who had been infected with the mania of "damning morality."

"There is no affectation in him; no hypocrisy—his character is that of nature, of *human* nature, of which the essential distinctions are sentiment, virtue, and religion. *Percival* is as ready to act as to speak morally, and the more I become acquainted with him, the more am I convinced that there is not a spark of vanity at the bottom of his zeal for the elevated principles, which seem to be the link of union between man and superior natures. Yes, my friend, I relinquish my prejudices; I will no longer associate the ideas of sentiment and hypocrisy; no longer connect moral estimations with the notion of a corrupt heart, or suffer a doubt of sincerity to follow the language of truth. Action, where there is room for action, must ever remain the test of a man's spirit, but till that contradicts his tongue, I never will again be jealous of praise bestowed on virtue. Where is the man, say the world, that can pretend to perfection? The world should first tell us what is the perfection of man. Is it to have conquered the degrading passions? To be void of avarice, envy, revenge, and pride? To be brave, faithful, benevolent and aspiring? To exalt the rational faculty to a knowledge of the Deity? To trace divinity in the precepts of Christianity? Then let the world scoff at pretensions as it may, I will not think so ill of mankind as not to believe that there are many entitled to the praise of attaining the perfection of their nature. *Percival* is one instance of it. I contemplated him at his own house; I have studied him on our journey, and I can conceive nothing on earth superior to his character, though, as I have said, I believe it may be equalled by many.—Natural and easy, void of pedantry; yet zealous for rule, the natural and noble passions strong but regular and under his dominion, he has, by the means of a well understood and well directed education, acquired those habits and cultivated those feelings, that constitute the perfection of human nature; and which, far from having so degenerate an opinion of our race as the world have, I think it would be impossible not to acquire and to cultivate, under a Stockton,* occasionally assisted by a Towers."

From this extract we also see the application of the term "*Nature vindicated.*" Mr. Dallas contends that whatever is vicious or bad is not nature, but a deviation from it, and that depravity, vice and irreligion, so widely diffused through human nature, are not essential to it, but that sentiment, virtue and religion are.

Love which is too often believed to be an involuntary passion, the author of *Nature vindicated* shews may be made to depend upon reason, where the mind has been well formed. Speaking of the education of his principal female character, he says:

"From among the subjects to which we were continually bending her attention, so far was love from being excluded, that it held a favourite rank;

* The tutor and guardian of *Percival*.

and the real points of view from which that charming passion was surveyed, insured her from those false allurements by which the giddy, the thoughtless, and the vain of her sex are made victims of a spurious desire, as much beneath the dignity of generous love as folly is beneath wisdom."

Rousseau makes Eloisa confess that she fell in love at first sight, and in a note to the passage there is the following observation:—"Mr. Richardson makes a jest of these attachments formed at first sight, and founded on an unaccountable congeniality of nature. It is easy to laugh at these attachments, but as too many of this kind take place, instead of entertaining ourselves with controverting them, would it not be better to teach us how to conquer them?"

This instruction will be found in the novel before us, in which the knowledge of the passions is made a chief part of education. The "nature" of love is "vindicated," and the enquirer is taught that as the idea of perfection is necessary to the enthusiasm of the passion, and that as deprived of esteem it vanishes, neither the idea of perfection can be gained nor esteem formed at a first interview, and that consequently Love at first sight is an absurdity in terms.

On this point we cannot but warmly recommend Percival to the serious attention of all parents and guardians. We are not recommending novel reading, but an attentive perusal of a system of education and of morals, congenial to the dignity of human nature, and adapted to the promotion of rational happiness. Let them adopt this system, and we doubt not that their daughters and their wards will adopt the language and reasoning of Julia Bevil.

"I early learned," says she, "and I am sensible of the truth of the lesson, that all the witchcraft of love is to be exorcised by the ties of honour and the adjurations of virtue. When we admit the new guest into our bosom, however agreeable he may be, if he begins his acquaintance with combating the settled possessors of the mansion, and by making them uneasy, there would be little difficulty in joining against him, and putting him out of that possession, which he could not retain without disturbing the claim of others:—at least I speak for myself, who have been taught to estimate the respective value of all the passions, to know that the duration of their enjoyment depends upon their union with the virtues, and that without the prospect of duration all would be misery. Pleasing as the passion of your friend is to my heart, could a question arise between his felicity and that of my beloved parents, not a moment should I hesitate in deciding for the latter. Time and good sense might heal the disappointment of a lover, but what power but death could ever remove the stings of filial ingratitude from the lacerated heart of a father?"

When parents train their daughters as Julia was trained from the cradle, they may expect from them the rectitude of a Julia; and we firmly believe that there exist many charming young women who must be sensible of a congeniality with the character which Mr. D. has given to his heroine; lovely in mind as in person, dutiful, ingenuous, candid, restrained, prudent, affectionate, and just;—a character which displays itself in all its native excellence, in the letter in which,

which, prompted by her rigid sense of filial duty, she informs her father of *Perdival* having made a declaration of his love to her.— This letter ranks among the best written and most instructive of the work; it affords an ensample of duteous affection, and is fraught with sentiments of exalted purity, such as cannot fail to raise and refine the mind of every female reader. We are sorry our limits will not permit us to insert it at length; and by extracting detached passages we should only mutilate the sense without conveying the spirit.

Among the principles of this work, we find throughout the rules of society forcibly inculcated. Mr. D. therefore is no jacobin or leveller, and we have no where, in writings of this kind, met a more impressive or more elegant simile than that which occurs in the 42d letter, on the nature of equality. "Equality, in government," says the writer of the letter, "he compares to the level of the ocean, which is at the mercy of the winds; whereas the distinction of ranks is the firm earth, of which the acclivities and declivities, the hills and the valleys ensure the verdure, fertility, and beauty."

In exposing seduction, the author aims at fortifying the female mind by inculcating the necessity of never trusting virtue to the affections, be they ever so pure.

"My dear Edward," says Julia to her husband, "I will not pay you the fulsome compliment of ascribing my safety to your full possession of my heart; I cannot love you more than I do; but never should a woman trust to the force of any of her passions. It is principle, and principle alone, that should be the bulwark of female virtue. So agreeable, so artful a man as Sanhope, will find it no difficult task to set passion in opposition to passion; and the best meaning of our sex, unacquainted with the nature of her emotions, and untaught to connect them habitually with virtue and religion, is in the utmost danger of becoming a prey to so accomplished a seducer. It is not easy to distinguish between the innocent emotions of pleasure we receive from attentions, and the passion of vanity. A vain woman is so blinded with the idea of a conquest gained by her beauty, that she attributes nothing to the selfish ends of the seducer: but a woman who has been convinced that a conquest obtained by her beauty in the very face of the principles of religion and morals is insult and ignominy, is roused by the very first descent of open admiration and friendly intercourse to private praise and secret marks of passion: her principles dispel all mists from before her eyes, she detects the cloven foot, shudders at the demon in the human form, and calls upon her friends to assist in exorcising it."

These sentiments are so rational and so true, that they ought to be graven deeply on the tablet of every female heart; they would well preserve it from the assaults and artifice of the Satanic seducer, who ranging through the paths of social life leaves few unexplored, unpolluted, blasting the paradise of maiden peace, and assailing the heaven of conjugal felicity wherever his insinuations are permitted to find access. The following strong and well chosen expression, used by Stormont, must not here be omitted; himself an agonized sufferer, from the success of one of these agents of hell, against the person of a wife he might otherwise have lived with in love and mutual bliss.—

“Oh, seduction! diabolical art! Do not, Percival, think I would wound you by alluding to the individual instance of it that has destroyed my happiness; my apostrophe is aimed at the crime alone. The devil's first crime was ingratitude; seduction was his second;—second in succession, but first and foremost in mischief. By the one he damned himself alone; by the other he spread damnation, and blighted every joy.”

On this head of principles, we shall only farther observe, that the work is replete with the dictates of unsophisticated nature, moral excellence, and pure religion, to which, when the merits of its style and language are added, it may fairly lay claim to rank among the classical novels of our nation.

The author has not travelled out of the known roads of life and character; though some of them are, perhaps, uncommon, none can be declared to be unnatural. Percival and Julia being proposed for models, their sentiments and actions are all painted excellent; and should we be constrained from conviction, to allow that they are uncommon, because unfailing characters, yet from a happier conviction we contend, that they are in nature. They are not such “faultless monsters as the world ne’er saw.” The reasoning of Lord Digby, in our first extract, is here particularly applicable to the character of Percival; and, we may add of both him and his Julia, that it was natural for both to be born with intellect; to have that intellect matured and directed to the best purposes; they were both of elegant forms also; it was therefore natural for them to love each other:—if indeed there should be any juvenile readers of the novels of the day, who may be induced to think that the conduct of the two young persons must be unnatural, because not deviating into infirmities of passion; it can be those alone who have never felt the bliss of having the heart informed before the mind was perverted, or the judgment weakened. In those who have been educated in heart as well as head, the conviction or prevention of their infirmity is to them as natural as the infirmities themselves are to others. And as to any objection that may be brought from the same source against the married part of his perfection, there is an incontrovertible postulatam to be insisted upon: the affections of the husband are regulated and secured by those of the wife; there is therefore nothing unnatural in Percival’s continuing a lover, with all the delicacy and fidelity of the character, after the marriage; because his wife thought that there was nothing unnatural in being uniformly attentive to the happiness, the honour, and the interests of her husband.

When it is said that it is not natural for any one to be so perfectly the sentiment ought to be considered as an apology for some vicious propensity which the speaker is conscious of possessing; nor those who will not have resolution to make themselves what they ought to be, excuse themselves by saying that it is not natural.

Whom he at that time supposed to have been the brother of Percival.

cast themselves from the task by boldly declaring, that no one can be so; and as it falls to the lot of but few to be blessed with that union of intellect and education which enables them to obtain the desirable object, the majority of the world have adopted the decision, and given currency to it, unhappily through every rank and degree of human life. When characters are drawn so good and virtuous as those of Sir Charles Grandison, and Percival, of Pamela, and Julia, they are branded with the term *imaginary*; but whence proceeds this degradation of nature and truth? Why, there are readers who do not feel easy that a lesson should be laid before them which they do not wish to learn; or there is a worse passion which affords the reason—they know, perhaps, some original of the copy, or some one in whom there is a striking likeness to some of the best features of the portrait; and their hearts hold, at the same time, a mirror to their minds, in which themselves are not so brightly reflected; this galls them, and envy forbids the acknowledgment of the general similitude, because it cannot bear the conviction of a partial resemblance. How much easier, and how much more candid, is it to support the following truth, however severe against our own insufficiency: *Virtue is the natural state of man, and every vice is a deviation from nature: to shield what nature therefore from corruption, virtue ought to be his means, and perfection his end.*

The character of Stanley is one of very great interest; the principal incidents of the piece hinging upon him; he is represented as a young man of a pure and intelligent mind, of honourable and firm principles, and he shares with Percival the attention and affection of the reader. We were half inclined to object against this introduction of two heroes of the same tale, but we perceived that each had his separate part allotted him, and neither trench upon the other's province. In Percival and Julia, the author presents us with a picture of the perfection of married life, delineating the causes and the consequences of that perfection. In Stanley and Caroline, we are taught the intermediate progress by which virtue and prudence further the one and secure the other.

Miss Coverly is a well finished portraiture of a woman possessing beauty and masculine sense, with a mode of thinking that alarms the serious of her sex, and strengthens the hoping vigilance of the covidious and of the tribe of slander. The powers of intellect prevent her mind from sinking into the folly of ungoverned passion; but, at the same time, raise it into that enthusiastic ardour of attachment, which threatens to produce the same degree of extravagancy. She is represented as the self-created friend of Percival; the author designing to show, that the friendship of such a mind in a woman for a married man of congenial intelligence, must, of necessity, be servent, and requires all the intellectual strength of both parties to restrain it from an improvident warmth of passion, which must inevitably produce the most dangerous, if not the most dishonourable, connection. This character, therefore, affords an admirable lesson of correction and caution:

character: the beacon is held out alike to the ignorant and the daring: the former may be inclined to imitate the romance of such a character, but without such a mind must plunge themselves into ridicule; whilst the daring may, with all her intellect, like her, presume upon the eccentric habits of peculiar reasoning, but may not be so fortunate as to meet with all the restraining and informing virtues of a *Pedestal*.

Charles is a young man, whose heart is continually suffering for his tongue, and his principles yielding to the influence of habit: he is honest, open, liberal, but careless and dissipated: trusting to the original justness of his intentions, he gives himself up to the stream, and is lost before he can make an effort to stem it. The difficulties which must always pursue such a man through life are well described by Mr. D.; and, as the usual commencement of them, he is introduced as borrowing money to pay his gambling debts, whilst his inward sense of honour and virtue compels him to blush at the very application which he makes for the farther provision of his follies. The judicious author appears to have felt it incumbent upon him, as a moral writer, to leave the two last characters to the natural consequences of their conduct: the eccentric rejection of plain good; and hazardous adoption of ambiguous tenets in the one; the perversion of principle; and gratification of vicious passion, in the other. They are left to the reflections of the penitent, not permitted to usurp the rewards of the virtuous.

The other characters of the work are marked and appropriate; the incidents are easy, unforced, and accounted for from the common coincidence of probable and possible cause and effect. If it be observed that they are few, and that the principal characters are little implicated in the usual involutions and intricacies of the terror-stricken machinery of modern novels, let it be recollected that they are the usual incidents of life, and occurring to rare spirits. As a novel it is not, however, without a masquerade scene, and an elopement; but it discloses their iniquity, and paints not their vitiating gratifications. A lady goes to the masquerade, not to be successful, but to be circumvented; she elopes not with her gallant as was designed, but with her husband, and is detected. This must be confessed to be one sort of terror-striking incident to one sort of novel readers, and thence may prove attractive.

We must now take our leave of this pleasing, instructive, and well written performance, with a few remarks on its style. We can say of this novel what we have not always an opportunity to say of the productions in general which come before us: it is *English*; it is written in the pure language of our country; on that account, were its other merits not allowed to influence our recommendation, we should press it upon the attention of parents who allow their daughters to read what are called (but are not always so deserving, as this, of the title) good novels. The 9th letter from Percival to Madeline de St. Valeri (Miss Coverly), subdued at length by reason and reflection,

begin, we particularly select from the whole, as one of the most useful, most elegant, and most instructive letters we ever read in any book whatever. Having said thus much of the work altogether, we have revised our sentiments, and are happy to declare, that we have not said too much. We thank Mr. Dallas for the gratification we have experienced, and have only to add our wish, that his pen, when freed from the trammels of translation, may again be turned to original labours; and we doubt not but we shall find it as perfect in its style and acceptable in its purpose as the present work.

Remarks on the Rev. Dr. Vincent's Defence of public Education; with an Attempt to state fairly the Question, whether the religious Instruction and moral Conduct of the rising Generation, are sufficiently provided for, and effectually secured, in our Schools and Universities: together with the Sentiments of several late Writers, and others, on this important Subject. By a Layman. 8vo. Pr. 56. Hatchard. 1802.

IN our review of Dr. Vincent's pamphlet, we expressed our conviction that the discussion of the important question relating to the religious instruction of youth would prove eminently serviceable to the promotion of Christian knowledge, and to the cause of religion itself. That opinion has been confirmed by the event; for already, we know, have very beneficial reforms been adopted in some of our public seminaries; and no doubt much good, that is yet unknown, has also been produced by the investigation, in other places of instruction. However, therefore, we may lament, and none lament more deeply than ourselves, the offence which has been given to many worthy individuals, by the imputations cast upon a part of our system of public education, we cannot but consider the direction of the public mind to the religious instruction of the rising generation as a matter of congratulation to all good Christians and religious moralists.

The remarks before us are written with great temper, and the object of them is most laudable "to bring the question concerning religious instruction fairly and dispassionately before the public, and induce men of greater ability, and more extended information, to give it that serious and deliberate consideration, to which it is so abundantly entitled." The author does ample justice to Dr. Vincent's character, abilities, and intentions, and while he repels some of his attacks, and exposes some of his inconsistencies, all of which he imputes to one of three causes, "haste," "heat," and "the influence of personal animosity," he never loses sight of that respect which is due to the pious, divine, and accomplished scholar.

The "defence" of Dr. Vincent is truly represented as a defence of the system of education pursued at Westminster school, and not as a defence of public education in general; and the author shews that Dr.

Dr. V. has no pretence, even on this ground, for attacking Dr. Rennell. "Dr. Vincent himself tells us, in page 4, that Dr. Rennell *excepted both him and his school out of the accusation*, yet in the very next page, he says, the reproaches of Dr. Rennell still remain untracted;" and though he afterwards repeatedly mentions Dr. Rennell's exception, he continues to write, as if Dr. R. continued to accuse both him and his school. Were we even to suppose that either Dr. R. did not know his own meaning, or did not truly declare it, still a dilemma remains—still Dr. Vincent complains of that which he himself undertakes to prove cannot concern him."

-- Dr. V.'s attack on the Bishop of Meath also incurs our author's animadversions.

"To the Bishop, he says, in the first sentence of his book, 'Proof, in the business now to be discussed, your Lordship seems to have thought totally superfluous; without any knowledge of your own, without inquiry or examination, you assume the testimony of Dr. Rennell as incontrovertible.'

"Whether it arise from the want of religious instruction, or from whatever cause, too many in this our day, consider a Bishop as entitled to no more respect than another man; nay, some seem even to take pleasure in sneering at that sacred character: those, however, who with me think it entitled to peculiar reverence, especially from the inferior orders of the Clergy, will probably see something objectionable in the wording of the sentence just quoted, as well as of many others in the following pages of Dr. Vincent's work. But whatever may be thought of the *language*, the *matter* is surely objectionable. Had Dr. Vincent said only, that the Bishop had *produced* no proof, the position would have been correct; but to assert that he has *no knowledge of his own*, and has *neither inquired nor examined*, is to assert what is incredible, and what cannot be known, much less proved: and thus in accusing the Bishop of bringing a charge without proof, he falls himself into the very error, which at the same instant he is censuring in a superior. I beg leave also to remark, that Dr. Vincent charges the Bishop 'with assuming the testimony of Dr. Rennell as incontrovertible' (page 3); 'with grounding his charge on the testimony of Dr. Rennell' (page 10); 'with mistaking Dr. Rennell's rhetoric for argument, or assertion for truth; and with going beyond the information of his brief' (page 12.) In page 22 he calls Dr. Rennell 'the guide the Bishop has followed, and the oracle he has believed;'—and in page 32 says, 'Dr. Rennell has led his Lordship into the error.' Yet in the very next sentence he admits, that 'the same outcry (as he terms it) is to be found in several of our religious and moral writers;' and if we turn to the Bishop's words as quoted by Dr. Vincent himself, in page 10, we shall see, that so far from borrowing his opinion from Dr. Rennell, the Bishop was prepared to offer his sentiments, before he found the subject anticipated by the Doctor."

We perfectly agree with our author, that the episcopal character is entitled to peculiar reverence, not only "from the inferior orders of the clergy," but from the highest dignitaries in the church; for we know of no exception whatever to the apostolic injunction not "to speak evil of dignities;" and surely it more peculiarly behoves those who hold such dignities to set the example of respect and reverence.

reference. Every thing therefore that comes from a Bishop should be attacked with extreme caution, and particular delicacy. We shall not be suspected of contending that nothing which a Bishop writes, or utters should become the subject of discussion, for that would be to impute that quality to the episcopal character, the assumption of which is happily confined to the church of Rome. The BANGORIAN CONTROVERSY exhibits some admirable specimens of the mode in which a Bishop, who has been led into error, ought to be attacked.

Adverting to the general system of public education, of which Dr. V. says but little, the author justly observes, that, "The inquiry is, rather, whether general information be not too much its object, to the exclusion of religious instruction. And if the testimony of foreigners is to be relied on, it should go to prove that our travellers are able defenders of the doctrines of Christianity, and eminent examples of the purity of its precepts." His remarks on the study of Pagan authors are equally judicious;—it is not the *use*, but the *abuse*, of them which he condemns. "It is observable, that Dr. Vincent omits entirely, what appears to me to constitute the greatest objection to the classics, and which applies peculiarly to those, which are the most usually read and remembered by school-boys; I mean their *OBSCENITY*, and that of the Latin poets, in particular." Yet, have we lately heard it gravely asserted, that the classics in use at our public schools, contain nothing, offensive to *morality*!!! We shall next expect to hear Horace, Virgil, Ovid, Terence, and Lucian, elevated to the rank of moralists!!! Well may our author ask—"If to preserve our minds pure, we must look on nothing, read nothing, hear nothing, that may inflame our sinful passions; what success can we hope, when at the very period, when our passions are strong, and our reason weak, we feed them daily with impure ideas?"

Speaking of public schools, the author says, Dr. Vincent "rightly asserts, that under the expression *Public Schools*, not only Winchester, Eton, and Westminster, but also the other great schools, both of the metropolis, and in the rest of England, ought to be comprised." So thought we, until lately informed, from high authority, that we laboured under a mistake, and that *ignorance* alone could give to the expression so wide a definition!

The author thinks with us, that, "many good effects may be produced by a calm and dispassionate examination of this subject," and that the great obstacles to such an investigation, "are the prejudices, and partialities, both of individuals and societies."

"If they, who from their situation, experience, and talents (I allude particularly to those, who superintend our colleges and schools) are the best judges of existing defects, and practicable improvements; if these, I say, instead of candidly and cordially uniting in such inquiries, will resolutely set their faces against them, and cavil at the wording of a proposition, or the qualification of the proposer; must it not impede, instead of promote improvement, and prevent, in part, the good, which might otherwise result from it?"

But it may be said, why all this outcry? Have not our schools and universities gone on and prospered for centuries past, on the same plan, which is now pursued? And are we yet to learn the danger of innovation? To this it may be replied; that to correct abuses, is not to innovate—that so old a system may probably have suffered from the hand of time—and that when an outcry is raised by such men as I have quoted, we may reasonably conclude, it must have some foundation.

“And this supposition will be strengthened, if we consider the great changes, which have taken place since the plan of our education was originally formed.

“Though it is impossible to look back without astonishment and reverence to the establishment of those numerous churches, colleges, and schools, which the pious liberality of our ancestors devoted to the promotion of religion and learning, and which are now the boast and glory of our land; and though one is little less astonished at the wisdom that framed those statutes, by which they were regulated, yet we ought not to forget, that these being adapted to Popish superstition, some of them were annulled by the reformation, and others have since become obsolete. Thus the system admirably calculated for the age, in which it was formed, though it may still continue fundamentally right, may need some additional supports, to enable it to withstand the corruptions of modern times. For little did William of Wickham dream of the Rights of Man, or the Age of Reason—of Kings tried and put to death by their subjects—of Senators neglecting their duty, and quitting their places, to preach the sovereignty of the people, to drunkards in mobs in taverns; and as little did the pious founders of *Eton*, &c. suspect, that their schools were to contain hundreds of scholars, clothed in purple and fine linen, and accustomed from their infancy, to fare sumptuously every day.

“An accurate comparison of the present state of our great seminaries, with that in which they originally existed, would be a curious and useful work; but my aim will be accomplished, if what I have urged, shall induce those, who are most able and most interested, carefully to investigate the general system of Education now in use among us, and the manner, in which it is practically applied in our colleges and schools.”

His hints for a reformation in our public schools are well worth the attention, even of Dr. Vincent. Entertaining a just idea of the advantages to be derived from the *well-regulated* study of the classics, he suggests the necessity of suitable comments by the master, and, above all, of having editions from which every exceptionable passage has been carefully expunged.

“ONE BOOK, indeed, there is, which no art of man can render fit for perusal; but which, by a strange fatality, all boys are *compelled* to read, and some to imprint deeply on their minds. Well would it be for them, and for the world, if the whole of it were committed to the flames.” I allude not merely to its obscenities, though most detestable; but to its general plan and principles; particularly to that most dangerous of all artifices, the making virtue contemptible, by feeble sketches of correct characters, void of every brilliant quality; and vice popular, by combining it with wit and genius, and painting profligate characters in lively colours, calculated to charm and captivate the youthful mind.—How then can any clergyman justify putting *TERENCE* into the hands of his pupils?

“If

“If to state the defects of schools in general, be an invidious task, how much more so must it appear, to arraign the particular customs of individual seminaries? But as every Westminster man may be supposed to have burnt my work, as soon as he discovered my wish to do as much for his favourite author; I think I may venture to say a few words, on the use, to which that author has long been applied in the Dormitory. For who, that has not been bred up in prejudice, can deny, or doubt, the fatal effects, which must necessarily be produced, by the public recital of the scenes already alluded to, and which are too well known to need a fuller description? On this head, indeed, (as well as some others) I am anticipated, by another anonymous writer, who in reviewing Dr. Vincent's *Defence* in the *Antijacobin* for January last, has so ably discussed the Westminster annual play, and the use there made of Terence in particular; that I have nothing to add, but to express my grief and my surprise, that such exhibitions should continue to be patronized and applauded, even by some of our most reverend divines; at a time when private theatricals and bills of divorcement seem to follow each other like cause and effect; and to threaten the extinction of all decency and conjugal fidelity, among the higher ranks of society. Nor can that prejudice surely be less inveterate, which can contemplate, without pain and grief, a number of fine manly youths of family and fortune, of high attainments, and still higher promise, dressed like Opera dancers, in silk and satin, roving over a whole neighbourhood, entering both public and private houses; stopping stage coaches; and taking from all descriptions of passengers, half-crowns, shillings, and even six-pences, which some of them have hardly earned, and can ill afford to part with.

“Oh! but (it will be said) this is an ancient custom at Eton—it is so—but surely if ever there were a custom “more honoured in the breach, than the observance”—this is such, at least as now practised. If at other schools, on election day, or a day kept in memory of a pious founder, cannot be observed, without a degree of excess, utterly inconsistent with Christian sobriety; is it not the duty of the governors to abolish so corrupt and corrupting a practice? If extrajudicial oaths are always objectionable; how much more so when tendered compulсорily to boys of fifteen?”

Respecting the scenes which have been said to follow the exhibition of Terence's plays at Westminster, we have heard the assertion alleged to in our review of Dr. Vincent's pamphlet, publicly declared to be *false*. The passage was this—“if the reports of those who cannot be *mistaken*, be really true, there are convenient and ready *Pamphlets* at hand on such occasions, to realize the scenes of fiction, when the minds of these hapless youths are vitiated and their passions heated, almost to frenzy, by the ribaldry of the scene.” Now we can only say, that the source of our information on this head was *scarcely* respectable that it is not the *ipse dixit* of any individual, however respectable, that can induce us to doubt its purity. Besides, the party from whom the peremptory *negatur* proceeded, could only speak from *hearsay*, and could not possibly have any personal knowledge of the *fact* of which he spoke so strongly and so decisively. We, therefore, must continue to believe the report here noticed to be a true report. In a note to the passage last quoted, the author says, it has “been urged

urged in defence of the Westminster play, that it is ordained by the statutes." But, morning prayers, he adds, are prescribed by the statutes, and yet are "omitted daily;" and an English play, *we* add, is also enjoined, by the statutes, to be performed by the choristers, but it never is performed;—the statutes, therefore, are not obligatory, and nothing but the most rooted prejudice could lead any man to maintain that they supply a defence of scenical exhibitions offensive to decency, and subversive of morals.

The conclusion of the tract before us exhibits a fair specimen of the spirit which pervades every page of it.

"I have now completed my plan—By shewing—that Dr. Vincent has not vindicated public education, from the charge of defectiveness in Religious Instruction and Moral Regulation—By stating fairly this important question, and the sentiments of several writers respecting it—And lastly, by mentioning such instances of defectiveness, and such measures for their correction, as have occurred to my own mind, or been suggested by others. In doing this I have not been able to please myself, and therefore can scarcely hope to content my readers. But if any one shall take the trouble to correct my errors, and continue the discussion, I earnestly entreat him to recollect, that, however weakly or erroneously the point in debate may have been stated or maintained, truth will still be truth; and those, who sincerely wish to discover it in the present case, must fairly meet the question—

"WHETHER THE RELIGIOUS INSTRUCTION AND MORAL CONDUCT OF THE RISING GENERATION, ARE SUFFICIENTLY PROVIDED FOR, AND EFFECTUALLY SECURED, IN OUR SCHOOLS AND UNIVERSITIES?"

The *notes* fill nineteen pages, and they are so pertinent, and so excellent, that, notwithstanding the length of our extracts from the body of the pamphlet, we cannot resist the temptation of laying one or two of them before our readers.

Rollin's Belles Lettres.—"The whole of this excellent work should be read, and some parts of it studied with the utmost attention, by every person engaged, or likely to be engaged, in the instruction of youth. It is also an excellent book to put into the hands of young people. Such, and so various are its merits, that to do them justice would require the pen of the author.

"Monsieur Rollin's Ancient History, and Roman History, are no less excellent, and should be read by all. They are models of what History should be, especially when intended for the instruction of the young. The most important facts are selected, and are interspersed with reflections full of true wisdom and genuine piety. Happy would it be for us, if we were supplied with such histories! But, alas! our case is the very reverse. Mr. Hume's History of England, the most pleasing, and on the whole, perhaps, the best we have, is made the vehicle of the most mischievous attacks on Christianity, so artfully disguised, as to be imperceptible to the unsuspecting eye of youth.

"Dr. Robertson contents himself with unfair statements of those circumstances, which relate to our establishment in Church or State, and disagrees with his Presbyterial and democratic notions.

"Mr. Gibbon very artfully attacks all Revealed Religion.

"And too many of our modern Historians, and indeed of our modern
Writers

writers in general, are men of unsound principles, both in theology and politics; and whatever be the subject, on which they profess to write, they contrive to introduce their erroneous tenets. That man will deserve well of his country, who shall write a faithful history of the last century, on good principles."

The study of the Greek Bible.—"If the New Testament be true, the Old is so too; because the New Testament tells us, that it is—*Search the Scriptures*, says our Lord, to the Jews, *for they are they which testify of me*. We cannot therefore admit the one revelation, and deny the other. They are closely united by Him, who is the author of both; and *what God hath joined together, let not man put asunder*."

"So says Dr. Ogden, in his second excellent Sermon on the Lord's Supper. But this doctrine does not suit our modern divinity;" (no, nor our modern politicians neither, who have the blasphemous presumption to reject its testimony, and the outrageous folly to set the New Testament in opposition to it; whenever they have a favourite scheme to accomplish, or a favourite doctrine to support) "and so in spite of all that Dr. Ogden or his Master can say, the Old Testament is too often left on the shelf. If it were read constantly in schools, accompanied by short oral expositions and illustrations; young people would learn at once to understand and appreciate its wonderful contents. These only can we find an authentic ancient history; and that, short indeed, but astonishingly comprehensive; including, in a small compass, the origin of the world, and of its inhabitants; with their history during three thousand years, of which we have no other account entitled to any degree of credit.

"There we have a body of laws, both moral and ceremonial, appointed by God himself; adapted indeed to the wants of one peculiar people; but abounding with wisdom and instruction.

"There we find poems and hymns, which remain to this hour unrivalled in sublimity as well as piety.

"There we have a collection of maxims for the conduct of life, to which the wisdom of heathen antiquity has nothing to compare.

"There Moses, and all the prophets, foretell, and by foretelling prove, Christianity.

"In a word, there is an inexhaustible fund of instruction, information, and amusement, adapted to all ages, situations, and dispositions. Were these sacred records explained and enforced, in the manner pointed out by Dr. Vincent in his 37th page, they would furnish young men with the only adequate defence against the subtleties and sophistry of that metaphysical deism, which is now so prevalent, under the names of Moral Philosophy, Morality, Ethics, Casuistry, and Natural Law.

"I am no enemy to philosophy; but when philosophy would rob me of my bible, I must say of it, as Cicero said of the Twelve Tables:—This little book alone exceeds the libraries of all the philosophers, in the weight of its authority, and in the extent of its utility."—See the Bishop of Llandaff's admirable Apology for the Bible; Letter the third."

Dr. Paley's system of Morals.—"Every assertion may fairly be called unauthorized, which contradicts the law of God; and every writing pernicious, which openly or indirectly tends to supersede, or weaken the authority of that law. In the very first page of Dr. Paley's 'Principles of Moral and Political Philosophy,' we are told, that moral philosophy means, that science which teaches men their duty, and the reasons of it, and that

without it the rules of life, among which the Scriptures are allowed a place, oftentimes mislead men through a defect, either in the rule or in the application. If, therefore, to prevent the Scriptures from misleading us, moral philosophy must previously be studied, and moral philosophy teaches men their duty and the reasons of it, the conclusion is, that the Scriptures do indeed contain a rule of life, but do not teach men their duty or the reasons of it. The Scriptures must, therefore, upon Dr. Paley's assertion, be considered as affording a set of precepts, which, though true, could not be applied till the moralist interposed to give them efficacy. In vol. i. p. 8. of the same work, it is said, that the Scriptures "are employed not so much to teach new rules of morality, as to enforce the practice of it by new sanctions, and a greater certainty, which last seems to be the proper business of a revelation from God, and what was most wanted." It is presumptuous to determine what is the proper business of a revelation; and to assert that the enforcing of morality by new sanctions, and a greater certainty, was the thing *most* wanted, is at least to slight the necessity of a Redemption, without which the speculations of morality will prove but a broken reed.

"In vol. i. p. 41. the author defines virtue to be the 'doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness.' Mere implicit obedience, therefore, to the will of God will not, according to this definition, on which the author rests his whole system, be virtue, unless it is joined with the view of doing good to mankind. But the Scriptures give a different account of virtue, and bestow the highest praise upon acts of implicit obedience, of which it was impossible for any human faculties to foresee the beneficial consequences to mankind. And if Dr. Paley's be the true definition of virtue, how can men of ordinary capacities, and narrow information, who compose the majority in every society, ascertain that their actions are virtuous, unless they do, what in fact is impossible, calculate the effects of each individual action upon society at large, and balance the good and evil of it with precision? And yet until it is determined on which side the scale preponderates, the directions of the moralist, who has rendered the Scriptures useless, must be inapplicable, and men in general live without a sufficient rule of life. But lest this reasoning should be deemed too finely spun, and to make the author answerable for conclusions, which he did not intend, and does not mean to admit, let him be heard in his own words. Vol. i. p. 70. 'Actions are to be estimated by their tendency. Whatever is expedient is right. It is the utility of any moral rule, alone, which constitutes the obligation of it;' and it is undeniable, that the author has generally throughout his work, determined any particular mode of conduct to be right or wrong, by endeavouring to trace its general effect upon mankind at large. If Dr. Paley had merely laboured to shew, how in almost every human action it hath pleased our Creator to combine and interweave our temporal welfare with a strict submission to his commands, he would have attempted a work well worthy of his station in a Christian church. As it is, though the preface leads us to expect that the sanctions of revealed religion would form a material part of the work, yet the author has contrived to give the pre-eminence to moral speculations, and the reader retires from his book less swayed by the influence of religious obligations, than disposed to waste his thoughts in meagre and barren researches, for which the probability is, he has neither sufficient talents nor information. Nor is this book likely to produce

produce inconsiderable mischief; by the smoothness of its style it has recommended itself to private libraries; and perhaps, by its argumentative form, to the University of Cambridge, where it supplies theses for the public exercises, and is made a subject of the public examinations. At these examinations, however, it is merely required, that the contents of the book be accurately remembered; the truth or falsehood of its positions is not commented upon, and in no instance are any attempts made by the public instructors to point out its errors, or its tendency to lead men astray from the simple morality of the Gospel. Let any one read the chapter on Subscription of the Articles, and reflect whether the sophistry, which there presents itself, is fit to be taught, or rather not deserving to be utterly suppressed, if possible, by a society, whose boast it should be, to be a nursing-mother to our Church? The consequence of substituting any other instruction in the place of religion, must be dreadful: it cannot, therefore, be impertinent, and it is hoped it will not be in vain, to have made these remarks. The caution of the Apostle seems no less needful now, than when it was first given:—*‘Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.’*

The author, we think, underrates *metaphysics*, and neglects to make the same just distinction between the *use* and *abuse* of them, which he observes in his remarks on the classics. His sentiments, however, respecting *Locke* are strictly correct.

“I am ready to acknowledge the great talents; and good intentions of Mr. *Locke*, but, I much fear, his works have contributed to the production of those detestable doctrines (political as well as metaphysical,) which have shaken every government in Europe, and deluged with blood many of its finest provinces:

“Of the soundness and safety of Mr. *Locke*’s principles, no man I suppose is a more competent judge than the present Bishop of Rochester, whose learning and talents have made him at once the terror and envy of our modern philosophers. The following are his sentiments as expressed in his late charge. Speaking of the men of science in France, he says:—*‘When they embraced the metaphysics of the sage Locke, as they ever affect to call him, it was to apply them to a purpose to which the sage Locke himself, it must be owned, never perceived that they were applicable. More sagacious perhaps in this than their master, they saw, that upon his principles, once admitted, it would be easy to build a theory of mind, which would make the immaterial principle as unnecessary in the microcosm of man, as it was, according to their distorted Newtonianism, in the universe; reducing all the phænomena of sensation, thought, reason, intellect, to a mere system of vibrations.’*”

Another admirable passage, from Bishop Horsley’s excellent Charge, is quoted, on the composition of sermons; in which that able and vigilant prelate strongly exhorts his clergy to *preach Christ*, and not content themselves with *preaching only Socrates or Seneca*;—an admonition as applicable to *preceptors* as to *preachers*. In the postscript are some extracts from the Bishop of London’s sermons, which bear immediately upon the point of discussion. The pious prelate, with

that attention to religious and moral instruction which he has invariably displayed, on all occasions, accompanied by a zeal and a knowledge which reflect the highest credit on his heart and head, observes —“ In those points which relate immediately to morals, the least relaxation must tend to subvert our credit and even endanger our existence. In a place sacred to virtue and religion” (and it will not be denied that every public and private school ought to be such a place) “no species of vice” (no *liceat scortari*, no *placeat domino*) “no kind of temptation to vice” (no inflammatory speeches from the pagan moralists, Terence and Ovid) “can for one moment be tolerated or connived at.” This is true Christian philosophy, the best philosophy which prelate, prince, or peasant, can study.

We trust, this investigation will still be pursued by other writers; as it can scarcely fail to be productive of great advantages to the rising generation. For our part, though we have incurred much obloquy and abuse, for the sentiments which we have delivered on the subject; and though fully aware, that we have the most inveterate prejudices to encounter, and the most rooted partiality to oppose; we shall never fail to avow and to support those sentiments, in public or private, wherever an opportunity for that purpose shall occur;—undeterred alike by the unmannerly confidence of vulgar ignorance, the sycophantic whine of interested concession, or the loud thunder of mistaken and misapplied authority.

The Mineralogy of Derbyshire. With a Description of the most interesting Mines in the north of England, in Scotland, and in Wales; and an Analysis of Mr. Williams's work, entitled "The Mineral Kingdom." Subjoined is a Glossary of the Terms and Phrases used by Miners in Derbyshire. By John Mawc. Philips. 8vo. PP. 211. 1802.

“**B**EING a native of the county, [Derbyshire] and having resided several years in the most interesting part,” says Mr. M. “I was applied to by a Spanish gentleman to make surveys of the principal mines, to collect their various productions, and more particularly, specimens from each stratum, describing their thickness, situation, and position; in order to shew an exact representation of the mines, for the cabinet of his most Catholic Majesty at Madrid.” —From a person so patronised, and possessing a competent knowledge of his subject, much information may justly be expected. This is no dogmatical or obtrusive work. The author says:

“Having frequently visited most of the mines in this kingdom, I have been repeatedly solicited to publish the observations I have made, with a view to guide the traveller to the most interesting points, and to describe those objects to the mineralogist as they are presented by nature; as an observer addicted to no theory, I leave the scientific to form opinions agreeable to their own sentiments.”

Mr.

Mr. M. apologizes for the plainness of his language, which our readers will perceive is rather necessary: it is not, however, from the most elegant phraseology that the most important instruction is always to be obtained. Our author commences with a brief description of the curiosities of, and an account of the strata, particularly of the limestone and toadstone, in, Derbyshire. He then proceeds to comment on the strata of the mountains to the west of Castleton; after which come descriptions of the adits or galleries, some observations on cat dirt, and an account of the fluor mine, and of the manner of working that mineral. He next exhibits a statement of other minerals found in Derbyshire, describes the various species of lead ores, and also the general produce of the Ecton copper mine. To these succeed a description of the surface of the country in Derbyshire, and some account of the mines north of that county and in Scotland. Our author next presents a narrative of a tour from Glasgow to Staffa, one of the Hebrides, in which is situated the cave of Fingal. The salt mine of Northwich, and the Paris mine in the island of Anglesea, are next described in succession; and the performance closes with an analytical review of Williams's "*Mineral Kingdom.*"—There is not any part of this publication that we can with propriety extract by way of specimen; but, from the above abstract of its contents, our mineralogical readers will judge of what they are to meet with in a perusal thereof. Mr. M. is certainly a man of much practical knowledge in the art of mining; and his account of Mr. Williams's "*Mineral Kingdom,*" as far as we can judge without having seen that performance, appears to be both fair and useful.

A few Observations respecting the present State of the Poor, and the Defects of the Poor Laws: with some Remarks upon Parochial Assessments, and Expenditures. By the Rev. H. B. Dudley, one of his Majesty's Justices of the Peace, for the County of Essex. 8vo. Pp. 44. 1s. 6d. Cadell and Davies. 1801.

THE Code of Poor Laws, the mode in which that Code is administered, the enormous increase of unfortunate claimants for parochial relief, and the consequent augmentation of the rates throughout the kingdom, are subjects that call, in the most imperious manner, for the serious attention of the Legislature. The increase of the poor and of the rates for their maintenance, has indeed been carried to such an extent, as to be pregnant with the most alarming consequences to the State. If the amount of the money paid, within the last year, for the support or relief of the poor, including all the charitable institutions, could be correctly ascertained, there is little doubt, that its magnitude would astonish the world; for, we are persuaded, it would be found to exceed the national revenue of France (plunder and extortion excepted) during the same period. The mere fact of

a sum so enormous being so appropriated, is, of itself, a serious evil; but when we reflect on the change which the multiplication of paupers is calculated to produce in the character and disposition of the lower classes of the community, its bad consequences are scarcely to be estimated.

As an acting, and an *active*, Magistrate for the County of Essex, Mr. Dudley has had a fair opportunity of ascertaining, in a certain degree, the extent of this evil, and the practical defects of the present system. In tracing the poor laws to their origin, he shews their adequacy to the purpose for which they were enacted, at the period of their enactment; but contends, from the various constructions which are now perpetually given to them, in different parts of the kingdom, and still farther from the great change which has taken place in the number and description of applicants, that they are inadequate to accomplish their object in the present state of the country.

"The poor, as they are now denominated, form no inconsiderable body of the inhabitants of the island; not composed of the incapable only, but principally of the indolent, and artful also. This description of people, under the inefficacy, or mal-administration of the existing laws, occasion much of the excessive imposts, to be laid for their unnecessary support. Poverty with them, is become a kind of trade, or craft, from which they are now permitted to derive the bread of sloth. Until within these few years, the peasantry supported themselves long, and cheerfully by their own labour, and avoided to the last moment, the humiliation of suing for parochial aid; it was then received with thankfulness and gratitude—but now, it is more frequently demanded as a right, than sought for as a public benevolence. A late declaration in Parliament, made with more humanity than discretion, has unfortunately given countenance to this presumption; and the disorderly seem inclined to act up to the full extent of a principle, so extraordinarily asserted.* The title to this new species of inheritance is easily made out, when the affectation of inability will alone secure it. Upon this ground of consequent evil, the most enlightened statesmen, and writers of the last century, objected to our poor laws altogether; because, in their opinion, they could not be systematised, without giving a fatal system to poverty also. Too certain it is, that the increasing demands of pretended indigence, have at length founded a kind of prescriptive claim upon the ill-directed charity of the land. The considerate however agree, that the funds thus expended in allurements to sloth, might be more beneficially directed, as rational incitements to industry, and its natural independence. Formerly, the want of work was the general excuse of poverty; but now, when additional encouragement is given to the industrious, the plea is changed, to that of inability to labour. The certainty of a resource in idleness, soon tends to unnerve the laborious: therefore against the slothful vassalage of a

* * * The poor have as good a right to their portion of my estate, as I have to mine; and while there is as much *upon any man's estate* as can pay the poor's rate, it may be seized for that purpose," — PARL. REG. 1801.

parish workhouse,* the reputable comforts of the labourer's cottage, cannot be too strongly urged, or too liberally maintained. The support of the inactive, is not only a drawback from the indispensable operations of labour, but always aggravates the pressure of scarcity, inasmuch as the necessities of life are consumed by those, who refuse an helping hand to procure them."

We know not who the Member was who made the notable speech quoted by Mr. Dudley, but probably he was not aware that his idea had not the merit of *originality*, since it is to be found, with suitable amplifications, in *Paine's Rights of Man*. The observations in the foregoing passage are of a nature to arrest attention, and surely no true statesman will treat them with neglect or indifference.

"The *casual* poor, as they are termed, are another class, but little known in former times, that adds considerably to the public burthens. The number of these is daily increasing, from the lowest order of the people being allowed, without a reasonable pretence, to wander into any district, or county, under the authority of a modern statute, and not to be removeable thence, until they become actually chargeable. If they avoid committing acts of vagrancy on their way, no sooner does any misfortune befall them, than they are usually found destitute, from having spent so much of their time in unprofitable itinerancy; so that wherever they fall, they become immediately objects of parochial relief. If such roving licences were found expedient, the framers of the act might have gone a step farther, and compelled parishes to issue certificates to such legalized wanderers: this would have prevented a part of the public expence, and trouble at least, in litigating the numberless questions of settlement, which so frequently arise out of the operations of this new law."

On the increase of wages, the author's remarks are very judicious; and there is a farther evil attending it, in the rise which it must ultimately produce, in all our manufactured goods, and articles of exportation.

"Much has been very benevolently said, and written, in favour of a general increase of the wages of labour, but probably without duly considering, that though on any temporary rise of provisions it is easy to make this advance, it is always found extremely difficult to reduce it, when the pressure of scarcity is past. In the districts,† where husbandry work has

* "An instance of the temptations of one of those asylums for indolence, occurred before the writer of these remarks, but a few weeks past, in a woman, though requiring relief, refusing, at the desire of the Overseer, to become housekeeper to a respectable cottager and his young family (who had lost their mother;) declaring a preference in favour of the *workhouse*, in which there was good living, without any restriction, or orderly government."

† "In Norfolk, Suffolk, and the eastern part of Essex, the wages for day-labour, through the last summer, were three shillings, and industrious men, contracting for their work, made four shillings, and, during harvest, from six shillings to eight shillings per day."

been liberally raised, upon this humane, but erroneous principle, the parish disbursements have experienced but little diminution; because, although this surplus of wages may, in rare instances, have given additional comforts to the cottager's family, it has been dissipated more generally, in tippling at an alehouse. Excess of wages with single men, has almost invariably been found a drawback from industry, by inducing them to work but four days instead of six; and consequently with this class of labourers, it tends to an encouragement of idleness."

To the justice of the following observations, the writer of this article, is able, from his own personal experience, to bear ample testimony.

"To the negligence of overseers, must be ascribed the increase of paupers, the fostering of indolence, and a general disregard of all moral and religious obligations, through the lower ranks of society. The decline, and even contempt of a married state, and an illicit, undisguised intercourse between the sexes, as their natural consequence, may be traced to the same source. *Bastardy*, for the wholesome prevention of which, there are confessedly sufficient laws in force, is now scarcely deemed a disgrace, or punished as a crime. In many parishes, the base-born of paupers, even out-number their legitimate offspring; and the repetition of incontinency in the female, however frequent, is seldom corrected; the only process attended to, being that of filiation, in order to shift the onus of expence, from one parish to another. Even their Poor Houses are frequently known to retain pauper girls in a state of indolence, until many of these allover-increase this public calamity."

This species of profligacy, so detestable in itself, and so pernicious in its consequences, both to the individuals themselves, and to the community at large, has increased of late years, especially in the metropolis, to an extent that is almost incredible. Adultery and concubinage in the lower classes of society are unhappily most prevalent; and culprits of this description so rarely attend divine worship, and so seldom become objects of legal punishment, that little hopes of reformation remain.—Yet how can we expect a nation to flourish where the people are so abandoned!

This tract is written with ability, and with that which is of much more consequence, a deep knowledge of the subject. It contains many useful hints and suggestions;—and we heartily concur with the author in his concluding observation, that

"The remediable measures of a legislative investigation, cannot be too soon adopted, and declared. But no essential good is to be looked for until a clear distinction is made, between the objects of *real*, and those of *affected* indigence, so that the same policy which provides for the necessities of the one, may leave no resources in the public credulity, for the arts of the other."

DIVINITY.

The Holy Scriptures of the Old and New Testament by way of Abstract : containing what is most especially instructive in the Historical Parts. Also the many edifying Examples and Discourses which are met with in these excellent Writings. Collected with much Care and Attention, with a View to promote the reading and Knowledge of the Scriptures. By John Kendall. In two Volumes, small Octavo. Pp. 952. Philips. 1800.

“THE Compiler of this work would have it understood, that he only intends it as an Abstract or Epitome of the Bible ; in which such parts are retained, as are, in an especial manner, instructive to young persons, and those who may wish to be informed of the contents of the Sacred Writings in a summary way. The genealogies of families are mostly omitted ; with many circumstances occurring in the early ages of the world, which are not thought necessary to be included in this abridgment, as they would be a means of making the work too large ; and might take away the use intended by it ; which is to bring into view the good effects of a humble, circumspect walking in the fear of God, rather than to preserve the memory of such whole evil deeds had rendered them obnoxious to Divine justice.”

“ I have not confined myself to any abridgment, or history of the Bible, which has been formerly published ; but selected such parts as appeared to me most suitable for the instruction and information of young people, and have endeavoured to connect the historical parts as much as I well could. Some small alteration is made as to words and expressions used in the common translation ; and some words are taken from the marginal reading ; but I have been cautious of making any alteration as to the sense of the text ; which I believe is much agreeing with the original. Where it could be done safely I have endeavoured to avoid the frequent repetition of the word *and*. I often use the word *who* instead of *which*, and sometimes *will* instead of *shall*, as more agreeable to the present way of writing.”

“ Some short notes are added in different parts, which it is hoped will be acceptable to the reader. The several books are divided into chapters, for the convenience of reading, but not into verses, which might sometimes interrupt the sense.”

Such is the Compiler's own account of his work. The compilation is not injudiciously made ; but the notes are very few, short, and unsatisfactory. Mr. Kendall should have confined himself to explanatory notes ; but his observations, seldom as they occur, are generally superfluous, sometimes impertinent. They who required no explanation of the Compiler's selections ; from Genesis scarcely wanted to be told (at p. 32.) that “ the custom of plurality of wives prevailed in the Eastern countries, but is unlawful at this time among Christians, as likewise the marriage of near relations ! ! ” And after having in vain run their eyes from page to page for a note or two of explanation, will they be much gratified by a solitary sentiment ? “ And Elau ran to meet ” his brother. On which, cries Mr. John Kendall, “ there is something interesting in this account of the reconciliation between two brothers ! ” — The whole history of Joseph and his brethren is afterwards detailed,

tailed. In this history, perhaps, there is "something interesting." But here we are left to our own reflections. The only note that occurs on the whole abstract of the book of Joshua, is a very unfortunate one. "And they went into a *harlot's* house named Rahab." "The Hebrew word (says the Compiler) will admit of its being translated *hostess*." But in the *Epistle* to the Hebrews, xi. 31, we read:—"Πίσι' Πρῶτῃ ἡ πόρνη." And Πόρνη is a harlot, a whore: it has no other meaning. To admit any other translation, would be to detract from the beauty and energy of the passage. Even the harlot Rahab perished not with the unbelievers: so great was the efficacy of her faith, in converting her from the error of her ways, to serve the living God.

In the Proverbs, at p. 394, we have the vulgar mistake of "*seperated*" for "*separated*." We are sorry to see the abstract of Solomon's Song, introduced as an allegory. This mystery of Christ and his church, has been discarded by our more enlightened commentators. Solomon's Song, understood in a spiritual sense, has been the very fountain of Moravianism. As a specimen of the Compiler's manner, our readers will accept a part of this Song:—

"THE CHURCH'S PIOUS REQUEST.—Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the favour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee. Draw me, we will run after thee: the upright love thee.

"Tell me, (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

"CHRIST.—If thou know not, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents.

"I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.

"CHURCH.—As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love, till he please.

"CHRIST.—Behold, thou art fair, my love, behold thou art fair: thy hair is as a flock of goats, that appear from Mount Gilead. Thy teeth are like a flock of sheep, even shorn, which come up from the washing; every one bearing twins, and none among them is barren. Thou art fair, my love, there is no spot in thee.

"Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions dens, from the mountain of the leopards.

"A garden inclosed is my sister, my spouse: a spring shut up, a fountain sealed.* Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard. Spikenard and saffron, calamus and cinnamon, with trees of frankincense, myrrh and aloes, with all the chief spices. A fountain of gardens, a well of living waters, and streams from Lebanon."

In the second volume, Mr. Kendall is, likewise, sparing of his notes; but they are, in general, more to the purpose.

* "Meaning Graces of the Church."

An Essay on the Unreasonableness of Scepticism. By the Rev. J. Hare, A. M. Rector of Coln St. Denys, Gloucestershire, and Vicar of Stratton St. Margate, Wilts. Small 8vo. Pp. 302. Rivingtons. 1801.

THE following "Advertisement to the Reader" is prefixed to this volume:

"In a conversation which passed between a gentleman (formerly one of his parishioners) and the writer of this essay, on the subject of Revealed Religion, the former spake of it in the most irreverend manner, and said; that, before he should believe in it, it must be proved to him, that the philosophy and theological knowledge possessed by the heathens, (much greater than it was in general allowed to be) was so defective, as to render a particular revelation necessary.

"Secondly, he said, that he considered it derogatory to the dignity and majesty of the Deity, to make any such particular revelation; which he considered likewise unnecessary, because God governed the moral as well as the natural world by general laws, and had endued man with reason and conscience, which were sufficient for his conduct in life; and that, if there had been any such revelation, it would have been universal, and not confined to so small a part of the globe, that the major part of its inhabitants have never even heard of the Christian religion. Farther, it does not appear, (he said) in those nations which profess Christianity, that its doctrines have produced that material or beneficial effect, either on the opinions or manners of the inhabitants, which a Revelation proceeding from God would produce.

"Thirdly, he said, before he should give any credit to it, he must be satisfied that what is called Scripture and the word of God, was not forged, to answer the sinister views and purposes of man.

"Fourthly, that he did not believe sufficient evidence of the truth of Revealed Religion could be adduced, to satisfy the mind of a man, whose reason was unimpaired, and whose understanding was improved and cultivated.

"A particular refutation of each of these objections is, in this Essay, attempted; and in the hope to remove them from the mind of this gentleman, and others, it is published."

We judged it necessary to exhibit the above, that our readers might have a complete prospectus, as it were, of the author's views and intentions in this performance.

At a period like the present, when folly and ignorance, with vanity, their constant attendant, exult in the lights of reason; when Christianity is daily exposed to the scoffs and insults of Scepticism and Pseudo Philosophy; every attempt to support Revealed Religion, to elucidate its doctrines, to extend its influence, is, in the highest degree, laudable; and, from the "Contents" of the volume before us, it was with a considerable anticipation of pleasure that we commenced a perusal thereof.

The first chapter treats of the philosophy and theology of the heathens; and, by the most liberal comparison of their morality with that of the Christian Religion, is intended to establish the superiority of the latter. Speaking of the ungenerous practice which has been adopted by some respectable writers in traducing the heathen philosophy, the author, with that candour which ought ever to mark the truly Christian character, observes, that "the religion of Jesus Christ requires none of this indirect support; for it describes its sublime and heavenly orbit quite independently of human literature, and soars beyond its sphere: we may, therefore, without the least

least risk of prejudicing its interest, pay that homage to Pagan philosophy, which it deserves, and ought to receive." The second chapter exposes the inefficiency of Pagan theology; and proves the necessity of Revealed Religion. In the third, the author attempts "a refutation of the opinion, that it is derogatory to the dignity of God to make a particular Revelation of his will to man." He says:

"Now as there must always have been a large class of the human species, who, from a motive of gratitude and the natural goodness of their dispositions, must have been extremely anxious and desirous of obeying God, and of accomplishing his will, when God Almighty looked down on earth, and saw these men grossly mistaken in their ideas respecting him when he saw them 'running as uncertainly,' 'fighting as one that beates the air;' when he saw them instead of glorifying him, not wilfully, but ignorantly dishonouring him, by 'worshipping they knew not what,' by worshipping as God nonentities, supposititious beings, whom they imagined to have human passions, and even to patronize human vices; when he saw them applying to false and fallible modes, augurs and diviners, for infallible instruction; when he saw them ignorant of, or disregarding, the great duty of general and universal benevolence, when he saw them ignorant of their origin and destiny, and possessing very obscure, imperfect, and uncertain notions of that glorious immortality he graciously intended them to enjoy; likewise when he saw the monarchs of the world so utterly mistaken in their ideas of true glory and ambition, as to place it in the destruction, rather than in the promotion of the welfare, of mankind; when he saw such men as Xerxes, Alexander, and Cæsar, like intoxicated giants, striding over the world, with a torch in one hand and a sword in the other, for the purpose of burning, ravaging, and destroying, its peaceable inhabitants, why should it be thought derogatory to the nature and attributes of a good and gracious God, at his own chosen and appointed time, to inform mankind, in an authoritative manner, how they might give glory to God in the highest, by a pure and rational worship, and how they might increase the happiness of the human race, by the introduction and general diffusion of peace and good-will among men? What just reason can ever be assigned, why it should be thought derogatory to a merciful Being, to inform his rational creatures of his will, and the manner in which he chose to be worshipped; and of all that other important knowledge contained in the Scriptures, with which the reader is well acquainted, especially when such information was so consolatory to man to know, and yet was so entirely out of his own power to attain."

Mr. Hare next discusses and confutes the position, that God governs both the moral and natural world by general laws only. He treats of the insufficiency of man's reason and conscience for his knowledge of, or conduct in, spiritual concerns; of the absurdity of objecting to the religion of Jesus Christ, because its doctrines are not universally disseminated; and of the improbability of any forgery having been made, or ever attempted to be made, in the Scriptures. The divine appointment of Moses then falls under his consideration; and, to us, his arguments appear perfectly conclusive and satisfactory; such as might convince all but those who wilfully disbelieve. From a number of judiciously selected passages from the Sacred Writings, our author next proves that they can by no possible interpretation be made to answer the sinister views and purposes of man. In the tenth and last chapter, which treats particularly of the evidence of Revealed Religion, it is the author's aim to establish the following propositions;

First,

"First, That Revealed Religion contains a series of facts of the highest importance necessary for man to know, and yet impossible for him by any exertion of his reason to discover.

"Secondly, That the miracles and prophecies recorded in this Revelation possess an evidence calculated to induce a belief in their truth.

"Thirdly, That what is affirmed to be the real will of God is propounded to man in that awful and authoritative manner, which might reasonably be expected, if it proceeded from God.

"Fourthly, That the definition given by Revelation of the attributes of Deity is more to the glory of God's great and holy name, and infinitely more satisfactory to the human mind than that which prevailed in the world previous to the promulgation of the Scriptures.

"Fifthly, That the doctrines have produced that strong and beneficial effect on the minds and manners of those to whom it has been revealed, and who believe in its truth, which it might be supposed a religion proceeding from God would produce."

We do not recommend this volume to the perusal of Sceptics only; for even to those who possess a firm confidence in the sublime doctrines of Christianity, it may serve as a lively remembrancer of many valuable points in their belief.

Manual of Religious Knowledge, for the Use of Sunday Schools, and of the Poor in general. R. Cocker. 1802.

THE importance of the subject, and the manner in which this little work is executed, induce us to be more minute in our review of it than is usual in such articles. After some appropriate prayers, &c. "The Church Catechism, broken into short questions," is given in the following manner;

"Q. What is your name?

"A. N. or M.

"Q. Who gave you that name?

"A. My godfathers and godmothers, in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

"By whom was your name given you?

"When was your name given you?

"What name was then given you; your Christian name or your surname?

"What was you made at your baptism?

"Of what were you then made an inheritor?"

Our readers will, at a single glance, perceive the utility of this improvement; as, though children may know their catechism by rote, they frequently are totally ignorant of its meaning and nature. To this succeed the judicious "Hints for the understanding of a Sermon;" which are followed by references to "Select Passages of Scripture recommended to Committees of Sunday Schools, as talks, impositions, and recitations."

An Exposition of the Church Catechism" stands next; after which is a Copy of the Paper of Advice given to the *Ormskirk Sunday Scholars* when leaving the School." The "Manual" itself, closes with "Questions referring to Osterwald's Abridgement of the Bible;" but, bound up with it is, Dr. Watts's "Divine Songs," and "An Abridgement of the History of the Bible, by the Rev. Mr. Osterwald."

Zion's Pilgrim. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 8vo. Pp. 170. Crosby and Letterman. 1801.

A Few extracts from this performance will sufficiently shew of what complexion it is in religious sentiment, and determine its character as a composition. "Under Divine influence, I can now enter into the full apprehension of what the apostle means, when he says, '*preserved in Jesus Christ and called.*' Do you ask what that is? Every man's personal experience becomes the truest commentator. But for the grace of preservation in Jesus Christ, there never could have been a calling to Jesus Christ. Calculate, if you can, how long a space you lived unconscious of your state, without God and without Christ in the world. And had you been cut off in the awful state of an unawakened, unregenerated mind, where would have been your portion?" "All that part of life which I spent prior to my conversion, I cannot reckon in my estimate of real living. He only lives who lives in God's glory." Surely that man 'lives more to God's glory' who performs the part of a courteous neighbour, a liberal benefactor, or a sincere friend; who discharges the social and the relative duties of life, with conscientiousness; than the person who, in consequence of an imaginary call, abandons every worldly concern and connexion, and becoming one of the Lord's people, deems all but spiritual things beneath his notice. The 'poor man,' in relating his 'experience,' says, 'since that blessed period, when it pleased God to call me by his grace, and to quicken my soul which was before dead in trespasses and sins, through a *long series of five-and-twenty years*, I have been learning, by little and little, to discover more and more of my own emptiness and poverty, and of the infinite fullness and suitability which is in the unfathomable riches of Christ Jesus to supply all my wants."

The following is a pleasing illustration. "The mind is like the region of the earth, while twilight rests upon it. It is neither dark nor light, but a mixture of both; no portion of the hemisphere being so light, but the shades of darkness are blended with it; and none so dark, but the tints of light are beautifully incorporated."

We shall present our readers with but one extract more, which will clearly and unequivocally prove, that the Lord's people are, in Dr. Hawker's opinion, in a state of absolute security. This, indeed, Mr. Polwhele hath already proved, by induction, (see his letters) but in what follows, Dr. H. speaks in a language which cannot be misconceived. The passage is a long one: but we will not venture to abridge it.

One of the SAINTS contemplating SUICIDE.—"What (said the saint to himself) if an end so horrible should be the termination of my pilgrimage? what, if all my fond desires of grace should ultimately prove a delusion? are the people of God exposed to such overwhelming temptations of the enemy? may they really be awakened to the life of God in the soul, and yet finally fall away? I found these, and the like distrustful questions, involuntarily arising in my mind and inducing much anxiety; when my friend, as if privy to what passed within me, broke silence. 'How gracious (he exclaimed) is our God, in the midst of such awful judgments as are walking by our side through the world, to keep us unhurt! Do you not perceive the evidence of that scripture: 'a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee!' Oh! it is a blessed, soul-reviving thought, amidst all the melancholy proofs around us, that we are passing through the enemy's territories, that there is a gracious
'nevertheless'

'*nevertheless*' in the covenant which screens us from his malice. 'Nevertheless, (says the Apostle) the foundation of God standeth sure, having this seal; the Lord knoweth them that are his. Let mine *outcasts* dwell with thee, Moab: be thou a covert to them from the face of the spoiler.' This is enough. *Outcasts*, and sometimes considered as the *offscouring of all things*, they are. But still they are God's outcasts. Tempted they may be, and certainly will; but conquered they shall not. And could a looker-on but see objects spiritually, he would discover, as the impious monarch of old did, *one* walking with his people in the hottest furnace, that even the smell of fire may not pass upon them.'—'You very much rejoice my heart (I replied) by what you say. My fears were all alive, in the view of this awful scene, lest an event so truly hopeless might one day be my portion.'—'That (answered my companion hastily) is impossible to a child of God. The promise is absolute. No weapon formed against thee, shall prosper. And God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also, make a way to escape, that ye may be able to bear it.'—'But is it not said (I replied) that some who were once enlightened, and have tasted of the heavenly gift, and been made partakers of the Holy Ghost, have fallen away?'—'Yes (rejoined my companion)—but none of those, so spoken of, were ever children of God, or born again of that incorruptible seed, which liveth and abideth for ever. Only observe the vast distinction of character, by which those enlightened persons whom the apostle speaks of, are marked, from the scripture-features of the truly regenerate; and the contrast will immediately appear. They are said to be once enlightened, that is, with *head-knowledge*; not renewed in *heart-affections*. They are described as those, who have tasted of the heavenly gift; tasted but not approved; like persons whose stomachs nauseate what the taste rejects, and digest it not. They are said to have been made partakers of the Holy Ghost; that is, in his common operations upon the understanding; not in his quickening and regenerating grace in the soul. In all these, and the like instances, there is not a single syllable said of the spirit's work, in the great and essential points of faith and repentance, and the renewed life. But the whole account is confined to the common operations, of nature, as distinguished from grace; in which natural men frequently excel; and sometimes, indeed, to such a degree, as to surpass in head-knowledge, children of grace. And God the Holy Ghost is pleased to work by their instrumentality, while they themselves remain unconscious of his power. He blesses his people *by* them; but they feel not his power *in* them. For, rather than his household shall want supply, he will feed them even from the table of their enemies.—These things may be done, and perhaps very often are done, by men perfectly strangers to vital godliness. And, therefore, when they cease to appear in their assumed character, they are said by the world to have fallen away *from* grace; whereas the fact is, they were never *in* grace.'—Enough. Let us leave Dr. Hawker and the rest of the Lord's people, to their insinuating perfection; though not without the warning voice: 'Let him that standeth, take heed lest he fall!'

NOVELS AND TALES.

Popular Tales of the Germans. Translated from the German. In two Vols. Murray. 1801.

THESE may, for the most part, be denominated "Fairy Tales." They are full of marvellous invention; without the least pretension to beauty of sentiment. From these pieces, nature and feeling are banished to a remote distance. We meet, here and there, with a few fine coruscations of fancy; that, like the aurora borealis, please, without imparting warmth. In his illustrations, the author is peculiarly happy. "In days of yore, while there was yet such a thing as conscience, it was, especially in men of high degree, as delicate, sore and ticklish, as the membrane called the perioiteum, where the slightest scratch occasions violent pain and fever. For though it was very easy to lull conscience asleep, and obtund its feeling by the paregoric of the passions, so that you might scrape and chisel it, as you had a mind, without its flinching or bleeding more than a dry board—yet it never failed to awake sooner or later, and to occasion heat and twitching and pain under the pericranium." Vol. 1. p. 34. "Young widows are like green wood, which burns at one end, while the water oozes out by drops at the other." P. 41. "She rained showers of tears, like a swollen sponge, when all its moisture is pressed out by a violent squeeze." P. 46. "She was well skilled in the art of renovating the charms of youth: what was withered, she laboured to conceal; and she buried what was departed, in a delicate shroud of the finest Brussels lace." P. 66. "Are you too inexperienced to feel the sympathies of love, that flow towards you, wave after wave, from my bosom?" P. 67. Such originalities are proofs of a fertile imagination: they are scattered through the volumes in profusion. But we wish that the author had not indulged his fancy, by profane allusions to scriptural incidents, and quotation of scriptural passages. His opinions, indeed, seem to be of a very licentious cast: If we may judge of him by his book, he is neither a moral, nor a religious man; and the circulation of these volumes in the world may do an infinite deal of mischief; read, as they universally are, by women and children. From the perusal of the first tale, we were disposed to criticise the performance, as a set of ingenious stories, the errors of which were redeemed by the beauties. But, in proceeding farther, we could not even allow them the humble claim of good Fairy Tales.

POETRY.

The Island of Innocence: a Poetical Epistle to a Friend. By Peter Pindar, Esq. Part the First. 4to. Pr. 17. 1s. 6d. Dean. 1802.

CHEAP Poetry! Who'll buy! Two hundred and two lines of Peter Pindar's Poetry for eighteen pence!

The "Friend," to whom this "Poetical Epistle" is addressed, is a gentleman who, with his wife and four children, flying from their native country, America, from the persecutions of parents who had disapproved their marriage,

marriage, were shipwrecked on a small island near the gulph of Mexico; where, pleased with the situation, they adopted the resolution of passing the remainder of their days.

Were the Public unacquainted with the *innocent and amiable amusements* of Peter Pindar's childhood, from the following lines they might be induced to suppose that his disposition possessed some small portion of humanity. Speaking of the children of his friends, he says:—

“ No wish is their's (forbid it Heaven !) to hurt,
To wound, and murder a poor wretch in *short*;
To lift the tube of DEATH, with hostile eye,
And dash a fluttering victim from his sky;
To bait with writhing worms the barb'rous hook,
And drag the finny nation from their brook:
Justly forbid the cruelty to know,
And gather pleasure from the pangs of woe !”

Has Peter *forgotten*, or does he *repent* of, his youthful exercises ?

In the following very *elegant, modest*, and *pious* lines, from which it is evident that he writhes beneath his various chastisements, our readers will recognise the features of their *admired* bard. Comparing his own state with that of his friend, he says:—

“ From thine, how diff'rent is my lot !*—Alas !
In calms of sunshine while thy moments pass,
Mine, 'midst the murky clouds that life deform,
Unequal rush, and mingle with the storm.
Fir'd with the love of rhyme, and, let me say,
Of *virtue* too, I pour'd the *moral* lay;
Much like ST. PAUL (who solemnly protests
He battled hard at Ephesus with *beasts*)
I've fought with lions, monkeys, bulls, and bears,
And got half NOAH'S ark about my ears:
Nay *worse* ! (which all the COURTS of JUSTICE know)
Fought with the *Brutes* of PATERNOSTER ROW.”

John the Baptist: a Poem. By Joseph Cottle. 12mo. PP. 35. 1s. Longman. 1802.

IF our recollection fail not, this poem, together with a monody on the death of John Henderson, &c. was published about six years ago, a considerable time before the commencement of our labours.—From the opening lines our readers will judge of the general complexion of the piece:

“ Amid deserted wastes and lonely skies,
Where rocks o'er rocks in clouded grandeur rise;
Dark-shaded forests spread their empire wide,
And angry torrents rend the mountain's side;
The PROPHET JOHN retired. Wild was his form,
And his bare breast endured the beating storm.

* Is it any thing singular that the lot of INFAMY should differ from that of INNOCENCE ?—Yet how the latter could league in friendship with the former it is difficult to decide.—REV.

" In this remote and trackless solitude;
 Fill'd with stupendous crags and caverns rude;
 Where every scene with awe inspires the breast,
 And nature's self in shivering garb is drest;
 Where, seldom, life delights the wandering eye,
 Which e'en the vulture views and passes by,
 Whilst the deep-sounding cataract, all hoar,
 Blends its hoarse murmurs with the forest's roar;—
 Here JOHN abode, and, far from mortal sight,
 Nursed the young dawn of the prophetic light.

" Beside the boisterous flood he passed his time,
 Or dreadless trod the mountain crag sublime;
 No silken couch or storied roof he found,
 A stone his pillow, and his bed the ground.

" From the bleak cliff, which high its summit rear'd,
 When morn, with all her flood of gold, appear'd,
 He rose to mark her onward pennons fly,
 And communed with the Father of the sky.
 So taught, by faith in heaven, to be resign'd,
 He felt no anxious care disturb his mind;
 He had no good to seek, no ill to flee,
 And but the form of frail humanity."

If, as we conjecture, from its republication in a detached form, this poem be a favourite with its author, we cannot but wonder at the numerous negligencies of versification which present themselves.

" In nameless grandeur, *many a glorious thing,*" is certainly a very meagre style of expression in a performance which aims at sublimity. The *meaning* of

" Who left a *blissful* for a world of pain," may perhaps be discovered, though the *sense* be certainly defective.

" The star of hope ascends our darken'd *firmament,*"

and

" And lead Messiah forth, triumphant *Sovereign,*" are a couple of alexandrines which, as Pope says, *like wounded snakes drag their slow length along.*

MISCELLANIES.

A Critical Enquiry into the Moral Writings of Dr. Samuel Johnson. In which the tendency of certain passages in the Rambler, and other publications of that celebrated writer, is impartially considered. To which is added an Appendix, containing a dialogue between Boswell and Johnson in the Shades. 8vo. PP. 144. 3s. 6d. Cobbett. 1802.

SO much has been said respecting the life and writings of the great English critic, moralist, and lexicographer; his enemies have been so severe in their attacks upon his political principles, and his friends have been so ridiculous in their eulogies on his character, that the public in general may be

be tired of the subject. That he was an able and learned writer, and a good member of society, all candid men will admit, though there are certainly errors in his works, and though there was at times, with all the benevolence of his mind, too much harshness in his manners. The author of the work before us seems to have examined the writings of Johnson with great attention, and to hold his character in great respect. It is rather the tendency of Johnson's writings than their literary merit which he considers in this enquiry. He readily acknowledges the dignity of Johnson's views, the extent of his capacity, and the force and beauty of his compositions, but he thinks that the general tendency of those compositions is to depress the mind and cast an unnecessary gloom over life. Our Enquirer certainly selects many passages from *THE RAMBLER*, and from *ASSELAS*, which strongly favour his opinion; and he enforces that opinion with great strength of reasoning; but if Johnson saw life through too melancholy a medium, our Enquirer may perhaps not have seen so much of it, and is not sufficiently acquainted with its evils. The author of this Enquiry is not quite consistent with himself. He acknowledges that Johnson was "an accurate observer of nature, he readily bared the human breast to his inspection, and detected with uncommon penetration the multifarious invocations of human passion." He says that "the miseries of the old age of a passionate man is (are) depicted in the most affecting colours, and with an accuracy of judgment which surpasses all commendation. It is indeed such a picture as the mind of JOHNSON only could have drawn; a picture at once comprehensive and faithful." Surely then it is absurd in the author to say, as he does in his preface "I read his works again, and again; in vain I sought to assimilate them within the utmost verge of existing realities; the task was fruitless! THEY WERE FALSE." We may reasonably ask how so penetrating an observer and so strong a painter of life, could deviate so widely from truth? Our author afterwards declares, that "the figures of life which it (the Rambler) contains are always false. They are monstrous distortions of prejudice which bear no resemblance to anything existing; they are the phantoms of a morbid mind, exhibiting no traces of reality." As he derives his proof of Johnson's penetration into the human heart, and fidelity as a painter of life, from his works, we must again ask our Enquirer how he can reconcile his acknowledgement of Johnson's merits in these respects, with so gross a deviation from nature, truth, and probability; since he entertains too high an opinion of the departed sage to suppose him capable of misrepresenting his own conceptions. Upon the whole, there is much good criticism upon Johnson's works in this enquiry, but it is by no means entitled to rank among its merits the humble merit of consistency.

This work we find originally appeared in detached portions in *The Porcupine*, and we really think it deserves to be rescued from the perishable pages of a newspaper. Annexed there is a humorous dialogue in the *Notes*, between BOSWELL and JOHNSON, in which the manner of both is depicted with success.

Short Memoir of the Life and the dying Experience of the Right Hon. Jane Countess of Burford, who departed this life July 18, 1800. Rivingtons. Pp. 20. Pr. 6d.

LADY Burford was sincerely pious, but her views were narrowed to the Calvinistic opinions. She seemed to value Mr. Harvey's *Theron and Agnes* as much as the Gospel.* Her letter to her daughter, to be delivered

after the mother's death, has nothing striking in it. It is very doubtful to us, whether this memoir would ever have appeared, had not Lady Burford rode sixteen miles every Sunday through all sorts of roads and weather, to hear one peculiar preacher; "to join herself with the people of God." This was so distinguished an honour to the preacher, such a mark of favour to a little mind, that it is frequently repeated in these few pages, and is made to constitute no small degree of merit in the departed Countess. We would ask Mr. Waltham, for we suppose that is his name, although he does not give it in the title page, whether Christianity is to be confined to a little sect? If singularity constitutes religion? If there were not duties which Lady Burford had to perform at home; duties toward her husband, her daughter, and her servants, which might be more important, though not so conspicuous and applauded, as riding sixteen miles to hear but *part* of the Gospel of Christ, flattering addresses to the spiritual pride of the fancied elect? Is not the drift of this memoir rather to encourage a little party than to promote the great interests of religion?† We often hear trials, of sufferings and complaints, but are not many of these trials brought on by ourselves: Lady B. might indulge her complaints, but had not Lord B. also subjects of complaint? Is there no difference to be made between things criminal and things indifferent? are all to be condemned with equal violence and rejected with equal horror?

A Letter addressed to a Member of the House of Commons, on the Stat. 21. Hen. VIII. c. 13. and on the Grievances to which the Clergy are exposed in consequence of it; with Hints and Observations respecting a new Bill. Tregoning. Truro. 1802.

THIS is a most masterly performance: and we doubt not that it hath operated on the mind of the legislator, towards the repealing of so large a part of the above statute as we have seen lately done away, to the honour of the British parliament. In the letter before us we have a striking display of learning and ingenuity, spirit and elegance.

"The laws of this country, Sir, permit spiritual persons to live in society, and to form families: why do they lessen the boon, by imposing upon them restrictions, which are inconsistent with such permission? Why do they prohibit those natural consequences which necessarily ensue from the situation in which clergymen are placed? Why, with wives and children around them, are they treated as if they were solitary unconnected monks? Why should it be a crime in a clergyman alone, to do his duty as a father and a husband? Why should he be so circumstanced, as not to dare to provide for his own? You may, perhaps, Sir, imagine that these are idle unmeaning questions—But suppose, Sir, that an opportunity should occur unto a clergyman, beneficed or unbeneficed, to purchase leasehold proper-

* The Rev. James Harvey must be allowed to have been a man eminently pious; but he was far from being a judicious expositor of Holy Scriptures. His fancy was unbounded, his opinions were novel, and his style faulty to an extreme; laborious, florid and forced; every thing but easy and simple.

† Is not too much stress laid on the frame of mind, the feelings, and the expression of decaying nature? Does it not favour strong of vanity not yet mortified, for the dying person to desire another to write down what she is scarcely able to utter? does not this appear very like the little badge of a party?

ty, in order to secure a maintenance for his wife and children, during their lives, when death shall have deprived them of his protection and support; the very first section of the statute compels him to forego the opportunity, however advantageous; lest he should bring ruin upon himself, and those whom he would wish to serve. Should he, however, possess such property, and flatter himself, that he hath complied with the spirit of the law, by underletting it; the second section tells him, that it will be at his peril, if he receive a rent for it."

In this vigorous and spirited strain, the author proceeds through his whole letter: and happy are we to congratulate him on the pleasure he must feel, in revising the clauses in the tyrannical statute which he deprecates, as subjects of mere speculation.

REVIEWERS REVIEWED.

Morsels of Criticism: tending to illustrate some few Passages in the Holy Scriptures, upon philosophical principles, and an enlarged view of things. By Edward King, Esq. F. R. S. and A. S.

(Concluded from Page 334.)

THE second part of these *Morsels*, to which we have now advanced, consists of fifteen numbers, called *dissertations* when they extend to any length, and *notes* when they are shorter. The first four numbers treat of the *light of the sun*; the scriptural meaning and use of the word *Heavens*; the creation of the *stars*; and the *elementary fluid of heat*;—subjects on which we have already given our reasons for generally dissenting from the opinions of the author. Concerning the *elementary fluid of heat*, he seems, indeed, to have no decided opinion, and to have paid little, if any, attention to the interesting discoveries, which have lately been made with respect both to the existence of that fluid, and to the phenomena of combustion. In the dissertation on the *light of the sun*, he continues to differ as widely as ever, both from the inferences of Dr. Herschel and from the opinions more commonly received; and though he makes use of diagrams, and introduces into this dissertation the forms of geometrical reasoning, he yet mistakes one thing for another, confounding *brightness of illumination*, with the *visible extent* of the luminous surface.

Respecting the time at which the fixed stars were created and reduced to form, we can have no controversy with him, because the scripture seems to us to give no information on the subject. Some of them may have been formed ages of ages before our system, whilst others may have been formed since, or be forming just now; but when Mr. King urges in support of his opinion "that the glory of the Almighty God, manifested in his mighty works, cannot be limited to a period of about six thousand years," he seems not to be aware that the same objection may be made to the longest period which can possibly be conceived by the mind of man. No assignable quantity of time bears any proportion to eternity; and though we should suppose the fixed stars to have been created six millions, or six hundred millions of years ago, a caviller might still say, that "the glory of the Almighty God manifested in his works cannot be so limited." If creation, in the proper sense of the word, be admitted (and by our author it is not questioned) this difficulty will always recur; for there has been a period when the first formed system in the universe was not a month old. Considered therefore with respect to the glory of the Creator it is a matter of no moment,

whether we suppose the duration of the fixed stars to have been six thousand or six millions of years. Neither period bears any proportion to the eternity of the Almighty God.

But we proceed to the fifth number of this supplementary volume, which is entitled *a dissertation on the word aion*, of which the meaning appears to us, as well as to the author, to deserve deep attention. If interpreted from its etymology, *aion* certainly signifies *eternal*; for it is *αιων*—*always being*; but in the scriptures it has various significations, all indeed implying *duration*, though few, if any, *perpetual* duration. Sometimes it signifies the duration of *this world*; sometimes, in the plural, *the ages* of this world; sometimes an *age* or *dispensation of Providence*; sometimes, *the world to come*; in Heb. xi. 3: *αιωνες*; seems plainly to denote the *various revolutions* which have happened in this created system, including also the *system* or *world itself*; and in the Old Testament it generally answers to a Hebrew word, which signifies *time hidden* from man, whether definite or indefinite, whether past or future. In the 48th Psalm our author finds a manifest distinction between the *aion*, the *aion of aion*, and the *aions*. This distinction occurs in the fourteenth verse of our translation and in the fifteenth of the LXX, which Mr. King renders thus:—"For this God is our God through THE AION, and through THE AION OF AION. He shall be our pastor (or guide) THROUGH THE AIONS," expressions which "seem to imply most adequately *precise* ideas; every one of which *are* (is) more comprehensive than the preceding."

From similar distinctions between the *aion* and the *aions* which occur in other places of scripture, he infers, or rather seems to infer, that at no period is man to be stationary; but that after he has spent an *aion* in one heaven—the *sun* for instance—he is to be translated to another, and thus pass successively through the *stars*! In God he admits that "there is no variableness, neither shadow of turning; and yet (says he) perhaps the truest, and most exalted, the most just, and the best conception we can at all form concerning any existence, past, present or to come;—and concerning the *aions* themselves, and *the heavens*, the *stars*, and glorious *future worlds*, is that of endless and *unceasing variety*."

If it be his meaning that this endless and unceasing variety is to be the portion of *rational created* beings, the opinion is probably well founded; for man, the only rational creature with which we are acquainted, seems capable of endless improvement both as an individual and a genus, whether he be doomed or not to wander from planet to planet, and from star to star, through the boundless regions of space. This is evidently not the case of the inferior animals, which as genera and species, have not advanced one step these six thousand years; and it cannot without impiety be supposed the case of him, who, being all-perfect, is incapable of improvement.

The sixth dissertation is on the creation of man, of which the account given in the first chapter of the book of Genesis has never been understood but by our sagacious critic! "There are many proofs and arguments that may be derived from the holy scriptures themselves, which tend (he says) to shew, strange as the conclusion may appear, at first sight, to some persons, that *the commonly received opinion, that all mankind are sons of Adam*, is so far from being really founded on scripture, or necessarily to be implied from the whole tenor of the Divine Mosaic Writings, that it is even directly *contrary* to what is contained in them!"

This conclusion will certainly seem strange, not to *some*, but to *many* persons;

sons; and we suspect that the proofs and arguments, which have led our author to it, will appear at least as strange as the conclusion itself. Let us examine one or two of them with the candor becoming those, whose object is neither system nor paradox, but truth.

"In the first place; in the very account of the creation, in the first chapter of Genesis, we have a contrary intimation" (contrary to the received opinion;) "for there, after the sacred Penman, *in words* that were the admiration of that superior master of eloquence *Longinus*, had described the production of *all things* by the DIVINE WORD alone; and had even *specified*, in verse 21, in a manner that seems to have some more than ordinary meaning, that GOD *made great whales*: (concerning which genus of living animals we know that there are certainly *different*, and most remarkably *distinct species*;) After this he adds, in the conclusion of all, in words no less generally comprehensive of *an whole genus*, than the expression concerning *whales*; Ver. 27. So GOD created man in his own image, in the image of GOD created HE him:—male and female created HE them.

"We have here, it may be observed, no particular mention of *Adam and Eve* at all. And it is very remarkable that, in translating these words into Greek, the writers of the Septuagint, who were so skilful in their own vernacular language, and in general so observant of its nicest rules, do not express themselves, as if they conceived *only Adam and Eve* were created; but as if they understood, from the tenor of the original Hebrew scriptures, that *many more men and women* were created:—for they *carefully* avoid using the dual number *αυτοῖς*, peculiar to the Greek language, and so commonly used when *only two persons* are to be described; and seem even *purposely* to use the plural *αυτοῖς*, as implying *more in number*."

Such is our author's first and principal argument in support of an opinion, which, as he candidly acknowledges, must appear strange to those who admit the authenticity and inspiration of the books of Moses; but the argument leads to other opinions equally strange, and perhaps still more singular. The account, which we have in the Septuagint version, of the murder of Abel, is such, that if this criticism on the use of the dual and plural numbers by those translators be just, we must conclude that Cain slew his brother in the presence of a *multitude* of their respective retainers, whom he had *invited* to the field to *witness the sight*. Καὶ εἶπεν ΚΑΙΝ ΠΡΟΣ ΑΒΕΛ ΤΟΝ ΑΔΕΛΦΟΝ ΑΥΤΟΥ, ΔΙΔΩΜΕΝ ΕΙΣ ΤΟ Πεδιον. Καὶ ἔγενετο ἐν τῷ εἶναι αὐτοῦς ἐν τῷ πεδίῳ, &c. Here both the verb διδωμεν, and the pronoun αὐτοῦς, are in the plural number; and if it be indeed true that the LXX in the conclusion of their account of the creation of man, *purposely* used the plural number as implying a multitude of males and females, either we must conclude that they *purposely* used it as implying a like multitude in this place, or it will be incumbent on Mr. King to shew why, in relating the murder of Abel, they deviated from their common accuracy in observing the nicest rules of the Greek language!

But other conclusions still more wonderful result from this criticism. If the reader will peruse the account of the birth of Esau and Jacob, in the twenty-fifth chapter of the book of Genesis, he will find that, instead of twins being in Rebecca's womb, as it is said in our translation, she was in fact delivered of a *multitude* of boys at one birth; for we are told by the seventy that "Isaac was threescore years old: οὗτε ἑγεννησαν αὐτοῦς ΠΕΡΙΣΣΑ," and must therefore conclude, according to our author's mode of reasoning, that Esau and Jacob were not all the children of that birth, but only the chiefs or heads of two *casts* which were born with them!

The plain truth however is, that the *dual* number, which certainly is not essential to language, and perhaps not even a beauty, has *never* been used either by the inspired writers of the New Testament or by the seventy translators of the Old: and all that is here said of the skill of those translators in their own vernacular language is nothing better than learned impertinence. They wrote their language on this occasion as it had been written by the best profane authors, in whose works the *dual* number, though it *sometimes* occurs "when only two persons are described," occurs, even on such occasions, but *very rarely*.

But is it not true that, in the conclusion of the history of creation, the sacred Penman makes no mention at all of *Adam* and *Eve*? That he makes no mention of *Eve* is indeed true, because no such name was then given to the women called in Hebrew *Ashe* or *Isha-she-men*; but it is so far from being true, that, in the 27th verse, he makes no mention of *Adam*, that every one, who has looked into the original, knows that he there mentions the creation of nothing else. *Adam* is the appellative name of the *human nature*, and therefore, in this place, translated by the LXX, *ανθρωπον*, and, in our version, *man*, the Greek and English appellatives of the same nature; but had there been a *multitude* of men and women created at the same time, this *appellative* could with no propriety have been converted into the *proper* name of an *individual*, even though that individual had been, as our author contends he was, the progenitor of the *highest* cast. It is worthy of observation too, that the sacred historian, speaking of the creation of man, says—"In the image of God created he *him*"—*αυτον*; not *it* or *them*, *αυτο* or *αυτους*; (one or other of which expressions he would certainly have used, had he meant an abstract *generic nature* or a multitude of individuals) but when he discriminates the sexes of the *pair*, who were both denominated by the appellative *Adam*, he says with grammatical accuracy, "male and female created he them"—*αυτους*. If to this we add the reason why Adam called his wife's name *Eve*, or *ζωη* as it is in the version of the seventy, viz. because she was the mother of *all living*—*παιων των ζωντων*; we will not surely be induced, by our critic's ridiculous comparison of *men* with *whales*, to believe that there were created as many distinct species of the genus *man*, as of the Linnean genus *Balæna*!

"Can any one (says he) who contemplates the works of God, and the power of God, either necessarily, or even reasonably, conclude, that the *whale-bone* whale, or the *grampus* whale, the *spermaceti* whale, the *fin fish* whale, or the different species of the *Balæna*, that are so cautiously distinguished by natural historians, were *all* produced from one single pair of whales; because only the words *τα κητη τα μεγαλα*, are used in the general description, in the 21st verse of the Mosaiical account?"

No, Sir, we believe no reasonable man will draw this conclusion, because the Greek word *κητη* and the Hebrew word, of which it is a translation, have nothing to do with the artificial classification of the Linnean system, but denote, in this place, every genus, every species and every variety of very large fish, not excluding even the *kraken*, if such a creature exist. But before you had inferred that the "*white* European or Asiatic, the *black long-haired* South American, the *black curled-haired* African Negro, the *Cossack Tartar*, the *Eskimaux*, and the *Malayan*, are all as certainly descended from different progenitors, as the various species of the Linnean genus *Balæna*," you ought to have proved that all the different species of *balæna* engender with each other, and that the offspring of this mixture engender likewise,

likewise, and are capable of continuing the mixed breed to the end of time. Of this no proof is here attempted, though till such proof be actually brought, no physiological analogy can be allowed between the genus of *man* and that of *whales*!

But all the species of dogs "procreate, and produce intermediate species; and yet, can any one suppose, that the great *Newfoundland Dog*,—the *Spaniel*,—and the little *Dutch Pug Dog*—were all descended originally from one and the same pair!"

Yes, Sir, the descent of all these has not only been *supposed* but actually traced from the *shepherd's dog*, by ONE not remarkable for his deference either to vulgar opinion or to the authority of scripture. But whether the Count de Buffon has been successful or not in constructing his table of canine genealogy, is of very little importance, because we have the direct testimony of Moses for the descent of all the varieties of men from one pair, and no evidence of any kind for the truth of your hypothesis. That hypothesis too is encumbered with difficulties, compared with which, all the shades of human colour, all the degrees of human stature, and even the peopling of the islands in the Great Pacific Ocean, are events which admit of an easy solution; and whilst such is the case, it is not reasonable to expect that we should prefer the authority of *Edward King, Esq. F. R. S. and A. S.* to that of the inspired lawgiver of the Hebrews!

But is the hypothesis really incumbered with such difficulties? With such difficulties! Yes, with difficulties insurmountable, as the reader will surely acknowledge, when he is informed, that, while the author admits the universality of the deluge, and that only eight persons, of the white or highest cast, were saved in the ark from the devouring flood, he expressly declares, that "the rest—the inferior casts—were left, in the great crush, and overwhelming of the old world, to shift for themselves during that tremendous event, when the usual gracious protection of THE ALMIGHTY was, for a time, withdrawn from the human race in general!" How men in such circumstances *could* have shifted for themselves *we* are unable to conceive; but Mr. King assures us, that "some might escape on *floating trees* or *timber*; or on the *summits of mountains*;" though the sacred historian affirms that the water rose *fifteen cubits above the highest mountains*, and was at last alluaged by a wind which must have raised such a tempest as a man riding on a tree could not, without more than the usual protection of the Almighty, have weathered.

The next dissertation exhibits a very singular combination of piety and ingenuity, with the most extravagant freaks of fancy. After noticing the original appointment of the sabbath, and "its probable congruity with some higher order of creation" than that of which the history was written by Moses, the author makes some very pertinent reflexions on the benefits which would redound to men from this institution, were the day of rest employed as it ought to be in the worship of God in public, and in religious meditation in private. "The sacred institution of the sabbath—so positive a command from the beginning;—prior to any revelation to Abraham; and prior to the law given to Moses; has every argument from sound reason, and philosophy, besides the positive divine injunction, to recommend it to our admiration, as well as to lead us to an obedience to it."

All this and more to the same purpose is extremely well; but we cannot perceive any good likely to result from recommending to the notice of *metaphysicians, astronomers, and philosophers* the following circumstances:

"1. We

"1. We not only read of *seven days*, of which the week is made to consist; 2. but of *seven spirits* before the throne of God. 3. Of *seven emblematical churches*, which have reference to *seven stars*. 4. And we now know there are exactly *seven planets*. 5. When clean beasts were commanded to be preserved in the ark, it was by *sevens*. 6. There are *seven primary colours*; 7. and *seven primary harmonic notes of music*. 8. There are, it is now well known, exactly *seven metals*; 9. and there are *seven semi-metals*. 10. There are, it is now pretty well ascertained, *seven primary kinds of earth*. 11. There are also *seven different kinds of fixed air*. 12. There are properly *seven primary kinds of gems*; and of *jewels*. 13. And there seem to be *seven different kinds of fire*. 14. And there seem, most properly, to be indeed *seven bodily senses*. 15. There seem also to be just *seven kinds of salts*; *seven liquid substances*; *seven kinds of plants*; *seven kinds of attraction*, and *seven vocal sounds*; &c. &c."

Were all this true, it is difficult to conceive what good purpose the knowledge of it could serve, unless it be the author's opinion that Christians and men of science should pay to *certain numbers* a regard similar to that which was paid to them of old by the disciples of Plato and Pythagoras. But unfortunately for the number *seven*, several of the claims which are here urged for it are false, whilst some of them are ridiculous. It is so far from being now well known that there are exactly *seven metals*, and *seven semi-metals*, that modern science acknowledges at least *twenty-one metals*, and not one *semi-metal*. Even when that distinction was allowed, there were *ten metals*, of which *four*, and not *seven*, were called *noble* or *perfect*. Of primary kinds of earth *ten* are well known without including *adamante*, which, as the author truly observes, has been proved to have no existence; and we neither know nor can know that there are only *seven primary planets*. It seems to be in the highest degree probable that the star lately discovered by *Piazzi* of Palermo, is an *eighth* planet situated between Mars and Jupiter; and when the immense distance between the orbit of the *Georgium Sidus* and the nearest of the fixed stars is considered, who will take upon him to say that the Georgian planet is the utmost limit of the solar system? We know not what is meant by *seven different kinds of fixed air*, and *seven different kinds of fire*; but we know well that there are more than *seven kinds of plants*, and not so many as *seven bodily senses*. If simple *feeling* be one sense, the feeling of *pleasure* another, and the feeling of *pain* a third; simple *smell* is likewise one sense, the smell of a *rose* a second, and the *stench* of a dunghill a third; and by thus dividing each sense into *three*, we shall be obliged either to consider the bodily senses as *fifteen* instead of *seven*, or abide by the common number *five*. The author's notion of *salts* is to us unintelligible; but we perceive clearly his determination to support his system at all events, in the ridiculous classification of *vapour* and *odorous fumes* with *water*, and *oils*, and *bitumens*, and *alcohol*, and *animal secretions*, in order to make up the exact number of *seven liquid substances*. *Ale* and *wine* would surely have answered the purpose better than *vapour* and *fumes*, which might have been disposed of among the *seven airs*; and why, in the name of common sense, was *blood* omitted? It is no animal secretion.

We were extremely sorry to meet with these extravagant assertions; because their only tendency is to prejudice the reader against a *sabbatical era* proposed by the author in the following words:

"There is a fact of an astronomical kind, that should not be passed by unnoticed:

unnoticed:—for, whilst this *septennary* division of time, by days of the week, takes the lead as a *primary* one;—there is also a *secondary* natural division of periods into *quaternions*, that we are next led to mark;—by the motion of the moon, and by its four different appearances;—and by the four seasons of the year;—and which has also been attended to in the Divine Mosaic Law, in the computation of *months*:—whilst moreover we find mention of some *sabbaths* that seem to have been somewhat intended as *intercalary*; especially at the time of the *feast of tabernacles*. There is also an appointment in the law, of a *septennary* division of years, with a continually repeated *seventh* year of rest for the land,—or a *sabbatical* year. And, founded upon this, there is an holy appointment of *jubilees*, or great *septennary* periods, consisting of *seven times seven* years, with a *sabbatical* interpolated year of *jubilee*.

“ Now putting all these considerations together,—and remembering the express strict directions, in the holy law, concerning *jubilees*,—an astronomer, and mathematician, reflecting upon the whole order and appointment of the Mosaic festivals, according to the law, may perceive, that, by pursuing the idea of this arrangement, and carrying it only a little farther, a regular *chronological æra* may be formed, that will actually agree more completely, and in a less embarrassed manner, with the precise periodical revolutions of the earth, or with the *true solar year*, than any of the *periodical æras* hitherto invented; not even excepting the *Gregorian*. ”

Our author has actually formed this æra with much ingenuity, and demonstrated its accuracy in a manner intelligible to every man acquainted with the common rules of arithmetic. We must therefore request our readers not to suffer themselves to be disgusted at the changes rung upon the word *seven*, with which this curious disquisition is introduced; for on the seven *metals*, seven *senses*, seven kinds of *fire*, &c. the merits of the æra have no dependence. The dissertation is concluded with some pious and sensible reflexions upon the proper manner of observing the Christian sabbath.

Of the next dissertation we know not what character to give. It professes to be a farther reply to Mr. Hume's argument against the credibility of the scripture-miracles, by resolving them into natural events, and allowing nothing to be miraculous but the coincidence of the event with certain circumstances in the revealed dispensations of God. Similar attempts were made, many years ago, to render all things in the Scriptures *natural and easy*; but, as Charles Leslie well observed,* “ if such attempts could prevail, the natural and easy result would be, not to believe one word in all those sacred oracles. ” That Mr. King's *intention* in reviving this mode of considering miracles is to lessen, in any degree, the authority of the old and new testaments, we are very far from supposing; but that such is the *tendency* of the *dissertation* seems to us incontrovertible. Did he ever read Toland's impious dissertations on some of the most remarkable miracles of the old testament? We cannot believe it; for in them he would have seen clearly to what all solutions of miracles by natural means directly lead, and would not, we are persuaded, have lent his aid in support of the cause of so profligate a writer.

Such conduct is peculiarly unseasonable at a time, when the French che-

* *Short Method with the Deists*.

mists, whom, with a spirit unworthy of the countrymen of Bacon and Newton and Boyle, we seem proud to acknowledge for our masters in science, are making worlds and even God himself by the agency of *caloric* and the laws of crystallization; and it is conduct to which nothing, we think, could have impelled our author but a total misapprehension of Hume's argument. The object of that subtle sceptic is not, as he seems to suppose, to demonstrate that miracles are *utterly impossible*, and that nothing can happen but according to the established laws of nature; but only to shew that such deviations from those laws are events incapable of *proof* by *human testimony*. Whether Mr. Hume believed in the superintending providence of a God of infinite power and wisdom seems extremely doubtful; but he has no where expressed himself as if he supposed that such a Being, if he exist, cannot suspend or alter the laws of his own appointment. He contends, indeed, that we have no reason to believe that he has ever done so, because we have uninterrupted experience of the steadiness of the laws of nature, and almost daily experience of the fallibility of human testimony; and upon the truth of this conclusion he once calls every tale of miracles absurd; because the event, however extraordinary, must have been the result of some one of those laws not yet, perhaps, discovered, or not traced through all its consequences.

The fallacy of the reasoning by which he weighs testimony, as in a balance, against experience, has been so completely exposed by Dr. Adams of Oxford, Dr. Campbell of Aberdeen, and various other writers in support of revelation, that there is no occasion to analyze it here; especially as in our review of a work now in hand we shall soon state a demonstrative argument for the reality of the Gospel miracles. But were it indeed true, as Mr. King seems to say, that every thing is *impossible*, which is not according to the present laws of nature, there are many narratives in scripture, which we should conclude, with Mr. Hume, to be absolutely absurd and unworthy of examination. Who, for instance, would think it worth his while to inquire into the truth of the preservation of *Shadrach, Meshech, and Abednego* in Nebuchadnezzar's fiery furnace, had we been told, in the book of Daniel, that they were there preserved by *natural means*? Yet our author labours to prove that they *might* have been so preserved.

He admits the reality of the miracle, because "a holy *angel* appeared as a fourth person with them in the furnace; yet still here we may, on *philosophical grounds*, perceive that there was no *natural impossibility* in the deliverance; and may even perceive, from *experience*, something of the really operating *natural causes*, by which these holy persons might be delivered. For, in the first place, from the whole narration, and from the account of the manner in which these persons were flung in, we may perceive that the form of the furnace was somewhat like that of a vast oven; only having a large vent for the flame and smoke, at the top, over it, in the middle part, through which *Shadrach, Meshech, and Abednego*, were flung down bound; and having also, a passage, or a door, or entrance at the bottom, for the carrying in of the fuel before it was lighted; through which, after they had been loosed by the angel, these faithful confessors walked out.

"Now, therefore, we may *philosophically*, and from *experience* perceive, that there must have been a constant *in-draught* of air, rushing in at the door; and a constant violent efflux, or *out-draught* of air, proceeding with violence upwards out of the vent at the top; according to the natural process in all furnaces.

"The

"The process, therefore, of the burning in Nebuchadnezzar's dreadful furnace, when it was heated to the very utmost, must have been that the caloric was made to fly out upwards more rapidly, and more violently than ever; and the in-draught of air, at the door, must have been rendered more violently rushing in. And it is possible to conceive, that both these effects might even be increased to such an excessive degree, that the caloric might be compelled to ascend only by the surrounding sides of the wall of the furnace, to the vent at the top; whilst a continued blast of cool air might rush in at the door;—occupy also, in its passage, the middle of the furnace;—and rush out again in the middle part of the vent at the top, surrounded as it were by a cylindric hollow pipe of intense flame, and of the most elastic caloric.—In such a state of the burning of the furnace, from the excess of its being heated, all the fuel in the midst would have been consumed, long before the rest; and after that, a continued stream of wind would pass from its entrance at the door, through the midst of the furnace, and through the midst of the vent at the top, in a state, that even (like the effect of evaporation) might be comparatively cool!—And, in such case, it does not imply any impossibility, that neither the holy persons themselves should be killed, nor their garments burned:—or that when called to come forth, they should pass on safely, through the same current of air and wind, and through that very door-way, by which that violent rushing in-draught and current of air was entering.—All this is philosophically possible; and has appeared so, to excellent chemists of the most acknowledged abilities, with whom I have conversed! Observations also may be made at iron furnaces somewhat similar!"

That the preservation of *Shadrach, Meshech, and Abednego* was possible to God is a fact that Hume himself would not have denied, provided he was convinced of the existence and attributes of that Almighty Being; but that they were or could have been preserved in such a furnace by the regular operation of the ordinary powers of nature, he would have considered as a tale so extravagantly absurd as to be wholly unworthy of serious investigation. Who those excellent chemists were, whom our author consulted on this subject, we know not; but we have ourselves conversed on it with two of the greatest chemists of the age, who, though they have both written in defence of the religion of their country, yet look upon the passage that we have quoted, as we suppose it would have been looked upon by the infidel philosopher. No man indeed who knows any thing of the composition of the atmosphere and the process of combustion, can possibly believe that those confessors of the Jewish faith were otherwise preserved than by the interposition of Almighty power, suspending the ordinary laws of nature. Granting all that is here supposed of the figure of the furnace, the consumption of the fuel in the middle of it, the violent in-draught of air at the door, its efflux at the top, and the ascent of the caloric by the surrounding sides of the wall, one half of which suppositions cannot with truth be granted, even then the three Jews would have been killed as by a flash of lightning, before they had reached the bottom of the furnace.

Are the excellent chemists, whom our author consulted on this subject, ignorant, that, in the process of combustion, the oxygen of the atmosphere gives out its caloric and light, while its base combines with the fuel or combustible substance? It would appear that they are; otherwise they would have told him, that before the in-draught of air could have reached to the top of the furnace, it must have been completely deprived of its oxygen, and

and reduced to pure *azotic gas*. But *azotic gas* is so destructive of animal life, that it cannot be twice inhaled; and the three Jews must have fallen in a state of torpor, if not of absolute death, among the glowing embers lying on the bottom of the furnace, where surely no man but our author ever supposed that in the ordinary course of nature they could have recovered their senses.

Perhaps he will say, for what is it that a man will not say in support of a favourite hypothesis, that the ashes and embers were all blown from the centre of the furnace by the violent in-draught of air at the door below, and that the men fell upon the naked stones or bricks composing the bottom of this vast oven. But granting even this, these stones or bricks must have been so intensely hot as to have *baked them* to death long before they could have recovered, by *natural means*, from the effects of the noxious draught inhaled at the top of the furnace, and of the stunning blow received at the bottom of it.

But what, in the name of common sense, could lead our author to suppose that the whole caloric was carried by the sides of the wall out at the top of this furnace? There is no fact better ascertained than that caloric, like light, diverges in straight lines and in every direction from the burning body, and that it is never driven out of its course by the force of *wind*, though it is subject to the laws of refraction and reflexion. This being the case, it appears to us, that the centre of the furnace must have been at least as hot as the circumference; because there all the rays of heat from the surrounding fire and concave surface of the oven must have met as in a focus. Where Mr. King observed any thing similar to what he supposes, to have happened in this tremendous furnace of Nebuchadnezzar he has not told us; but we have ourselves observed, at one of the greatest iron furnaces in Britain, something very contrary to his hypothesis.

At the place, to which we allude, a man, some ten or twelve years ago, was busily employed in throwing the ore or iron stone into the middle of the fuel, when, either from inattention or having used too great an effort, he tumbled headlong into the very centre of the furnace. But so far was that centre from being comparatively cool, that, notwithstanding the violent *in-draught* of air, which by the power of machinery was forced into the furnace below, the body of the unfortunate man was in an *instant* so completely ignited as to be indistinguishable from the rest of the glowing materials; nor was one atom of his bones ever seen!

We conclude, therefore, that the preservation of Shadrach, Meshach and Abednego was a miracle in the strictest sense of the word; and we must have leave to think the same of the passage of the Jordan by the Israelites under the conduct of Joshua. Whether the waters of the river were visibly driven back by the force of wind, is a question not worth the disputing with our author; for it is a fact incontrovertible that the priests could not have supported the ark by their *natural* strength against the impulse of a blast which *instantly* arrested the course of an impetuous stream, which had then overflowed its banks.

But though we disapprove exceedingly of this mode of explaining the miracles of the old and new testaments, we readily admit that care should be taken not to multiply these miracles, by false or superstitious translations; and we give Mr. King credit for his sober and judicious commentary on our Saviour's temptations immediately after his baptism.

We are next presented with a note concerning Jacob and Esau, and concern-
ing

ing the Israelites spoiling the Egyptians; in which the reader will find much entitled to his approbation, and little, if any thing, that calls for censure.

The same character may be given of the succeeding note concerning the chronological arrangement of the emblematical seals, trumpets and vials, in the book of Revelations; a subject into which we choose not to enter farther than we have already done in the preceding part of this review. We only beg leave to recommend to the serious attention of our author and his readers the critical disquisitions on the 18th chapter of Isaiah, addressed to him in 1799, by that sober critic and sound reasoner the bishop of Rochester; a work from which much may be learned by every one who wishes to read the prophecies, whether of the old or of the new testament, with advantage.

"It has been thought lately" (says Mr. King in the eleventh number of this volume) "by some very serious and learned persons, in consequence of the declaration of the apostle, in his second epistle to the Thessalonians, (chap. 2, ver. 3.) and in consequence of those remarkable words of our Lord himself;—*When the Son of Man cometh, shall he find faith upon the earth?*"—that there should (shall) be a total falling away from the believing in CHRIST, in every nation upon earth, before the second coming of the Lord: and that not one believer should (shall) be found:—and that, therefore, that second advent must yet be far—far distant; because, notwithstanding the present so dreadfully general prevailing state of infidelity, there are nevertheless so many sincere, pious, humble Christians still in the world."

Having never had the fortune to meet with any of these serious and learned persons, we cannot even conjecture by what kind of arguments they pretend to support an opinion so directly contrary to our blessed Lord's promise that the gates of hell shall never prevail against his truth, or his church, the guardian of that truth. If there be any such men among our readers we beg leave to recommend to them this dissertation, in which they will find a complete confutation of their hypothesis, as well as a proof, at least plausible, that the second advent of our Lord may be at no great distance. We think, however, that it was rash in our author to fix that awful event to some period between A. D. 1800 and 1900, or at the farthest to the year 1952; and we are of opinion that his interpretation of the prophecies would have commanded more attention, had he not thus unadvisedly commenced prophet himself.

The twelfth number of this volume is employed in ascertaining the prophetic meaning of the word *omnipower*; and in applying the 14th verse of the 15th chapter of the book of Revelations to the impiety of some eminent chemists and experimental philosophers. The critical part of the disquisition is ingenious and worthy of attention; but, though we heartily agree with our author, that the minds of the French chemists may be considered as *spirits of demons working wonders*, we could wish that he had not selected the illustrious and unfortunate Lavoisier, as the man to whom, with Franklin, that epithet was peculiarly applicable. We certainly know not what was the extent of Lavoisier's creed; but his visiting secretly the cottages of indigence, and, without ostentation, relieving distress wherever he found it, was conduct so like to that which is prescribed in the gospel, and so very different from the actions of his brother philosophers, who encouraged massacres for the *melioration of man*, that it seems hardly charitable to con-

sider him as an atheist! La Metherie might with great propriety have been made to supply his place in the interpretation of this prophecy; for he concludes a short sketch of the constitution of the universe, with an account of that particular combination and mode of crystallization which constitutes the God of French philosophy!!! *

In order to support his opinion respecting the place of departed souls, noticed in our last review, our author, in the thirteenth number of this supplementary volume, favours us with a *physico-mathematical* demonstration, that the earth can be nothing else than a hollow sphere. He supposes that the *chaos without form, and void*, mentioned by Moses, consisted of a mere mass of loose floating particles of matter, scattered in confusion through the regions of space; that when God began to reduce the chaos into form, he endowed its component particles with the power known by the name of *gravitation*; and that, in consequence of this new power, the particles *strrove* with each other, which of them should first arrive at that part where the greatest number chanced to be already gathered together! He admits, what indeed cannot be denied, that the force of gravitation is inversely as the squares of the distances between the gravitating bodies, and that the motion of such bodies is continually accelerated. Yet he gravely contends, that, in this race of atoms, tho' which started at the remotest part, and of course had the longest way to run, must have overtaken their rivals a considerable time before either could reach the goal or central cluster; so that crowding together they would *necessarily* form a solid shell, far distant from the center, and support each other as the arch stones of a bridge are supported under the pressure of waggons and other heavy carriages!

It is not perhaps possible to do justice to the *demonstration* of this theory without the diagrams; but the reader will be able to form some notion of it by supposing one atom A to be distant from C the central cluster 2000, and another atom B, 3000, miles. Now, says Mr. King, as the velocity of B is continually accelerating, it must pass by the starting post of A with a much greater velocity than that with which A left that post; and hence it follows that B must overtake A long before either of them can reach C! Ingenious as this demonstration is, it must not be concealed that the author has overlooked a circumstance, of which the reader will appreciate the importance for himself. It is this: A and B start in the race at the same instant of time; but the velocity with which A sets out, is to that of B as 9 to 4, and neither of them stands still to give the other an advantage.— Taking this circumstance into consideration, it would appear that, instead of B overtaking A, the distance between them must be continually increasing; for the velocity of the one is as constantly and uniformly accelerated as the velocity of the other, so that if, during the first second from starting, A have run 9 miles and B 4, at the end of the next A will have run 27 and B only 12; and so on during the whole of the course.

The author produces, in support of his hypothesis, collateral arguments founded on the laws which regulate *centrifugal* force and the attraction of *cohesion*; but as these two forces co-operate only to *enlarge the diameter of the shell*, which he thinks *necessarily formed* by the attraction of gravitation, it is needless to waste our readers' time with an investigation of their effects.

* Preface to the Journal de Physique, for January and July, 1792 and 1793.

We beg it, however, to be observed, that we do not absolutely deny the truth of the hypothesis, though we object to the legitimacy of this demonstration. A hollow sphere may certainly be made; and made even of scattered atoms, by infinite power and wisdom; but we hazard not too much when we say that no *human* capacity can conceive *how* it could be made of such materials according to mechanic laws. The figure of the earth, the observations at Schehallian, the experiments of Mr. Cavendish, all conspire to shew not only that our globe is solid, but that the internal parts of it are much denser than any thing, except metallic substances, with which we are acquainted. Still it *may be* hollow; but whether or not it actually is so, though known to God, will never be discovered by man; and all religious theories formed on such an hypothesis as our author's, are worse than useless.

The last dissertation in this volume is a continuation of our author's reasonings in support of his opinion, that man consists of three parts, a spirit, a soul, and a body; an opinion, which, as it is not new, is perfectly harmless, and which it is hardly worth while either to establish or to confute.

We have now done with Mr. King's *Morsels of Criticism*; but, whether, in our analysis of them, we have discharged our duty to the general satisfaction of our readers, the various and discordant remarks of our private friends will not permit us to form even a conjecture. By one we are thought to have treated a man of the author's age and piety with too little reverence; by another, to have employed sober argument where ridicule would have been more proper; and by a third, to whose judgment we are accustomed to bow with deference, we have been told that the learned folios of the work were unworthy of our notice.

We can only say, that if the work had not appeared to us, as, in many places, of a very dangerous tendency, we should not have been at such pains to expose its weaknesses. For the author's private character, as far as it is known to us, we have the most unfeigned respect; and if we have any where treated him with rudeness or unbecoming levity, of which, however, we are not conscious, we have done wrong; but the goodness of his character ought not surely to protect his book either from argument or from good-natured ridicule; for it only tends to give currency to fancies calculated to unsettle the faith of the multitude.*

THE BLAGDON CONTROVERSY.

IT was our firm intention to complete, in the present number, our review of the remaining pamphlets on this controversy; but the vast pressure of more important and of more temporary matter, precludes the possibility of fulfilling that intention. Besides, we see no prospect of a termi-

* We said, in the first part of this review, that we had never met with the word *Quasimodo*, but in the first chapter of Genesis, and in the 2d chapter of St. Paul's epistle to the Philippians. It recurs, however, in the Wisdom of Solomon, chap. 13. ver. 2. Ecclesiasticus, chap. 43. verse 7. and in Rev. chap. 21. ver. 11; but its import in all these places agrees with our interpretation of the word, and not with Mr. King's.

nation of the controversy; for, exclusive of the numerous pamphlets already in our possession, others, we understand, are in the press; among these are a second pamphlet by Mr. Spencer of Wells; and an anonymous production, containing biographical memoirs of Mrs. More.—We shall here, therefore, confine our observations to the *Christian Observer*; and to the communications of correspondents on that publication, and on the Blandford Controversy.

“ A LETTER to the EDITORS of the CHRISTIAN OBSERVER.”

“ AS I was, I believe, Gentlemen, one of the first authors in the kingdom who had the intrepidity to disclose fully the principles of the abominable conspiracy against social order; and one of the first who recommended a review of the Reviews as an essential step towards counteracting its baneful effects, it is natural to suppose that I must feel interested in the fate of those different periodical publications which have, since the year ninety-three, arisen in defence of our unparalleled constitution. In consequence of this I co-operated, and that ardently, with the Anti-Jacobin Review in all its political measures; and though possibly I may differ, *verbally* at least, with some of the writers in this Review in my religious opinions, after a very mild remonstrance with them, which they did not think proper to publish, I still continued with unabated ardour to circulate a review which was clear to me in many respects, though not in every particular instance. And at this moment I must confess, that I had rather the *Christian Observer* had opened its attack in the spirit of meekness, and the language of mild remonstrance, than in that of severity and defiance. Christians, *evangelic men*, are certainly expected to exhibit a forbearing temper, except in extreme cases. It is not till we have communicated with Christians of the *same communion* in the spirit of meekness, that we are even to tell our griefs to the church, much less are we at the very first onset to attack with acrimony men whose articles of faith are our own; and who keep up the spirit of peace in the union of prayer and praise. In extreme cases I acknowledge we are justified in severity of language, not only by the example of the first reformers, but by that of Elijah, the blessed apostles, and even by that of our dear Lord himself; but is it wise, is it politic, Gentlemen, in the present state of things, when we are assured from all quarters that the enemies we have to contend with, however discordant in opinion in other respects, are united by the strongest ties, nay even by oaths against us, to begin an attack upon a review to which you are, in my opinion, indebted not only for the liberty of expressing your sentiments at all, but even for your existence in the world? Very different was the policy of the Roman warrior, when he exhorted his fellow-citizens in the first instance to unite in repelling the attacks of the common enemy, assuring them at the same time, that they would afterwards find a more convenient season for settling all their political differences. A retrospective view of your own conduct, one would imagine, might have afforded you a sufficient check in this hasty measure. Where were the warriors of the *Christian Observer* to be met with during the pressure and heat of the battle? Were they not interchanging *acts of friendship*, and holding *intercourse* with the enemy, instead of taking that decided part which both the principles of the establishment, and Christianity, called long and loudly for in vain? You have come out indeed, at last, boldly to take a peep at a routed enemy; but you seem much more forward to quarrel

quarrel with the victors than to unite with them in ending the war by a hot pursuit, and a spirited conclusion of the campaign. The spirit of meekness, I observe, can be exhibited by your reviewer towards a democratic dissenter, while his most bitter acrimony is reserved for gentlemen of *your own communion*, and the *sworn friends* of the British constitution. I fear there is, in fact, an old leaven amongst you which wants purging out of our new reformers, before they will be of any great service to the community.—Such assertions as these in your last number, “the *spirit of system* is the *grand enemy* to all improvements in education;” and again, “Dissenters are making active, and under such circumstances, perhaps, *seasonable efforts*; for we must still regard the religious instruction of the community as a point to which every other must be subordinate, and partial light as preferable to *total darkness*.” Such expressions as these, I repeat it, smell strongly of democracy and falshood; for is not Christianity itself a system? was not Judaism a system? and is not our establishment a system? And where I should be glad to know is the *total darkness* to be found in the established church? No where: I defy the writer to bring a single solitary instance of it. That you may, Gentlemen, see your error before it is too late, and that the Anti-Jacobin reviewers may set you an example of meekness and moderation, in not being diverted for one moment from their main object by your unguarded *unevangelic* acrimony, is the ardent prayer of your well-wisher,

“May 10, 1802.

W. A.

“P. S. With hand and heart will I join in the propagation of genuine Christianity; but I hold no truce with jacobins.”

We shall leave our readers to make their own comments on the contents of this letter; contenting ourselves with assuring them, that it comes from a true son of the established Church.

This *Christian Observer* was evidently established for the purpose of supporting those ministers who have been termed schismatics in the church, who preach extempore, assume to themselves the distinctive character of exclusive ministers of the Gospel, labour to enforce more peculiarly the rigid doctrines of Calvin, and presume to censure those regular ministers of the establishment who adhere to the pure doctrine, forms, and discipline of the established church. Another object of its founders was the support of Mrs. More, against all who had dared to differ from her on the subject of the Blagdon Controversy;—and a third object with them, was to give currency to the religious principles contained in the “True Churchman ascertained” of Mr. Overton, whom they set up as the Sovereign Pontiff of their sect, and whom the members of Magdalen College, Cambridge, may recollect, as remarkable for his enthusiasm, though unaccompanied by any portion of that meekness and moderation which are generally visible in his book.—The principal contributors to, or supporters of, the *Christian Observer* are understood to be the Rev. Mr. Cecil, the Rev. Mr. Fenn, the Rev. Mr. Pratt, and the Rev. Dr. Jowett. We do not pledge ourselves, however, for the accuracy of this fact; reports are frequently erroneous; circumstantial evidence is always doubtful; and appearances often deceive.—Mr. Cecil is described, in the “Picture of London,” reviewed in our last number, as one of the “Methodists in the Church,” and he is not wholly unknown to the readers of the Anti-Jacobin Review, who may recollect our remarks on his *Life and Discourses* of his friend Mr. Cadogan, whom

he stated to be a *decided Calvinist*;*—and it was probably our review of that publication which drew from the *Christian Observer*, the observation, that “before the expiration of a single year” our “boasted attachment to the Church displayed itself in the mutilation of her genuine doctrines, and the abuse of her faithful ministers.”—That this writer here alluded to the article in question admits not of a doubt, as he fixes the period of our *reprobation* at the very month when that article appeared. We assert the charge to be false, and challenge the proof of its justice.—Mr. Cecil, indeed, aware that his hero and himself were deemed *methodists*, very modestly and with great Christian *humility*, pleaded guilty to the accusation, because it “is the present term for one who has too much vital and practical Christianity for the bulk of professed Christians, and, of course, for the world at large.” Without discussing that point with him, we shall observe, that we know professed *methodists*, who never go to their parish church, who attend, indiscriminately, Mr. Rowland Hill’s meeting-house, other conventicles, and Mr. Cecil’s chapel in Long Acre;—and some of them are in habits of intimacy with Mr. Cecil, whose duty it is to point out to them the danger of the sin of schism, and the necessity of attendance at their parish church.—Of Messrs. Venn and Pratt, we shall only observe, that the former is the favourite preacher of Messrs. Thornton and Wilberforce; and the latter is a protégé of Mr. Wilberforce, who lately *canvassed* the parish of St. Margaret’s, Westminster, for him, on a vacancy in the office of lecturer.—In speaking of Mr. Wilberforce we shall never lose sight of that respect which is due to the excellence of his character;—for a more fervently pious, and truly moral man never, we believe, existed. But while we pay this tribute of justice, and gratefully acknowledge the activity of his exertions in labouring to meliorate and improve the public mind and conduct; we cannot but deeply lament the peculiarity of his tenets, in certain points of doctrine, and the tendency of his efforts to extend that schism which unfortunately prevails among the members of the established church. How can he reconcile it to his ideas of propriety, or to his notions of duty, to be concerned in the application of a fund for the purchase of livings to be given to clergymen† who are educated in the same principles with himself and his immediate associates, thus producing the most dangerous species of schism, we are unable to conceive.—Thinking, and acting, however, as he does think and act, we are not astonished that he should give his sanction and support to the *Christian Observer*; and that he should endeavour to render any society with which he is connected, instrumental in promoting the interest, and in extending the views of its *publisher*; who is certainly an honest tradesman and a good man; but who is known to be a *methodist*, and is understood even to have officiated as clerk at a meeting-

* Vide ANTI-JACOBIN REVIEW, Vol. 2, p. 361, et seq.

† Mr Thornton, we believe, has the principal management of this fund, and of another, of the appropriation of which we have heard much that we shall not repeat. This gentleman cannot lay claim to the same disinterestedness of conduct, by which Mr. Wilberforce is distinguished;—and whatever his zeal for religion may be, that he is not wholly inattentive to his worldly interest, the merchants at Petersburg, and some of the *nominal* patentees of the King’s Printing Office in London, can very safely attest, and very satisfactorily prove.

book, though Mrs. More deemed him a proper person to recommend to the peculiar protection of the female part of the royal family!!!

To their account of Mr. Overton's book, the *Christian Observer* have already devoted a greater portion of their work than has been appropriated to the review of all other books together, since its establishment, and infinitely greater than is consistent with the plan to which they *professed* a determination to adhere;—and their *review* of this production still remains to be given; for they have hitherto limited their critical exertions to lengthened extracts and general panegyric.—In the Blagdon Controversy, they have, of course, taken a decided part with Mrs. More. They began, artfully enough, by preparing the minds of their readers, by general reflections on the utility of her past labours, the justice of which, with a few exceptions, none will be found to dispute; and by copious extracts from her works. When they imagined that this artifice had produced the desired effect, they entered upon the controversy.—In their number for March, they trace the origin of Mrs. H. More's schools among the Mendip Hills, in the wretched state of the people in that district. "She perceived that the poverty of the people was great; their manners rude in the extreme; and their religious ignorance incredible." In Cheddar and "in the adjoining parishes, immoralities of every kind abounded; modesty and decency were little known among the females of the district; and the men were frequently guilty of crimes which subjected them to a public trial at the assizes.—It was the name, not of *methodism*, but of *religion*, which was at this time popular and odious in many of these places. 'We have hitherto done without religion, and we want none of it', was the kind of answer given to some of her proposals, for establishing Sunday Schools for the poor children." It is difficult to conceive a libel more foul and atrocious than this, when we consider that the district which is represented to have exhibited this scene of blasphemy, vice, and immorality, is crowded with parish churches, and under the very nose of the bishop. If the representation be true, what must have been the conduct of the prelate and of his clergy?—We leave our readers to supply the answer; having little doubt but that they will concur with us in the opinion that the attempt to *exalt* Mrs. More by the *abasement* of the church, affords no proof either of worldly wisdom or of Christian humility!

Mrs. More and her sisters were, we are told, the principal teachers at these schools. "They were accustomed to leave their own house at a very early hour on the Sunday morning during the summer months; and after twice attending the church with the children, they returned home late at night; having made a circuit often of ten, or fifteen, and sometimes of more than twenty miles." Here the scholastic historian falls in perpetuity through superabundance of zeal; as it is difficult for any perception, less keen and acute than that of this "*Christian Observer*," to perceive the necessity of these early and late hours, for *all* the ladies, when *some* of the schools, we are assured, were but *a few miles* distant from the place of their summer residence, and when *some* of them, we know, were very near to it.

As to the institution of female clubs for the encouragement of industry and good morals, the attempt was highly laudable, and the success of it is said to have been complete. But this has nothing to do with the *Blagdon Controversy*.—In enumerating the "advantageous effects of Mrs. More's schools," our observer affirms, that "they have contributed to *exalt* the religious character and stimulate the exertions of the clergy themselves."—

This surely is a most impudent assertion, by which the clerical character is again calumniously abased, in order to exalt the reputation of Mrs. More. It corresponds, however, perfectly with the presumptuous observation of that lady's most officious, most busy, and most injudicious friends, that she has done more good to the church than all the clergy together. When such language is used, *and by clergymen too*, it is reasonable to infer that the cause which it is employed to support, must stand in need of very extraordinary aid indeed!!!—But this intolerable presumption and falsehood cannot be too harshly repressed, nor too severely corrected.

The whole of the account of the Controversy, in the Christian Observer, is replete with wilful misrepresentations: while the most important facts are insidiously disguised, or artfully concealed. We shall give an extract as a fair specimen of the style and manner, of what is *impiously* called *Christian* observation.

“The master of Blagdon School was represented by the wife of the Rev. Mr. Bere, the curate of Blagdon, to be of a methodistical turn; and, in particular, objections were made against a weekly meeting of grown persons, held at his house. The weekly meeting was, in consequence of this representation, discontinued. Mr. Bere, some time afterwards, complained of certain words injurious to his character, which he understood to have been spoken by the same schoolmaster; *and on this account* insisted on his being dismissed. To this demand Mrs. More did not yield a ready acquiescence. Whether she was at this time aware of the *natural violence of Mr. Bere's temper, and of those HABITS of misrepresentation and unfounded assertion, of which he has lately given so many disgraceful specimens,*” (not one of which the Christian Observer deigns to specify, because, forsooth! ‘a specification of particulars would occupy more room than we can spare for *that purpose.*’)—“or whether she judged that this request, though accompanied with high professions of approbation of her measures, was intended merely as a prelude to an attempt to overthrow all her schools;” (an impudent insinuation, falsified by positive testimony), “or whether she thought herself under some sort of obligation to protect the character of her dependent, we do not *presume* to judge,” (mighty *presumption* truly; but, let us ask, why has not the lady condescended to remove all doubt as to the *motive* of her conduct on this occasion; it was a duty, we must tell her, which she owed to *herself*, and which she owed to the *public*)—“nor is it to our present purpose to decide, whether the rule of conduct she adopted at this juncture was the *very best human wisdom could dictate.* It is sufficient for us to state, that she referred the examination of the present issue to her friend, Sir Abraham Elton.”

Our readers, by referring to our ample account, in our former numbers, of the origin of this controversy, will be able to perceive that all the leading circumstances of that transaction are here carefully omitted. And the same infidelity and partiality are displayed throughout the Christian Observer's account of the business; which contains nothing but wanton abuse of Mrs. More's opponents, and extracts from the works of her friends, replete with the most fulsome adulation of her. While not the smallest notice is taken of the facts on the other side, though some of them contain strong facts which give the most positive contradiction to the assertions of the Observer, and exhibit proofs which, unless their validity be overthrown, which has not been even attempted, must be decisive of the serious question of the sincerity of Mrs. More's attachment to the Church of England; and consequently

quently throw the strongest light on the merits of the present controversy — These publications will be hereafter reviewed by us, when we shall probably again take occasion to refer to the Christian Observer. Meanwhile we will appeal to our readers, whether some of the assertions in the preceding extract, or some of the same sort, which follow, bear any mark of Christian temper, or qualify the man who makes them, for charging us, with having “been often betrayed into *Unchristian violence*.”

“It is impossible for any candid man to peruse them” (the testimonies of the clergymen who subscribed their names to ‘A Statement of Facts,’) “without feeling a strong conviction, that the charges of a sectarian and seditious tendency, which Mr. Bere has in so unequalled a manner advanced against Mrs. More’s schools, are wholly unfounded. The mode pursued by Mr. Bere, for invalidating the attestations of the eleven clergymen, is, in the highest degree, *unbecoming a Christian minister, not to say an honest man*.” — In another place Mr. Bere’s conduct is represented as “equally degrading to the character of a clergyman or a gentleman;” and his writings are said to exhibit “a vein of low curiality which pollutes almost every page, and compels us to suspect, that the man who possesses so rare a fluency in this gross dialect, is the familiar companion of those who habitually employ no better language.” — “He seems to have lost all sense of propriety and decorum, indulging a querulous prolixity till he has rendered himself disgusting and absurd.”

We are said to have “even justified the style and manner of his (Mr. B.’s) writings.” This assertion is most untrue. We have expressly said, “We do not uniformly approve either the spirit or the style of Mr. Bere’s writings.” On the authority of Dr. Moles and Dr. Croftman, it is positively affirmed that Mrs. More had *no concern* in the dismissal of Mr. Bere from his curacy. We suspect, however, this declaration to be evasive. We know that Mrs. More wrote a letter to Dr. Croftman, containing charges against Mr. Bere, which charges were forwarded to the bishop, while Mrs. More would not suffer Mr. Bere to have a copy of her letter; — a kind of conduct for which it is not very easy to account. Will Dr. Moles say that the charges contained in this letter were not made the *ground* of proceeding against Mr. Bere? — If he will not say this, the contradiction of Mr. Bere’s assertion is both evasive and fallacious. But why, in the name of justice, is this affectation of mystery, this inquisitorial secrecy, observed respecting the grounds of a proceeding against a clergyman and a magistrate, which produced his dismissal from his curacy, and the fatal tendency of which was to promote the ruin of his character and his fortune? Such conduct is neither reconcilable with the mild spirit of British jurisprudence, nor with the principles of our ecclesiastical law.

The Christian observer concludes his misrepresentations with an appropriate rhapsody. “We will venture to predict, that all attempts to injure the character of this excellent woman, and to depreciate her merits, will prove as impotent as they are *wicked*; and that her enemies, with their *slanders* and *aspersions*, will quickly sink into neglect and oblivion!!!”

For the present we shall throw aside the lucubrations of this writer; and proceed to lay before our readers a specimen of elegant composition, which we have lately received, in the form of a letter, from another of Mrs. More’s champions, the Rev. Thomas Drewett, curate of Cheddar, and destined successor to the curacy of Blagdon.

" *To the Conductors of the Anti-Jacobin Review.*

" GENTLEMEN,

Chedder Vicarage, May 17, 1802.

" YOUR last number (which I have not at present an opportunity of procuring,) contains some *assertions* respecting me which are notoriously void of truth." (As Mr. Drewett has not deigned to specify these assertions, and as our utmost exertions to discover them have unfortunately proved unsuccessful, we are deprived of the opportunity of answering him.)—" It has in consequence been suggested to me, that I should expose the falshood of your reports," (The *assertions* it appears have already dwindled into *reports*.) " and require you to retract them.—To such suggestions my answer has been, that nothing which may be said of me in the Anti-Jacobin Review can possibly attract a moment's serious attention, or extort from me a syllable in reply."—We cannot but applaud the prudence of Mr. Drewett, in rejecting these wicked suggestions of his friends; for we can assure him, that we have never made a single assertion respecting him, whether we considered him, in *propria persona*, manfully fighting the battles of his sect, or, in a doubtful character, discharging his pop-guns from a masked battery. This gentleman's magnanimity is equally conspicuous with his prudence, as is evident from his resolution not to bestow " a moment's serious attention" on us, nor to " write a syllable in reply" to us; though it will not, we fear, appear very clear to our readers, how Mr. Drewett's *serious attention* was employed while he was composing the ingenious production before us, nor how *syllables* are to be excluded from that production, syllables not being synonymous with decency, consistency, or truth.

" Knowing, as I do, how little respect you and your correspondents have paid to truth on former occasions, in your accounts," (Not one moment's attention, not one syllable in reply, good sir!) " of circumstances in which I have been implicated, it is impossible that any thing which you or your correspondents may assert in future (however absurd or malignant) should either surprize or disturb me.—I have heretofore suffered your misrepresentations concerning me to pass unanswered; and I shall still oppose to whatever calumnies you may propagate, a steady and invincible silence."—(To be sure, strictly speaking, a man may write a letter without breaking silence.)—" You have not the power to make me lose either my temper in reading your slanders,"—" Oh, no; I will not be in a passion, that's what I won't."—" or my time in replying to them.

" To shew you how perfectly regardless I feel of both your misrepresentations and invectives, I voluntarily pledge myself to you never to contradict the one, or to notice the other."—(The farther he advances the more prudent he becomes.)—" I will leave your falsehoods to betray themselves: and with regard to your abuse, it is so generally considered as a presumptive proof of merit in the object of it, that should I be honoured with any portion of it, I am almost afraid, that I shall feel a disposition to be proud, which it will cost me some exertion to subdue. I am,

" Yours, &c. &c.

" THOMAS DREWETT."

Bravo, bravissimo! Exit Thomas Drewett. This gentleman appears to be a fit object of that benevolent fund of which Mr. Thornton has the chief appropriation and command; but we seriously condole with Mrs. More on the acquisition of such an advocate! We now turn, with pleasure, to friend of a different cast.

"TO THE EDITOR.

"SIR,

"A Letter has lately appeared in your Review, by an unknown hand, signed 'Honestus,' in which the character and conduct of Mrs. H. More, her friends, and her defenders, is (are) arraigned in language so opprobrious, that I fear it must at least be styled in the words of Johnson, 'asperity of reproach:' though I trust it has hardly reached to 'brutality of insult.*' I am one of those, Sir, who am proud to confess myself your sincere though humble admirer; I have the honour also of being acquainted with some others, whose virtues and talents better entitle them to respect, and whose opinions I am convinced you yourself regard with peculiar deference; but both my feelings and my knowledge enable me to state, that nothing ever yet appeared in your work which has tended so much to vex and disgust both your friends and admirers, as the letter I at present allude to. Without entering the least into the merits of the parties, I am sure all who feel as I do (and none can be more ardently desirous to support the interests of the Church) must confess that by no circumstances however strong, nay, even by no provocations of insult, could such an attack be justified. Assuming for a moment (what perhaps can only be assumed falsely) that the opinions of the writer are authorized by the most irresistible evidence, does it become him who charges his opponents with virulence and malignity, thus to dip his own shafts in the same poison; is the woman who has devoted a life enfeebled by disease to the promotion of religion and virtue, with unwearied energy, and unexampled success, the proper object of insult? And is it worthy of the charity of a Christian or the dignity of man, thus to persecute one whose errors whatever they be, have been more than buried in her sufferings, who is already sinking under the acrimony of personal controversy, and whose infirmities threaten soon to lay her in the place where all things are forgotten. Let it not be thought that my opinions are influenced by that meagre candour, and nervous sensibility, which would tarnish all ardour, or even all investive: such frigid complaisance can be approved only by the weak or the wicked: but there is a regard due to time, to character, to circumstances; and after all, even in the roughest altercations,

"The better part should set before*em,

"A grace, a manner, a decorum:"

"If Mrs. H. More be indeed adverse to the interests of our Church, I cannot but deeply regret it; yet if the ill effects of this evil can only be *thus* counteracted, I am sure the remedy is worse than the disease:

"Non tali auxilio, nec defensoribus istis."

"I again repeat that some of those whose approbation you most covet have expressed their opinions of this Letter in the strongest terms of vexation and disgust. It would perhaps be vain in me to expect the insertion of these remarks in your Review; on this subject, however, I have no anxiety; but I am sure it would redound equally to the honour of yourself, and the Church you so ably defend, if something like a disapprobation were expressed of the virulence of your unknown coadjutor, and so with every good wish for your success—farewell. Allow me, however, to add a few words, more

* Vid. Life of Milton,

immediately directed to the author of the epistle respecting the name he has assumed. This I cannot but consider as peculiarly inappropriate. *Honestus* rarely, if ever, is used in the strict sense which he adopts of *honest*. Its proper and more elegant meaning is *honourable, civil, handsome, decorous*—shall I go on and say that the reverse of all the *e* is more applicable to his Letter? I should be sorry to venture thus far, because his situation in your work entitles him to be considered as the champion of religion, and he who can claim so high a title (whatever be his occasional errors) shall ever have my gratitude and reverence. Had *he* extended the same principle to Mrs. H. More, he would better have consulted his own honour, and the interests of that cause he defends: I am sure, should he ever be in the company of her friends, he would have too much civility and prudence to act to them as he has written. Let me remind him, therefore, of a passage where *Honestus* is used in a more classical sense, and a sentiment more worthy of it inculcated:—

“Quod facere turpe est, dicere
Ne *honestum* puta.”——

“Your humble Servant,

“HONESTIOR.”

With most of the sentiments of this modest, unassuming, and judicious Correspondent, it is impossible for us not heartily to concur; and no one has condemned, more strongly than our selves, the personal invective and degrading acrimony, which have unhappily marked, in too many instances, this lengthened controversy. Such weapons we have uniformly rejected, and invariably deprecated; but where the minds of men are heated by controversy, it is in vain to expect the regulated coolness of philosophical discipline. Nor do we think ourselves warranted, from the mere absence of such coolness, to refuse admission to the sentiments of those, who have been themselves objects of the most bitter invectives, and who have no other publication open to receive them. We do not, however, imitate the partiality which we condemn, but admit even attacks upon ourselves, ay, even the attacks of the Rev. Thomas Drewitt of Cheddar. As to the infirm state of Mrs. More's health, we are truly concerned to have this account of it;—but if it really proceed from the mortifications which she has experienced from this controversy, a regard to truth compels us to say, what we have said before, that she has only herself to thank for it. While, however, we sympathize in *her* sufferings, we cannot be insensible to those of her opponents;—we cannot look with indifference, on the mental anxiety and bodily sufferings of Mr. and Mrs. Bere, which have been, at least, equal to those of Mrs. More. Our humanity is not limited to a single object.

In our last notice of this controversy, in the *Anti-Jacobin Review* for April, we adverted to the extraordinary fact of Mrs. More having received the sacrament from the hands of Mr. Jay, pastor of a dissenting congregation at Bath, which we stated on the authority of an advertisement in a provincial paper, and of some other documents which had been transmitted as well to us as to the conductors of the *British Critic*. We have since been informed, that Mrs. Martha Moore has written a letter, or letters, in which she positively affirms this accusation to be *false*. We sincerely wish it may prove so. But why does not this lady, or her sister, deny the charge in the same public manner in which it was exhibited? We have heard so much falsehood and calumny, relative to the Blagdon Controversy, propagated in secret whispers, confidential letters, and private communications, that

that we begin to suspect the truth of every assertion so made, of every report so circulated. It would give us most heartfelt pleasure to know that Mrs. More had never been guilty of such an act: but, as we have stated the fact, it behoves us to produce our authority. Our readers will perceive that the following documents relate to charges preferred in Mr. Spencer's Pamphlet, which we have not yet been able to review.

No. 1. (Copy.) "From the Bristol Paper, Feb. 25, 1802.

"WHEREAS Mr. Edward Spencer of Wells has asserted, in his pamphlet, that the Rev. Mr. Boak, our curate, 'had some of the children in this parish instructed in hymn singing;' and that instead of the old church singers chaunting Sternhold and Hopkins, he made the children sing hymns;' and that 'he also gave every Friday afternoon, about four o'clock, in the parish church, a discourse of peculiar tendency, which he called a lecture;' and that 'the farmers being determined not to brook this, accordingly assembled, and threatening to pull the church about his ears, insisted on their labourers returning home to their work;' and 'that such was Mr. Boak's fear of the farmers' indignation, and such the consequent timidity which oppressed him, that to allay the boisterous storm his imprudent zeal had occasioned, he very prudently obtained the assistance of a clergyman of Wells for a fortnight, to perform the duties of his church.' Now, we, the undersigned principal inhabitants of the parish of Allerton, do declare the above account to be false; for the children were instructed in the Church Catechism, and in the new version of the Psalms of David, once a fortnight, at about seven o'clock in the evening; and as to all the other above mentioned assertions of Mr. Spencer, we solemnly declare, that *nothing of the kind ever took place.*"

'Witness our hands, Feb. 12, 1802.

'Jacob Clapp, sub-churchwarden.—Wm. Hatite, sub-overseer.

Wm. Watts—Jno. Clapp—S. Leonard—Thos. Wilkins—Wm. Gregory—Jer. Banwell—Richard Tucker—Jesse Hatch—Ben. Watts—Jos. Harle—Philip Gane—John Smith.

"The above list contains the name of every inhabitant of Allerton, who is a proprietor of land in the parish."

No. 2. "One other sample of Mrs. HANNAH MORE's Village Politics.

— 'Ye vermin wretched

' As e'er in meatied pork was hatched—

' Ye Tails of Worship.'

HUDIBRAS.

"The ghastly convulsions of Mrs. Hannah More's Party, in the agony of dissolution, leave a valuable and impressive lesson to those who speculate in designs which are founded in duplicity, and supported by trick.—Hunted through all the entangled mazes of their labyrinth, and forced into open day-light, they now stand at bay; and desperate in despondency, set infantry at defiance, and provoke detestation by the most vile calumnies, supported by malevolent and wilful falsehoods. These unhappy people were, perhaps, encouraged to fabricate the Allerton advertisement, from the neglect which their former contrivances of this kind experienced; and might hence be led to hope, they might be protected, like their fellow Nethims, by their personal and intrinsic insignificance. But though the Curate of Blagdon, who was the object of their malice and hatred, disdained to pollute the purity of his character by noticing, and thereby honouring, a set of raked rankling from the scum of the common cauldron of Puritanic Fanaticism!

ticism! yet it would be to partake of their infamy by encouraging it, to suffer these unblushing perpetrators of low scandal to pass off triumphing in their abject baseness. Nothing more will be necessary to brand the party with indelible disgrace, than to request the attention of the Public to the advertisement which appeared in Bonner and Middleton's paper, dated from Allerton the 12th of Feb. 1802.—This will exhibit a *simple specimen* of the *honourable* means and *pure* manners of these *Sectarists*. It will shew, that Mrs. Hannah More, in her declension, does not deem it disgraceful to her cause to use such miserable expedients. It will shew, that her chief agents in this and other similar fabrications are capable of the dirtiest servility, and most despicable duplicity. It will shew, that her people are neither ashamed nor afraid to say or sign whatever may be presented to them for that purpose.

“The reader is now requested to attend to the following document *a copy of which was in Mr. Boak's possession*, when he prevailed on his credulous parishioners to recant (or, as they rustically term it, ‘to sign back again;’) Feb. 12th, 1802, the very solemn and serious complaint, which July 19th, 1799, these *very same people* made to their Rector against this same Rev. John Boak, their curate, for his misconduct, and which formed the basis of my statement:—

“*Copy of a Petition from the parish of Allerton to the Rector.*

“*Allerton, July 19, 1799.*

“We, the undersigned, the churchwarden and principal inhabitants of the parish of Chapel-Allerton, feeling ourselves much hurt by the alterations lately made in the service of our chapel on Sundays, and the endeavours that are made to draw together a congregation of people (in our opinion not thoroughly devoted to the Established Church of England) on week-days, do conceive it our duty to make the same known, and our disapprobation thereof, to you the Rector of the said parish of Chapel-Allerton, and to intreat you as our advocate of divine service, according to the rules prescribed at the Reformation, that you may order the same to be strictly observed at the times, and those days, which shall be legally appointed; and we do humbly trust, that you will speedily cause us to be restored to that accustomed mode of worship, in which our forefathers trusted for salvation, under the mercy of God.

“John Clapp, chapel-warden—Jacob Clapp—Joseph King—James King—William King—Tho. Wilkins—Samuel Leonard—Philip Gane—James Whiting, Matthew King.”

“Thus it appears that *five of these very people* who, in 1799, during Mr. Boak's ministry, petitioned their Rector to rectify the ‘alterations lately made in our chapel on Sundays,’ and to prevent ‘the drawing together of people (in our opinion not thoroughly devoted to the Established Church of England) on week-days’—these *very people* who then *prayed* and *humbly trusted*, their Rector would *speedily* cause to be restored to them ‘their accustomed mode of worship, in which their forefathers trusted for salvation, under the mercy of God,’—now come forward, and by the artfulness of the Tempter, the influence of their patroness, and the depravity of their own corrupt attachment to the cause of enthusiasm and falsehood, for the hope of reward, or the gratification of revenge, *these* wretched people now come forward and plainly shew the world, what *they dare do*, when they have received their orders, and what those who issue such orders *would do*, if their power was commensurate with their inclination.”

“The

* The Rector of Allerton, with all that humanity which marks his character, instead of disgracing Mr. Boak, by a dismissal from the curacy, showed him the written complaint which his parishioners had made against him, reproved him and ordered him to desist from those practices which had given so much disgust. The Rev. Mr. Fortier, of Wells, (the visitor) likewise, in a very pathetic manner, in the presence of the Rev. Messrs. Hunt, Eyre, and Williams, Mr. Andrews, Mr. Wollen, and many other highly respectable characters, at the visitation, admonished him, and ordered the service of the chapel to be performed according to the canons of the Church of England: yet has this same man, with an effrontery scarcely to be equalled, publicly declared, in the 15th page of something which he has regurgitated, that 'he was never reproved for this or any thing.' How lamentable is it to observe the depravity of human nature, when the mind is poisoned by those puritanic principles which neither respect the laws of God, or the persons of men. How such an alleviation could be made by a clergyman, how it is possible he should persist in notorious and wilful misrepresentation, may puzzle the conscience of any casuist but a non-descript to account for. All I know is he has done it, and by doing it, has disgraced and degraded his profession. But, for the honour of the church, be it remembered, that this Mr. John Boak intruded into the fold ungraced by either of the universities.

"Nothing more remains to be done on my side the question, further than to inform the Public, that the Rev. Mr. Boak himself fabricated the late Allerton advertisement; that he personally solicited the signatures of these ignorant and contemptible beings, in the whining cant of his class, piteously praying them to protect and preserve him, or he should have his gown taken from him. The whole business now remains with the Dean of Wells, as Ordinary of Allerton. If he is not afraid of the inspection, let him investigate the affair, and he will perhaps find that the Rector did do his duty, and ordered the Evening Lecture on week-days to be discontinued; and moreover, notwithstanding the curate has the temerity and hardihood to deny it, he was reproved by the Rector, and reprimanded by the Visitor.

"I quit this disgusting subject by observing, that having done my duty in detecting openly, and exposing amply, vice and immorality, among those who esteem themselves, the 'Salt of the Earth,' these non-descripts, I shall rest satisfied, unless Mrs. H. More comes forth, and before the world declares, 'That she disavows the Wedmore business, that she utterly denies "her having received the sacrament, or, as it is called there, the ordinance from Mr. Jay's hands;" and, moreover, renounces the charge of saying, "That no one act was done, or step taken, in respect to the education of the infant Princess of Wales, but what was by her privy, counsel and advice."

"From the positive positions made by me in my late publication, 'Truths,' &c. it now appears, 1st, 'That Mrs. Hannah More, notwithstanding she affected to be of the Church of England, communicated with those who dissent from it: 2dly, Notwithstanding Mrs. H. More disclaims all connexion with the methodists, she selects her masters and teachers from them; and gives the preference to preachers of that society—when they can be obtained; as in the case of Henry Young, of Blagdon, John Harvard, of Wedmore, &c. &c. &c. If more be wanted, let this simple question be answered without equivocation: Was Mrs. H. More ever present in her seminaries, when without surprize or reprehension, she heard herself eulogized at those extemporaneous effusions, miscalled prayers, in the fulsome and extravagant cant of her devotees?!!' 3dly, That if she communicates with se-

taries,

taries, and prefers Methodists, she is a most unfit person to have the management and direction of the education of the infant Princes of Wales."

Wells, March 4, 1802.

"EDWARD SPENCER

"Other parochial groupes are in reserve."

No. 3.

"From the Bath Chronicle, March 11th.

"ARTIFICE EXPOSED. *Allerton, March 8th, 1802*

"Whereas Mr. Edward Spencer, of Wells, has, without our permission published a petition signed with our names, reflecting on the conduct of our Curate, the Rev. Mr. Boak; in justice to him and ourselves, who have been barely calumniated by Mr. Spencer, we do declare, that the said Petition was not drawn up by the inhabitants of Allerton, but was furnished by a person whose name is for the present suppressed, who drew it up in a manner that it contained charges which were not intended to be made by us; this was made known to our late Rector; and the Petition was of course disregarded. The only complaint intended to be made was, that the children of the Sunday School were taught to sing, which was disagreeable to the parish fingers.

"***** Jacob Clapp—John Clapp—Philip Gane—Samuel Leonard—Thomas Wilkins."

No. 4.

"From the Bath Herald, March 13th.

"ARTIFICE EXPOSED. *Allerton, March 8th*

"A similar Advertisement to No. 3, excepting instead of 'but was furnished by a person whose name for the present is suppressed,' was inserted, 'Mr. Spencer relates, but it was furnished by a friend of Mr. Spencer.'

"In addition to the Advertisement on the other side where the asterick are placed, was the following:—'We therefore desire, that as Mr. Spencer seems determined to go on publishing FALSEHOOD, that he will henceforth publish them in his own name only; and not make disturbances in our parish, by trying to set the inhabitants against the Curate as he has lately done.

"Jacob Clapp, Churchwarden—John Clapp—Samuel Leonard—Philip Gane—Thomas Wilkins."

No. 5.

"VILLAINY DETECTED.

"Dogs, with their tongues their wounds do heal;

"But men, with other things—as ye shall feel." HUDIBRAS.

"Whereas an Advertisement appeared in last week's Bath Chronicle, entitled, 'Artifice exposed,' and another two days afterwards in the Bath Herald, under the same title, but couched in different words, as if drawn up by the persons whose names were thereunto subscribed—viz.—John Clapp, Jacob Clapp, Thomas Wilkins, Samuel Leonard, Philip Gane, comprising no part of the respectable inhabitants of Chapel-Allerton:

"I should not do justice to the feelings of men of integrity who heartily espouse the purest principles of Christianity, if I did not declare, from the authority of the author himself, (wring by the pangs of self-conviction, and sinking under the presence of the irresistible superiority of two dignified Clergymen, and a legal character of the first repute) that the said Advertisement is the sole fabrication of John Boak, the celebrated Rector of Brockley, to which he (urged by his left-handed friend) using his usual ingenuity, procured the few signatures affixed, and by the dint of cant, and the weeping tear of 'losing his gown,' prevailed over rustic credulity. My

preceding

preceding Advertisement therefore stands effectually good as the *only* voluntary *act and deed* of the Allerton people. This *P. INCK* of *All Arts*, except collegiate, with *puritanic* cunning, wishes to pass his own words for the few *Claps* who signed them, and this is not the only symptom of his disloyalty, that he forgets there were *KINGS* in the parish: add to this, that his Advertisement unfortunately appears in *two set forms of words* in two provincial papers. The plain inference then is, that one of them was a forgery, as the people signed but one, according to his own testimony, to the indelible disgrace on any man, excepting the memorable usurper of Brockley honors, whose characteristic is vulpine craft. The number of the *men of Allerton* who firmly withstood the Rector of Brockley's serpent-like temptations, his large pecuniary indemnifications, and (*as can be proved*) his threatened rigours of the law, compose a numerous and respectable body, whilst the *Allerton men* shrink into contempt, and dwindle into sleek followers of Hannah More and her Prime Minister.—Those who disgracefully '*signed back*' their name, die in the public opinion like claps of exploded thunder, and like so many puppets, are danced about, with the craft and subtlety of the Brockley Rector and his evil agents, whilst the rigid pursuers of honest reputation deservedly rank with *KINGS*.

"Wells, March 16th, 1802.

"EDW. SPENCER."

(A) No. 6. "*Copy of a Letter from Mr. Ridout, dated Bristol, Dec. 26th, 1801, to Mr. Spencer, of Wells.*"

"John Harvard has preached at Mr. Westle's room, in Old King-street, which is known by the name of Ebenezer Chapel. I have the information from his own mother. I am, Sir, your humble Servant,

"C. RIDOUT."

(B) No. 7. *Copy from Edward Shephard, D.D. Chatham-row, Bath, to Mr. Spencer.*

"In compliance with your request, I inform you that Mr. Jay told me, that Mrs. Hannah More used *constantly* to attend his ministry, and received the *Sacrament* in his Meeting-house, in Argyle-street, Bath, or, as Dissenters term it, the Ordinance, thereby proving herself in *full Communion* with Dissenters. How she came to leave his Ministry and frequent Laura Chapel I cannot inform you; that is best known to herself. Mr. Jay says he frequently dined with her. I am, Sir, your's, &c. &c.

"Jan. 18th, 1802.

"EDW. SHEPPARD."

"Compared with the original and found to be correct.—J. TURNER."

We shall now insert part of a letter, sent by Mr. Spencer to the conductors of the British Critic, with the foregoing documents, which shews who the writers of the last letters to Mr. S. are, and moreover throws some light on the circumstances to which they allude. We have taken the liberty to alter one or two harsh expressions.

No 8.

"In your review of the last month, you say, '*if it be proved to us that Mrs. More is a methodist we defend her no longer*;' in reply thereto I must again refer you to my advertisement, entitled '*One other sample of Mrs. H. More's Village Politics*,' and likewise to my pamphlet: however, to assist your decision, I now send you the annexed documents, A and B, attested by the Rev. Mr. Archdeacon Turner, one of his Majesty's justices for this county, and canon of Wells.—Mr. Ridout's letter (A) proves Harvard, the Wedmore schoolmaster, to be a methodist with a vengeance. Mr. Ridout is a linen merchant of high respectability in the city of Bristol. Dr. Shephard's letter proves Mrs. More to be in full communion with that sect.—

Dr.

Dr. Sheppard lives in Bath, and formerly preached in Lady Huntingdon's chapel: having some little acquaintance with him, I desired him to call on Mr. Jay, to ascertain the fact, and in reply received the letter (B).—Dr. Sheppard has since informed me that *Mr. Jay told him he had heard Mrs. More frequently say, 'she could find no people so fit as the methodists to conduct her schools.'* Mr. Boak likewise told Mrs. Shortman of Wedmore, *'that Mrs. More could find no people so fit to manage her schools as methodists;'* and Mr. Boak's own daughter, at this moment, goes to a boarding school in Bridgewater, kept by Mrs. Taylor, a methodist. Mrs. Taylor's relations, who live in Wells, have informed me of the fact.

These potent and irrefragable proofs of the sectarism of Mrs. More and her instruments, will, I hope, impress you with that conviction which you waited for, to draw your conclusions; and I trust, that with every true friend of our ecclesiastical government, you will perceive, with your general consistency and attachment to the church, that you can 'no longer defend' a character, whose principles have led her one Sunday to the SACRAMENT of the established clergyman; and the following, to the ORDINANCE of a LAYMAN;—a practice which she has been in the habit of following for the long course of 15 years, though during that period (the whole of which she has proved herself a Calvinist) she has had the art to dazzle the optics of those who fill the highest civil and religious stations, and even to draw from their pockets the means of carrying her views into effect.—Should any doubt still remain on your minds, I hope on a future occasion to dispel them. In the mean time I am,

"Very respectfully and obediently, your's, &c.

"Wells, May 20, 1802.

EDWARD SPENCER.

"N. B. The methodist author of *Candid Observations* denies that Harward, the Wedmore schoolmaster, ever preached at Westley's chapel in Bristol: to rebut the vile falsehood read Mr. Ridout's letter.

"*Mem.* Since my advertisements have appeared in the papers, I have been informed by the Rev. Mr. Hunt (then rector of Allerton) that notwithstanding Mr. Boak has had the temerity to make these poor men sign backwards or forwards as he finds most convenient, John Clapp himself (chapel warden in 99) wrote the original petition, of which I have given a copy in my advertisement, entitled '*One other Sample of Mrs. H. More's Village Politics;*' and which petition is now in Mr. Hunt's custody.

"Wells, May, 1802.

EDWARD SPENCER.

"Some of the people are day labourers."

We shall leave our readers to draw their own conclusions from all these facts and documents. Our only wish is to establish truth, and to correct error.—Our respect for Mrs. More led us deeply to lament the origin of this controversy; our attachment to the church induced us strongly to deplore the occasion of it; and our anxiety to prevent schism urged us earnestly to deprecate its continuance. Our wishes, our views, and our objects are still the same;—but we have a duty to discharge to the public, which must ever rise superior to all private feelings, and from the strict performance of which we have neither the right, nor the disposition, to shrink.

* * * Our Correspondents who enquire after our "*Summary of Politics*" are informed, that it has only been *suspended*, for particular reasons, and will speedily be resumed.

All our other Correspondents will find their communications in the Appendix to Vol. XI., published at the same time with the present number.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

FOR JUNE, 1802.

STATUA taciturnior exit,
Qui fuit Omniloquens, Populo applaudente, MINISTER.

ORIGINAL CRITICISM.

Elements of General History, Antient and Modern. To which are added, a Table of Chronology, and a Comparative View of Antient and Modern Geography. Illustrated by Maps. 2 vols. 8vo. Cre ch, Edinburgh; Cadell, jun. and Davies, London. 12s. 1801.

OF the various arts wherein invention and elegance are principally concerned, there is perhaps no one, in which we have more improved on the polished nations of antiquity, than in that of Historical Composition. Among the GREEKS, it is true, in its best state, the avowed purpose of history was to unite the advantages of pleasure and instruction. By a faithful record of past events, while gratified curiosity, it enlarged experience, and thus enabled men to form some probable conjectures concerning the future. But the Greek authors seem principally to have confined themselves to the first mentioned object: accordingly their main aim was little more than a pleasing narrative of civil events, and their highest ambition, animated description, and flowing language.

SALLUST, at Rome, was, beyond question, the first writer, who attempted to "apply the science of philosophy to the study of facts," a career in which he was not followed by his immediate successors. LIVY, great as he is, either did not discern, or did not value the improvement; and TACITUS at length appeared, who, although a late, was an able imitator*. By penetrating the human heart, and tracing

* We cannot help here noticing the new and extraordinary fancy, that we seized certain late writers of great respectability, such as Mr. Gibbon and

tracing moral effects to their probable internal as well as external causes, Sallust conspicuously advanced the historic art : but fully to apprehend how public transactions are affected by collateral causes, to perceive how they depend on the progress of a people in religion and government, in manners and in arts ; that is a discovery, which was reserved for a future, and distant period. It was wholly inconsistent with the condition of political experience at that time, and the limited intercourse which then subsisted between the nations of the earth. Thus history, in modern days, (to borrow an allusion from painting) instead of a correct delineation of a few figures, has become the arduous composition of a great and complicated picture ; of which the study is calculated alike to become interesting and instructive to the statesman and the general, to the philosopher and the moralist, to the man of science, and the man of taste.

In an enlargement so comprehensive of the field of history, it is easy to perceive, that its study, in a general view, would become extremely difficult. The student, who stretches his thoughts from the present moment to the dawn and origin of human records, is lost amidst the contemplation of the lapse of ages, and the revolution of empires. The multiplicity of facts, the anomalies of character, the vast and accumulating mass of dates and eras, all tend to perplex him ; and he anxiously looks round for some instructor on whom he can rely, to direct his course, and to resolve his difficulties.

Among the endeavours that have been made to clear away obstructions from the threshold of knowledge, the department in question has not been neglected ; accordingly, several writers have professed to draw up abridged systems of history. Two errors, we think, have, in general, been committed by these authors. Either by giving too much into *circumstantial detail*, their narratives have become prolix, and their systems wholly unmanageable ; or, by fastidiously indulging in *speculative refinement*, they have dwelt solely on the philosophy of history, without first providing for that ground-work of information, the *knowledge of facts*, by which alone we can hope that useful impressions are to be made, or solid theories erected. The truth is,

and Mr. Murphy, of extravagantly running out in praise of Tacitus, at the expence of every other historian of antiquity. The former author very unjustly gives him credit for being " the first of historians who applied the science of philosophy to the study of facts ;" (see *Hist. Rom. Emp.* vol. i. p. 344. 8vo. edit.) and the latter, in his elegant Essay on the Life and Genius of Tacitus, does not mention, even incidentally, the notorious circumstance of his having copied the spirit, as well as the manner, of Sallust. The critics of the 17th century (who were at least as good scholars as those of the 18th) with the learned and accomplished Lipsius at their head, do not hesitate to consider Sallust as the *Father of Philosophic History*, and to give him the precedence among the antient historians ; in which sentiment they judge in conformity to the decision of Quintilian, who, in comparing Livy with Sallust, candidly says, *Hic verè historiæ majoris est auctor.*

that

that the great difficulty attending abridged views of this sort, is to render them interesting to the reader; as it is by minute pictures chiefly that a scene or an action is strongly represented to the mind. The only method, therefore, in a compendium, of supplying the defect, is to construct such a narrative, as shall seize at once the great and striking outlines of a transaction, and by luminously holding up the inductive causes, the general management, and the final issue to the view, insensibly to lead the mind to form such pictures for itself. If to this be superadded a few strokes of character appropriate to the actors who have figured upon the scene, materials enough are supplied to the imagination. The exercise, in which the mind always delights, of its own powers of invention, will thus render the general impression more strong and durable, than any which could have risen from an indiscriminate crowd of effects, or from an uniform detail of ordinary occurrences. Hence it may be said, that in a judicious abridgment there are some advantages, which history itself, in its more extended form, cannot boast of possessing.

Thinking, as we do, that a compendious view of **UNIVERSAL HISTORY***, given on such principles as these, was a *desideratum* in our literature, we congratulate the public on the appearance of the present work from the pen of Mr. Tytler, a gentleman every way qualified to do justice to the undertaking; and who has long filled with applause the professional chair of civil history, in the university of Edinburgh. That so well-known and judicious a critic pretty nearly agrees with us in the sentiments we have above expressed, may be seen by an extract from the very sensible preface, which he has prefixed to his performance.

"The following work contains the outlines of a course of Academical Lectures, on General History, delivered, for many years, in the university of Edinburgh, and received with a portion of the public approbation amply sufficient to compensate the labours of the author. He began to compose these elements, principally with the view of furnishing an aid to the students attending those lectures; but (he) soon conceived, that, by giving a little more amplitude to their composition, he might render the work of more general utility. As now given to the public, he would willingly flatter himself it may be not only serviceable to youth, in furnishing a regular plan for the prosecution of this most important study, but useful even to those, who have acquired a competent knowledge of General History, from the perusal of the works of detached historians, and who wish to methodize that knowledge, or even to refresh their memory on material facts, and the order of events.

* "General History," (*Histoire Générale*) the title which Mr. Tytler has given to his book, is clearly a *Gallicism*; and, jealous as we justly are, in regard to every importation, whether *literary* or *moral*, from our French neighbours, we beg leave to put in our protest against it; in the hope, that the respectable author, in a future edition of his work, will exchange it for the English epithet, which we have above substituted in its stead.

"In the composition of these elements, the author has endeavoured to unite, with the detail of facts, so much of reflection, as to aid the mind in the formation of rational views of the causes and consequences of events, as well as of the policy of the actors: but he has anxiously guarded against that speculative refinement, which has sometimes entered into works of this nature; which professing to exhibit the philosophy, or the spirit of history, are, more fitted to display the writer's ingenuity as a theorist, or his talents as a rhetorician, than to instruct the reader in the more useful knowledge of historical facts."

We have here only to object to the improper and antiquated practice, retained by some writers, (and we are sorry to see it receive the countenance of Mr. Tytler) of omitting their names, together with the proper additions, on the title-page of their books, and then endeavouring to make up for the deficiency, by putting their simple signature at the bottom of the Preface. In the beginning, and middle of the last century, this was considered as a pretty contrivance. It was thought to evince, in an author, a certain soft timidity, a coy and amiable reluctance, in coming forth with his name in front of his book, in the face of day, and before the eyes of the public. It was, therefore, accounted extremely graceful, modestly to slide it in with the preface, or the dedication. Hardened as we ourselves are, by a laborious intercourse with the world, we greatly fear, now that the practice has grown stale, and the *nerves* of authors unquestionably more vigorous, that a very different interpretation will probably be put upon it; and that no reader will be brought to believe, that it bears any manner of relation to real modesty. On the contrary, does it not really seem to proceed from conceit, or, at least, from affectation? because it clearly intimates, that those distinctive marks, which are useful in the designation of common men, are deemed quite superfluous for personages like these, whose celebrity is established, and whose importance is notorious.—We hope that this is the last time we shall be called upon to notice a similar practice, in any writer of talent and learning.

From the foregoing statement it appears, that the purpose of the present work is three-fold; first to furnish youth with a proper plan of study; secondly, to prove useful to the instructors of youth, in conducting such a course of study for their pupils; and, thirdly, to become serviceable to those, who, from various historians having already collected a considerable knowledge of history, are desirous to methodize and enlarge that knowledge, by the help of chronology, and the light of order. To this it may be added, that, in our judgment, no small portion of the merit of the performance consists in the concise, but comprehensive views, which are *separately* taken, of Religion and Literature, of Laws, Government, and Manners.—Of the characters both of particular nations and particular ages, it is evident, that no luminous or connected view could be held up, if incorporated with the narrative. To pause, therefore, at those memorable eras, which form the great divisions of history, and from time

to time to introduce the topics in question, adds equally to the variety, and interest of the work.

In a very neat and well-written introduction, the author sets out by displaying the advantages that arise from the study of history, and the necessity of prosecuting it upon a regular plan.

"History (says he) according to Dionysius of Halicarnassus, is philosophy teaching by examples. The superior efficacy of example to precept is universally acknowledged. All the laws of morality, and rules of conduct are verified by experience, and are constantly submitted to its test and examination. History, which adds to our own experience an immense treasure of the experience of others, furnishes innumerable proofs, by which we may verify all the precepts of morality and prudence.

"History, besides its general advantages, has a distinct species of utility to different men, according to their several ranks in society, and occupations in life.

"In this country, it is an indispensable duty of every man of liberal birth, to be acquainted, in a certain degree, with the science of politics. —History is the school of politics.—It opens to us the springs of human affairs, the causes of the rise, grandeur, revolutions, and fall of empires.—It points out the reciprocal influence of government, and of national manners.—It dissipates prejudices, nourishes the love of our country, and directs to the best means of improvement.—It illustrates equally the blessings of political union, and the miseries of faction; the danger, on the one hand, of uncontrouled liberty, and, on the other, the debasing influence of despotic power.

"It is necessary that the study of history should be prosecuted according to a regular plan; for this science, more perhaps than any other, is liable to perversion from its proper use. With some it is no better than an idle amusement; with others, it is a food of variety; with a third class, it fosters the prejudices of party, and leads to political bigotry.—It is dangerous for those, who, even with the best intentions, seek for historical knowledge, to pursue the study without a guide. No science (study) has been so little methodized. The sources of prejudice are infinite; and the mind of youth should not be left undirected, amidst the erring, the partial, and contradictory representations of historians.—Besides the importance of being able to discriminate truth from falsehood, the attention ought to be directed only to useful truths. Much danger arises from the perusal of memoirs, collections of anecdotes, &c.; for many of these works exhibit the most depraved pictures, weaken our confidence in virtue, and present the most unfavourable views of human nature.

"There are many difficulties, which attend the attempt of forming a proper plan of study, and giving an instructive view of general history.—Utility is to be reconciled with amusement, prejudices are to be encountered, variety of taste to be consulted, political opinions balanced, judgment and decision exercised on topics keenly controverted. The proposer of such a plan ought therefore to be possessed equally of firmness of mind, and moderation of sentiment. In many cases he must abandon popularity for the calm approbation of his own conscience. Disregarding every partial and inferior consideration, he must direct his view solely to the proper end of all education, the forming good men and good citizens."

We may here observe, that in delivering Academical Lectures on the

the study of History, two opposite methods have been usually adopted by the teachers. By the one, a strict chronological arrangement of events has been followed: by the other, a series of disquisitions has been given, on various heads of public law, and political science, illustrated by examples drawn from the transactions of antient and modern periods.—The former furnishes a dry, and barren chronicle of events, of which the continuity is preserved only by the order of time: the latter is insufficient for the most important purposes of history; for tracing the real causes of events, and the hidden springs of action; and for enquiring into the revolutions of states, and the progress of society.—In a word, it is confining history to the single department of laws or politics, and relinquishing its importance as a moral school.

Mr. Tytler, therefore, in the Lectures which he delivered in the university of Edinburgh, judiciously held a middle course between these two extremes; and, by endeavouring to remedy the imperfections of *each*, he appears, in some sort, to have united the advantages of both. While he borrowed as much of the chronological plan, as was necessary to mark the progress of society, and the state of civilization in the different periods, he paid far more attention to connection of *subject*, than to connection of *time*, in recording the fate of empires; and the same useful rule is of course observed, throughout the whole of the present compendium.

“In this view,” says Mr. T. “we must reject the common method of arranging General History according to epochs or eras. When the world is viewed at any period, either of antient or of modern history, we generally observe one nation or empire predominant, to whom all the rest seem to act, as it were, an under-part, and to whose history we find that the principal events in the annals of other nations may be referred, from some natural connection.—This predominant empire or state it is proposed to exhibit to view as the principal object, whose history, therefore, is to be more fully delineated, while the rest are only incidentally touched, when they come to have a natural connection with the principal.”

All this is judicious: but we cannot perceive the propriety of his entirely omitting the “Jewish History” in his plan, now that it is meant to be recommended to *general* perusal; merely because, in the university of Edinburgh, it chanced to constitute a different department of academical education.—It is to be hoped that the author will supply so glaring a defect, in another edition of his work.

Having thus explained the nature of his design, Mr. T. proceeds to divide the whole into two great parts, ANCIENT and MODERN HISTORY, and these he details under distinct heads, or sections. Commencing the first part from the earliest authentic records, he treats successively of the Phœnicians and Egyptians, who, in the early ages of the world, peopled and civilized the south of Europe; accordingly the country of the latter people has justly been denominated the cradle of the arts. On the nature of the first governments, laws, customs, &c. we meet with many excellent remarks, from which we should quote with

with great pleasure to ourselves, as well as instruction to our readers, were we not restrained by the narrow limits of our work. From the history of the Phœnicians and Egyptians the author comes down to that of the Greeks, whom he regards, according to his plan, as the preeminent people, during a series of ages. Their various governments, their wars and conquests, pass under his review; without omitting, at the same time, the transactions of surrounding nations; until he arrives at the period, when this illustrious people, polished by arts, and effeminated by luxury, at length submitted to the Roman arms. The rapid, but pleasing, view here given of Alexander the Great, will convey some idea of the manner, in which the narrative of civil transactions is conducted by the author.

" 1. ALEXANDER, the son of Philip, succeeded at the age of twenty, to the throne of Macedon; and, after a few successful battles against the revolted states, to the command of Greece.—Assembling the deputies of the nation at Corinth, he communicated to them his resolution of prosecuting the designs of his father, for the conquest of Persia.

" 2. With an army of 30,000 foot, and 5,000 horse, the sum of 70 talents, and provisions only for a single month, he crossed the Hælléspont; and, in traversing Phrygia, visited the tomb of Achilles.—Darius Codomannus, resolved at once to crush this inconsiderate youth, met him on the banks of the Granicus, with 100,000 foot, and 10,000 horse.—The Greeks swam the river, their king leading the van, and, attacking the astonished Persians, left 20,000 dead upon the field, and put to flight their whole army. Drawing from his first success a preface of continued victory, Alexander now sent home his fleet, leaving to his army the sole alternative, that they must subdue Asia, or perish. Prosecuting their course, for some time, without resistance, the Greeks were attacked by the Persians, in a narrow valley of Cilicia, near the town of Issus. The Persian host amounted to 400,000; but their situation was such, that only a small part could come into action, and they were defeated with prodigious slaughter.—The loss of the Persians in this battle was 110,000; that of the Greeks, (according to Quintus Curtius) only 450.

" 3. The history of Alexander by Quintus Curtius, although a most elegant composition, is extremely suspicious on the score of authentic information. Arrian is the best authority.

" 4. The generosity of Alexander was displayed, after the battle of Issus, in his attention to his noble (royal) prisoners, the mother, the wife, and family of Darius. To the credit of Alexander it must be owned, that humanity, however overpowered, and at times extinguished by his passions, certainly formed a part of his natural character.

" 5. The consequence of the battle of Issus was the submission of all Syria. Damascus, where Darius had deposited his chief treasures, was betrayed, and given up by its governor. The Phœnicians were pleased to see themselves thus avenged, for the oppression they had suffered under the yoke of Persia.

" 6. Alexander had hitherto borne his good fortune with moderation: Felix, says Curtius, *si hac continentia ad ultimum vitæ perseverare potuisset; sed nondum fortuna se animo ejus infunderet.* He directed his course towards Tyre, and desired admittance, to perform a sacrifice to Hercules. The Tyrians

shut their gates, and maintained, for seven months, a noble defence. The city was at length taken by storm; and the victor glutted his revenge, by the inhuman massacre of 8000 of the inhabitants. The fate of Gaza, gloriously defended by Betis, was equally deplorable to its citizens, and more disgraceful to the conqueror. 10,000 of the former were sold into slavery, and its brave defender dragged at the wheels of the victor's chariot:—*Gloriante rege, Achillem, à quo genus ihse deduceret, imitatum se esse, pœnâ in hoste capiendâ.*—Curt.

" 7. The taking of Gaza opened Egypt to Alexander, and the whole country submitted without opposition. The course he now pursued demonstrated, that in his conquests he followed no determined plan. Amidst the most incredible fatigues, he led his army through the deserts of Lybia, to visit the temple of his father *Jupiter Ammon*. On his return he built Alexandria, at the mouth of the Nile, afterwards the capital of the lower Egypt, and one of the most flourishing cities in the world. Twenty other cities of the same name were reared by him, in the course of his conquests. It is such works as these, that justly entitle the Macedonian to the epithet of great. By raising, in the midst of deserts, those nurseries of population and industry, he repaired the waste and havoc of his conquests. But for those monuments of his glory, he would have merited no other epithet, than that assigned him by the brahmins of India, *the Mighty Murderer*.

" 8. Returning from Egypt, Alexander traversed Assyria, and was met at Arbela by Darius, at the head of 700,000 men. The Persian monarch had proffered peace, consenting to yield the whole country from the Euphrates to the Hellespont, to give Alexander his daughter in marriage, and the immense sum of 10,000 talents. But these terms were haughtily rejected, and peace refused, but upon the unqualified submission of his enemy. The Persians were defeated at Arbela, with the loss of 300,000 men. Darius fled from province to province. At length, betrayed by Bessus, one of his own Satraps, he was cruelly murdered; and the Persian empire, which had subsisted for 206 years, from (the time of) Cyrus the great, submitted to the conqueror, 330 A. C.

" 9. Alexander now projected the conquest of India, firmly persuaded, that the Gods had decreed him the sovereignty of the whole habitable globe. He penetrated to the Ganges, and would have proceeded to the Eastern Ocean, had the spirit of his army kept pace with his ambition; But his troops, seeing no end to their toils, refused to proceed. He returned to the Indus; from whence, sending round his fleet to the Persian Gulph, under Nearchus, he marched his army across the desert to Persepolis.

" 10. Indignant that he had found a limit to his conquests, he abandoned himself to every excess of luxury and debauchery. The arrogance of his nature, and the ardour of his passions, heightened by continual intemperance, broke out into the most outrageous excesses of cruelty, for which, in the few intervals of sober reflection, his ingenuous mind suffered the keenest remorse. From Persepolis he returned to Babylon, and there died, in a fit of debauch, in the twenty-third year of his age, and thirteenth of his reign, 324 A. C.

" 11. Of the character of Alexander the most opposite and contradictory estimates have been formed. While he is by some esteemed nothing better than a fortunate madman, he is by others celebrated for the grandeur, wisdom, and solidity of his political views. Truth is rarely to be found in the

the extreme of censure or applause. We may allow to Alexander the spirit and the talents of a great military genius, without combining with these the sober plans of a profound politician. In a moral view of his character, we see an excellent and ingenuous nature, corrupted at length by an unvarying current of success; and a striking example of the fatal violence of the passions, when eminence of fortune removes all restraint, and flattery stimulates to their uncontrolled indulgence." Sect. xvi. p. 74—79.

To the Greeks the Romans next succeed; as the chief and prominent people, in the picture of Universal History. An account of their rise and progress, their grandeur and decline, is conducted in the same manner with respect to other nations, as the history of the Greeks, and necessarily occupies a great proportion of Part the First. That, as well as the first volume of the work, concludes with a view of the Gothic nations, after their establishment in the south of Europe, and the final extinction of the Roman empire in the west.—We have already noticed the merit of the General Observations, which Mr. T. has from time to time introduced; and, large as our quotations have already been, we cannot refuse ourselves the satisfaction of here extracting from his political reflections on the Grecian states, and the Roman republic. The following quotation, (besides its peculiar adaptation to the times in which we live) will evince, that his speculations are not only ingenious in themselves, but admirable in their tendency, and equally sound, and just in their conclusions.

"In the history of Athens or Lacedæmon," he says, "we seek in vain for the beautiful idea of a well-ordered commonwealth. The revolutions of government which they were ever experiencing, the eternal factions with which they were embroiled, plainly demonstrate, that there was a radical defect in the structure of the machine, that precluded the possibility of regular motion. Such was the condition of the chief republics of antiquity. Their governments promised, in theory, what they never conferred in practice, the political happiness of the citizens. In democracy (says Dr. Ferguson) men must love equality: they must respect the rights of their fellow-citizens: they must be satisfied with that degree of consideration they can procure, by their abilities fairly measured against those of an opponent:—they must labour for the public good, without hope of profit: they must reject every attempt to create a personal dependence.—This is the picture of a republic in *theory*. If we reverse the picture in every single particular, and take its direct opposite, we shall have the true portrait of a republican government in *practice*.

"The history of all nations evinces, that there is an inseparable connection between the morals of a people, and their political prosperity; but we have no stronger demonstration of this truth, than in the annals of the Roman commonwealth. To limit to republics alone the necessity of virtue as a principle, is a chimerical notion, fraught with dangerous consequences. *Quid leges sine moribus vane proficiunt?* is a sentiment equally applicable to all governments whatever; and no political system, however excellent its fabric, can possess any measure of duration, without that powerful cement, *Virtue*, in the principles and manners of the people.

"The

"The love of our country, and the desire for (of) rational liberty, is a noble (are noble) and virtuous feeling (feelings), and its (their) prevalence ever is a test of the integrity of the national morals. But there is no term which has been more prostituted than the word Liberty. Among a corrupted people, the cry for liberty is heard the loudest among (from) the most profligate of the community. With these its meaning has no relation to patriotism; it imports no more than the aversion to restraint; and the personal character of the demagogue, and the private morals of his disciples, are always sufficient to unmask the counterfeit. The spirit of patriotism, and a general corruption of manners, cannot possibly be co-existent in the same age and nation.

"On the other hand, while the morals of a people are pure, no public misfortune is irretrievable, nor any political situation so desperate, that hope may not remain of a favourable change. In such situations, the spirit of patriotism, pervading all ranks of the state, will soon recover the national prosperity. The history of the Roman people, and that of the Grecian states, in various crises (crisises) both of honour and of disgrace, afford proofs alike of this position and of its converse.

"The national character of the Romans seems to have undergone its most remarkable change to (for) the worse, from the time of the destruction of their rival Carthage. Sallust assigns the cause. *Ante Carthaginem deletam, . . . metus hostilis in bonis artibus civitatem retinebat.—Sed ubi illa formido mentibus decessit, scilicet ea quæ secundæ res amant, lascivia atque superbia invaserunt.*

"In the last ages of the commonwealth, avarice, unrestrained by moral principle, was the chief motive of the Roman conquests. It was sufficient reason for going to war, that a country offered a tempting object to the rapacity and ambition of the military leaders. The conquest of Italy paved the way for the reduction of foreign nations. Hence the Romans imported, with their wealth, the manners, the luxuries, and the vices of the nations they subdued. The generals returned not, as formerly, after a successful war, to the labours of the field, and a life of temperance and industry. They were now the governors of kingdoms and provinces; and, at the period of their command abroad, disdaining the restraints of a subject, they could be satisfied with nothing less than sovereignty at home. The armies, debauched by the plunder of kingdoms, were completely disposed to support them, in all their schemes of ambition; and the populace, won by corruption, always took part with the chief, who best could pay for their favour and support. Force or bribery over-ruled every election; and the inhabitants of distant states, now holding the rights of citizens, were brought to Rome, at the command of the demagogue, to influence any popular contest, and turn the scale in his favour. In a government thus irretrievably destroyed by the decay of those springs that supported it, it was of little consequence by the hand of what particular tyrant, usurper, or demagogue, its ruin was finally accomplished.

"From a consideration of the rise and fall of the principal states of antiquity, it has been a commonly received observation, that the constitution of empires, has, like the human body, a period of growth, maturity, decline, and extinction. But arguments from analogy are extremely deceiving, and, particularly, when the analogy is from physical to moral truths (between physical and moral truths). The human body is, from its fabric, naturally subject to decay, and is perpetually undergoing a change
from

from (by) time. The organs, at first weak, attain gradually their perfect strength, and thence, by a similar gradation, proceed to decay and dissolution. This is an immutable law of nature. But the springs of the body politic do not necessarily undergo a perpetual change from (by) time. It is not regularly progressive from weakness to strength, and thence to decay and dissolution;—nor is it under the influence of any principle of corruption, which may not be checked, and even eradicated, by wholesome laws. Thus, the beginning of the corruption of Sparta, is attributed to the breach, by Lyfander, of the institutions of Lycurgus, in introducing gold into the treasury of the state, instead of her iron money. But was this a necessary, or an unavoidable measure?—Perhaps a single vote in the senate decreed its adoption; and, therefore, another suffrage might have saved, or long postponed, the downfall of the commonwealth. The Roman republic owed its dissolution to the extension of its dominions. Had it been a capital crime for any Roman citizen to have proposed to carry the arms of the republic beyond the limits of Italy, its constitution might have been preserved, for many ages beyond the period of its actual duration.—‘Accustom your mind,’ said Phocion to Aristias, ‘to discover, in the fate of nations, that recompence, which the great author of nature has annexed to the practice of virtue. No state ever ceased to be prosperous, but in consequence of having departed from those institutions, to which she owed her prosperity.’—History, indeed, has shown, that all states and empires have had their period of duration; but history, instructing us in the causes which have produced their decline and downfall, inculcates also this salutary lesson, that they themselves are in general the masters of their destiny, and that all nations may, and most certainly ought, to aspire at immortality.

“It was a great *desideratum* in antient politics, that a government should possess within itself a (the) power of periodical reformation; a capacity of checking any overgrowth of authority in any of its branches, and of winding up the machine, or bringing back the constitution to its first principles. To the want of such a power, which was ineffectually endeavoured to be supplied by such partial contrivances as the Ostracism and Petalism, we may certainly ascribe, in no small degree, the decay of the states of antiquity; for, in their government, when the balance was once destroyed, the evil grew worse from day to day, and admitted of no remedy but a revolution, or an entire change of the system. The British Constitution possesses this inestimable advantage over all the governments both of antient and modern times. But of this we shall afterwards treat in its proper place.”—Sect. xix. and xxxix.

In speaking of the effects of civilization on the duration of states, the author might justly have added, that, when once they have become polished, and of course luxurious, luxury has uniformly undone them; unless where the fabric was upheld, as is the case in Britain, by the invigorating influence of industry and commerce.

To this first volume is added a most useful “Comparative View” of Geography antient and modern, accompanied with Maps.

[To be concluded in our next.]

Barrow's *Essay on Education*.

(Concluded from P. 47.)

THE importance of the present subject, and the extraordinary merits of the performance, have induced us to extend our analysis to an unusual length, and yet the extracts which we have given afford but a feeble specimen of the collective energy, spirit, and excellence of the work.

In our foregoing numbers we gave an account of this publication up to the 19th chapter, and we here begin with the 20th, *On the Vices and Virtues of Boys*; an essay which seems to comprehend much practical morality. The vices and disorders which mostly disturb society are traced to their sources, and very judicious means are pointed out for their prevention or restraint, at that period of life when correction is most practical and efficacious.

The theory here laid down is evidently deduced from accurate observation and experience. Many of the misfortunes of youth and subsequent manhood are charged to the mistaken kindness and fashionable indulgence of parents.

The following are the author's sentiments on this subject.

"The source to which I allude is, excessive indulgence to our children; a circumstance which never fails to produce, or to aggravate, depraved sentiments, and pernicious habits. Quintilian complained that, in his days, the first thing which the sons of gentlemen were taught, was, to call in lisping accents for their ornaments of purple or of crimson; and that more attention was employed to improve their palates, than to correct their pronunciation. With what justice a similar complaint may be made at present, there is less reason to prove than to lament. Where due tenderness to our own offspring ends, and excessive indulgence begins, it may not, indeed, be easy to determine with precision. But indulgence is obviously excessive, when, in the important articles of food, amusement, and study, the inclinations and appetites of the children are consulted, instead of the judgment of the parents: and this indulgence becomes still more mischievous and culpable when it is granted to one child in preference to the rest; or at the expence of their comfort and convenience. Of this, indeed, the ill effects are neither few nor inconsiderable.

"A favourite son is seldom beloved by his brothers; and still more seldom feels any sincere love for them; and thus one of the most pleasing and the most amiable of human affections is discouraged and impaired at that season of life when it might be most successfully cultivated and established.

"The preference constantly shewn to one child, in the end disappoints its own purposes. It grows in time to be received as a right, and instead of exciting sentiments of pleasure and gratitude in his mind, fills it with vain notions of his own importance, with the spirit of insolence and oppression.

"The extreme fondness of the parents is often more troublesome than pleasing to the child. Sometimes he sees and despises their weakness; and when contradiction is exerted, and some occasions will imperiously demand

mand its exertion, it will offend more than all former kindness has obliged. No wonder, then, that of all our children, he who has been most indulged, should generally prove the most refractory and the most ungrateful.

"But where no undue preference or partiality is shewn, excessive indulgence is by no means deprived of its folly or its mischiefs. It quickly teaches dissingenuousness and dishonourable artifices. The child soon learns to affect pain, sickness, and unhappiness; because he knows that by such means he will obtain whatever he desires, from parents who will not bear to hear him cry; and thus that ingenuous temper, the great ornament of youth, is destroyed before the period arrives which it ought chiefly to have adorned.

"Habitual indulgence to children seldom fails to terminate in a mean and selfish disposition. It teaches individuals to claim, and tempts them to seek, their personal gratification, at whatever expence to themselves or others: and this philanthropy, the fairest boast of human nature, and one of the first precepts of our religion, is poisoned at the source.

"It sends them to school with hopes of having the same indulgence continued; and if they are disappointed, as their own best interests require they should be, the disappointment produces aversion to study, regret for the pleasures they have lost, fanciful and fictitious complaints against the seminary, perpetual solicitations to be removed from it, and all those contemptible humours and passions which torment alike the parents, the teacher, and the pupils, and prevent improvement as much in science as in virtue.

"It teaches them such delicacy and such avidity of appetite in the article of food, as, in the course of their future life, exposes them often to inconvenience, and always to contempt: and it often creates such a taste for wine as impairs the constitution before it is fully established, or terminates in one of the most despicable of human vices, habitual drunkenness."

The author proceeds to detail various other vices, and to point out the means of their restraint or correction. He still ascribes much to the weakness of parents; and he condescends, in a note, to animadvert with some severity on the practice of introducing the children of the family to the company after dinner. The last vice of boys which he notices is certainly of the greatest importance,

"The last vice (says Dr. Barrow, p. 244.) which I shall specify, and that which, amongst the senior pupils of a school, is most to be apprehended, is debauchery. It is not only of all others the most injurious to the health of the student, but the most hostile to his improvement in literature, as well as in virtue. It mostly withdraws his attention from the proper objects of his pursuit; and equally debases the understanding, and corrupts the heart. To this, the temptation is the most constant, and prevention the most difficult. The teacher cannot make this, like other vices, the subject of advice and admonition, without the hazard of inflaming the passions, which he would wish to restrain. He cannot easily illustrate the gradations by which young men are usually seduced from their duty, without violating the delicacy of his hearers, and his own; he cannot, without exciting their smiles, as often as their conviction, enlarge upon the guilt and the aggravations of such transgressions; and when offences have been detected, the office and authority of a schoolmaster furnish him with hardly any means of suitable or efficacious punishment. The age of the offender will generally render personal

sonal chastisement improper, or useless; and amongst his schoolfellows he will excite more envy or admiration than either ridicule or reproach. The influence of the teacher, indeed, must be exerted rather in prevention than correction: and, next to enforcing the great principles of religion and virtue, it is perhaps the most eligible expedient to arm the passions against each other: this, it must be allowed, is a very imperfect system of morality, but in the present state of human nature, and in the season of youth, it is often necessary, and always beneficial. From acts of meanness, for example, the student may often be deterred by arguments founded upon his pride. The love of ease or dissipation may be counteracted by inspiring him with a love of letters; and the pursuits of ambition may withdraw his attention from the affections of concupiscence. 'The poets, (says Muræus) have wisely determined, that while all the other deities are made subject to the empire of love, neither Venus nor Cupid should have any authority over Minerva and the muses.' Of all external restraints, however, upon the indulgence of licentious passions the most powerful must be drawn from the apprehensions which the youth may feel, that his transgressions will come to the knowledge, and excite the displeasure, of his parents and his friends. In all cases of morality, indeed, and in this above all others, less will depend upon the care and vigilance exerted at school, than upon the principles instilled, the liberties allowed, and the examples exhibited at home. The tutor can only continue what the father must begin, or support what he has enjoined. The parent is the natural teacher of morals to his son: the preceptor is only his substitute and representative. The master of an academy may select a situation as far removed as possible from external temptation; the play-ground may be exposed to his constant inspection; he may guard strictly against wandering beyond the bounds prescribed; and he may insist upon an uniform compliance with the hours of business and repose: above all, he may shew his own love of virtue and purity, and enforce their principles, alike by his lessons and his conduct; and his learning, his prudence, and his humanity, excite in the minds of his pupils, the highest ambition of his approbation, and a proportionate fear of his displeasure. But beyond these precautions his moral influence cannot easily be extended; and when the impetuosity of the passions of youth, and the licentious manners of the times are candidly considered, the teacher will not be hastily condemned, though his vigilance will be occasionally eluded, and his best exertions sometimes fail of their effect."

From the foregoing extracts the reader will perceive that the author is well acquainted with the human heart, and with the tempers and dispositions of boys: and, though he is the decided enemy of indulgence and mistaken lenity, he appears no less the rational advocate for gentleness and humanity. Many interesting topics, which we have not noticed, are incidentally discussed in this chapter, and all with candour and judgment.

The 21st Chapter, *On Ornamental Accomplishments*, gives a concise view of the use of music, dancing, drawing, fencing, and other such acquirements: the value of which is, we think, fully appreciated by Dr. Barrow.

Chapter 22, *On an early Knowledge of the World*, contains a review of the arguments generally urged in favour of this knowledge; and the practice

practice, on the whole, is condemned as equally unfavourable to solid science and virtue.

We come now to analyse the 23d and last Chapter, *On the Effects of the late Revolution in France upon Opinions and Manners in this Kingdom.* This portion of the work seems to have been the author's favourite, for it is the most elaborately written. Here the opinions and manners of a large proportion of the people of this country are represented, as having received much injury from the propagation of French principles, and from Jacobinical examples of perfidy, cruelty, and infidelity. To these evils, it is maintained, that one powerful antidote may be found in the judicious management of education. This eloquent and impressive essay is well worthy of separate publication. We shall give a few extracts as a specimen, though we are at a loss which parts to prefer. Where excellence is uniform, selection becomes difficult.

"The late Revolution in France (says our author) has engaged a larger share of the attention of mankind than any other subject, in the same number of years, was ever able to attain. No other event, indeed, which history has recorded, has in an equal degree interested the passions of the heart, or suggested so many important topics of reflection to the understanding. Its influence has extended, not only to the public forms of civilized society in almost every quarter of the world, but even to the regulations and the comforts of domestic life: it has hardly more disturbed the monarch on his throne, than the peasant in his cottage: its bold and novel doctrines have contradicted almost all established opinions in policy and morals, and their natural effects; its unparalleled atrocities in practice have outraged all the feelings of humanity. If the French, like Phaëton, have failed to enlighten and regulate the world, they have, unhappily, like him, set it on fire in the attempt. No wonder then, that we find this revolution intruding itself into the conversation of almost every company, and into the writings of every author. It has not, merely in common with other events of this day, filled the columns of our newspapers and the pages of our pamphlets; but it has produced elaborate and important volumes of memoirs and dissertations, anecdotes and reflections. It has, indeed, become the great source of illustration and example in all our speculations on human nature, and human actions; in the theories of the statesman, the investigations of the moralist, and the lessons of the divine.

"In one point of view it seems to have an intimate connection with the object of the present work; in the changes it has produced in public opinion amongst us, or to speak with more precision, in the injury it has done to the sentiments and principles of the people on the great subjects of manners, government, and religion. If these changes and this injury cannot be counteracted, it is too obvious to be doubted, that they must at length be attended with their necessary consequences—a correspondent alteration in the form of civil society; the total overthrow of our civil and ecclesiastical establishment: and it is hardly less obvious that one powerful means of counteraction may be found in the instruction given to our children, and the habits established in their conduct.

"What may be supposed then to be the nature and extent of the mischief already received, and in what manner, and in what degree, it may be

be corrected or restrained by the judicious management of education, the present essay may be allowed, without departing from its proper province, briefly to examine and explain."

Here the author enters into a particular examination of the various sentiments and dangerous opinions to which the French Revolution has given rise; and he exposes the fallacy and fatal tendency of those doctrines with considerable force. He, very justly, observes, that the danger of infection is not removed by the late peace, or truce, which has been made. We really consider the danger as greatly increased. The war might be supposed to operate, in some degree, as a quarantine, but this being now taken off, antiseptics, and antidotes like the present chapter, become the more necessary.

Among the various evils effected by this revolutionary monster, Dr. Barrow reckons the estimation, treatment, and corruption of women, upon whose virtue and honour, the virtue and honour of the world may be said principally to depend. What he says on this subject is peculiarly interesting.

"Another point (says the author) in which this revolution threatens to insure public opinion and public conduct amongst us, is the estimation and treatment of women as members of society. To attempt to prove their importance in this respect, would be not only superfluous but absurd. It is one of those truths which cannot be rendered stronger by argument or clearer by illustration; and the influence of this estimation and this treatment on the general morals of the community, though less obvious perhaps, is not less real or less extensive.

"Long before the revolution it was grown almost into a maxim amongst the men of pleasure in France, that there was not a woman of principle and virtue in the kingdom. The maxim was undoubtedly false; but their conduct since appears to have universally proceeded upon the supposition of its truth. Under the ancient government their gallantries were mixed with sentiment and conducted with delicacy; they are now as gross as they are immoral. Concubinage, instead of being stigmatized and restrained by public opinion, is countenanced by the general practice. The solemnity of marriage is treated with a levity by which it is essentially discouraged, and even the laws by which it has been regulated, are calculated rather to destroy than protect the institution. This contemptuous usage of their women, and the consequent licentiousness of their morals must indeed be considered as partly the cause and partly the consequence of the revolution. But whatever tendency there is amongst us to imitate the manners of that ill-fated country, the same tendency there must be to weaken the bonds of our political establishment. That in the point under consideration, the resemblance is considerable, however it may be lamented, cannot be denied.

"The contract of marriage and the conscientious observance of its laws, are not only the natural basis, but the firmest support of civil society; and with how much greater frequency than in former time its engagements are violated amongst us, as well in the lower as in the higher ranks of the community, not only the chronicles of scandal, but the records of our courts of justice will abundantly testify. That the young men of the present day treat the tenderer sex with less respect and attention than was the laudable practice within our own age and memory, and that this change has been chiefly

chiefly observed since the commencement of this infectious revolution, their general conversation in mixed society, and their general behaviour at places of public resort, unhappily furnish evidence too obvious and decisive to be called in question. That our young women have in some degree provoked this treatment by imitating in their conduct the manners of their own sex at Paris, is not a principal cause of the evil, is certainly one of its principal aggravations. The diffidence and the delicacy which were formerly numbered amongst their brightest ornaments and most powerful attractions, are now discarded as the indications of meanness of spirit, of vulgarity of manners, and the conversation of too many amongst them as little disguises their passions as their dress conceals their persons. It was one of the boasts or the menaces of France in the earliest periods of her revolution that she would in every country of Europe prepare the minds of one sex for a similar revolution by perverting the sentiments and corrupting the morals of the other. That this fatal project has been attempted against our nation, I shall be readily excused the unnecessary task of proving to my fellow-subjects. But I must be allowed to lament, that of a mischief evidently begun we do not appear to possess either virtue or pride enough to stop the progress. We read their writings with avidity, and we copy their fashions, without considering their tendency or their propriety. Our young men seem not to know or not to reflect that the abolition of the distinctions of dress was first adopted by our republican neighbours, as one of their expedients to destroy the distinctions of ranks, and the sense of subordination in society, and our young women are probably little aware that the fashionable nakedness of the present day was first adopted in this country in imitation of the revolutionary prostitutes of France."

After discussing various other subjects of serious importance, Dr Barrow thus observes :—

"Such appear to be the injuries which opinions and manners amongst us have sustained, and such the nature and magnitude of the dangers to which we have lately been exposed, and from which we cannot be considered as having yet escaped. To correct these errors and to repel these dangers, many judicious and vigorous exertions have been made, and certainly not without success. The revolutionary doctrines, as far at least as political objects alone are concerned, are unquestionably at present not in a state of progress amongst us. They are probably losing ground; but recent enquiries have proved that they are by no means extinct. They are, indeed, too agreeable to the worst passions of the populace, ever to be wholly eradicated from their minds; and their advocates and votaries wait only for a convenient opportunity to bring them again into operation; under new forms, perhaps, and with additional attractions and more fatal delusions. Though in a great measure driven for the present into secrecy and silence, they are still connected by correspondence and intelligence, by their clubs and their fraternities, throughout almost every district of the kingdom; and are ready to unite publicly in the common cause at the first summons of their leaders, on the first signal of insurrection and confusion. They have repeatedly boasted, indeed, that the neighbouring influence of the French Republic upon our characters, our manners, and our policy, cannot be finally resisted; that its principles constitute an imperishable seed, which will unceasingly propagate itself, and eventually cover with its fruits, not only our own country, but every other nation of the world. Whenever external and

immediate danger shall be so far removed, that our fears and our vigilance shall be relaxed; when peace shall again return, and bring with it its usual attendants, negligence, and security, then will these destructive doctrines again exert their influence; for they cannot long remain at rest; and they will exert it with the greater effect, because they will find too many amongst us prepared to receive and encourage them."

We have already noticed the practical utility and wisdom of the present performance. To the numerous defects and disorders here pointed out in education, appropriate remedies are prescribed, and to the political evils and dangers of this country the following precautions, among others, are recommended.

"More than one instance may be found amongst the nations of antiquity, where the professors of philosophy, were driven into exile, lest their doctrines should corrupt the youth of the country and endanger the safety of the state. Let us at least learn so much caution from their example, as to lay every legal restraint upon our modern philosophers in the propagation of their opinions; and to counteract the opinions themselves by more salutary instructions on every subject connected with patriotism and virtue. I have already declared my opinion, that in our seminaries professing literary and liberal education, no man should be permitted to preside without the licence, which the canon has enjoyed; that all, who may be expected to have any considerable influence in the country, may be reared in such principles as the peace and welfare of the country require. And as the lowest orders of the people in these days generally obtain some portion of literary information, some vigilance should be exerted to secure sound principles, as well as sufficient talents, in their teachers; to direct the proper objects of instruction and the books which should be put into their hands. For our parochial schools, our charity schools, and our Sunday schools inspectors should be every where appointed. When these are conducted with wisdom, they will undoubtedly be in a high degree beneficial to the pupil in particular, and to the state in general. But whenever they are under the direction of the lower orders, of the Dissenters, or of those enthusiasts usually distinguished by the denomination of methodists; whenever they are accessible to the open or the disguised teachers of anarchy and irreligion, then may they become the source, not only of private corruption, but of public danger. The zeal of Jacobinism never sleeps. It neglects no opportunity of gaining proselytes to its cause. It disdains no instrument that may in any degree promote its baneful purposes. Our children and our populace are the first objects on which it would exert its powers; and their instruction or perversion its favourite engine of operation. Here then we have the testimony of our enemies in favour of the truth and value of the doctrine, which I wish to recommend, the influence of early impressions upon the mind on the future conduct of man; and the attention they would bestow on the instruction of the rising generation, with a view to the expulsion of received opinions and the destruction of established principles, it will be our duty and interest to exert in support of Government and the laws of truth, morality, and religion."

Such are the wise precautions pointed out by this able and patriotic writer, who on every occasion demonstrates the inseparable connection between the proper education of youth, and the safety and prosperity of the state.

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With respect to the style of this performance, we have already in general terms spoken highly of its strength and perspicuity. The author is, however, sometimes more intent upon his subject than on the rounding of his periods or the polish of his sentences, though numerous specimens might be selected of elaborate and elegant composition. If, as Horace says—*scribendi rectè sapere est et principium & fons*, or, according to Swift, that *proper words in their proper places* constitute good writing, then will every part of this work bear the test of criticism. The Doctor seems a decided enemy to literary as well as political innovations; he retains the superfluous letters which are rejected by most modern writers, such as the *u* in *favour*, and the *k* in *publick*. In this, however, he is supported by the two greatest authorities that this age has produced, we mean Johnson and Burke.

In tracing literary resemblance with regard to the present composition, we recognise the author as a pupil of the school of Johnson, and certainly a pupil who does not disgrace his master. The structure and measure of his sentences frequently remind us of the Rambler; but we do not find the same pomp or luxuriance of expression. In the neatness of the antithesis, and in concise and striking aphorisms, Dr. Barrow is perhaps not inferior to Dr. Johnson; but he does not display the richness of imagery, nor does he seem to possess the *copia verborum* of his great archetype. Indeed the subject, which is partly didactic, does not require much imagery or ornament. The principles too of these writers bear a striking resemblance. On the momentous subjects on which Dr. Barrow treats, he seems to think like Dr. Johnson, and to give equal force to his opinions: indeed, his reasoning in general carries a conviction like that of mathematical demonstration.

A schoolmaster of such distinguished talents might, on retiring from the profession, be deemed a public loss; but this is fully compensated in the present publication, by which his knowledge and the result of his experience are likely to produce more extensive and permanent benefit, and we earnestly recommend to every lover of his country, to promote the circulation of this reasonable and excellent work. In fine, whether we view it in a literary, moral, religious, or political light, it commands our warmest approbation; and we do not hesitate to pronounce it the most practical, safe, and solid system of education hitherto published in this country.

The Spirit of Anti-Jacobinism for 1802: being a Collection of Essays, Dissertations, and other Pieces, in Prose and Verse, on Subjects Religious, Moral, Political, and Literary; partly selected from the Fugitive Publications of the Day, and partly original. 12mo. PP. 415. 6s. 6d. Boards. Cobbett and Morgan.

THE design of this work will best be understood from the Editor's explanation in his "Advertisement," which also contains a definition

inition of Jacobinism, and some remarks on the present state of it, which are not inapplicable to our Review.

" Superadded to the desire of rescuing from oblivion many pieces of merit which appear in the fugitive publications of the day, the Editor of this volume has another object in view;—to provide an antidote for the poison which has, for some time, been annually circulated under the title of *The Spirit of the Public Journals*;—a work apparently intended to corrupt the morals, and to vitiate the taste, of its readers.

" But the principal part of the *Spirit of Anti-Jacobinism* will ever consist of original compositions, which some of the first poets and prose-writers of the present day have engaged to supply. The Editor feels it necessary to caution the public against the hasty adoption of an erroneous idea, which, though founded exclusively on the *Title* of the Book, great pains have been taken to encourage;—namely, that this is merely a political and a party publication. It is no such thing;—political discussions, indeed, will ever constitute a portion of its contents, but certainly not with a view to the support of any *Party*. It will contain Essays, Letters, Dissertations, and Poems, on subjects religious, moral, scientific, and literary.—In short, as JACOBINISM has *demolition* for its *object*, and *depravity* for its *means*; so is the object of ANTI-JACOBINISM *preservation*, and its *means* purity. Thus, while the votaries of the *former* seek, by poisoning every source of information and amusement, to deprave the taste, corrupt the morals, and to eradicate all religious principles from the mind, so destroying the cement which binds not merely man to man, but the creature to the CREATOR, for the attainment of its end; the followers of the *latter* should labour to keep the channels of instruction pure and uncontaminated, to preserve the taste from pollution, and the mind from corruption, by providing it with such wholesome food as may at once afford pleasure and supply nourishment, fortifying it in its own good dispositions, and strengthening it against the attacks of its most malignant, most inveterate, and most dangerous enemy.

" JACOBINISM, then, is not merely a political, but an anti-social monster, which, in pursuit of its prey, alternately employs fraud and force. It first seduces by its arts, then subdues by its arms. For the accomplishment of its object it leaves no means unemployed which the deep malevolence of its native sagacity can devise. It pervades every department of literature and insinuates itself into every branch of science. Corruption is its food, profligacy its recreation, and demolition the motive of its actions, and the business of its life.—This "foul fiend" flourished both in France and Germany, long before it received its present appellation. Its hideous features may be plainly discovered, and will be easily recognized, in the multifarious works profound and superficial, serious and comic, historical and scientific, in the poetry and prose, of the numerous philosophists who deluged both countries with their publications, during the latter half of the last century. Its perseverance is only to be equalled by its deformity, and its activity only to be exceeded by its malice. And, at no period, were its progress and its influence more to be dreaded, for reasons too obvious to require specification than at the present. Consequently never were the efforts of ANTI-JACOBINISM more necessary to check that progress and to counteract that influence. To this object and to this end, will the vigilance and care of the Editor of the *Spirit of Anti-Jacobinism* be invariably directed; most anxious to preserve the religious and civil establishments of his country; with
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the character of his countrymen for purity of taste, depth of knowledge, correctness of judgment, and integrity of mind;—but most averse from the prostitution of talent to the mere purposes of party, or the support of political disputations, which have not a superior object in view.

“To the author of the two Poems entitled, ‘The Disbanded Subaltern’ and ‘Innovation,’ the Editor wishes to make a public acknowledgment for the permission to reprint them, and for the additions and corrections which he has obligingly supplied. To some other writers, from whom also he has received valuable communications, he requests to make a similar acknowledgment.”

The two poems here mentioned appeared long before the establishment of our Review; they have both of them great merit, and we are truly glad to see them thus rescued from oblivion. “Innovation” was published, at the beginning of the French Revolution, and dedicated to Mr. Burke, in strains not unworthy the great character to whom they were addressed.

“Oh thou! in whose emphatic Page we trace
The glowing beauties of each sister Grace,
As prompt to crown the Patriot’s ardent vow,
They lift the veil from Wisdom’s awful brow;
Oh, thou! whose toils, with equal scorn, defy
The smooth perversion, and the shameless lye;
The sorry ridicule which fools impart;
And the cold sneer, which speaks the canker’d heart,
While blest by all their Country’s weal who prize,
While blest by all the good, and all the wise;
If, in some moment of reluctant pause,
Which toiling Virtue yields to Nature’s laws,
When rustic arts, and rustic converse charm,
And the light labour of thy cultur’d farm,
When social trifles smooth the brow of Care,
The Muse shall claim their grateful task to share:
Oh, meet her homage with no cold distrust,
Severely grateful, as severely just!

“Combining, penetrating, vast profound!
The wond’rous maze of Nature trac’d around;
Unmov’d we mark’d thy treasur’d mind attain
‘To something,’ truly, ‘of prophetic strain.’
Lo! Time has usher’d many an ill foretold,
Which Wisdom wept to see her page unfold;
But crimes which load the groaning earth with shame,
Which instinct, reason, nature, man defame,
As strange as foul, the Sybil glance defy,
Which breaks from pausing Wisdom’s lifted eye.”

The contrast between *Monarchical Paris* and *Republican Paris*, is drawn with equal strength and ability;—and after the bard has portrayed the horrid scenes which that blood-stained metropolis exhibited, he asks whence “these complicated ills” proceeded?

“Some puff’d Projector but display’d his skill.
If slaughter wade through guiltless blood around,
’Tis but to prove some abstract axiom sound;

Some school-boy's cold, stale, crude, degrading, theme,
 The scorn of Wisdom, and the Pedant's dream;
 Some rule for man, hung up in Syſtem's ſchool;
 Till Heav'n ſhall frame a man to fit the rule;
 Some brain-ſick meteor, ſome fantaſtic prize,
 Which nought but Nature to the wiſh denies;
 Whoſe ſapient votaries ſuch ſucceſs ſhall cheer,
 As crowns, EQUALITY! thy dawning year;
 A crouching Senate, ſlogg'd to free debate,
 A proſtrate People, and a Mob in ſtate!"

Theſe laſt lines are as applicable to the *tenth* as to the *fourth* year of French LIBERTY.

The *original* pieces occupy the greater part of the volume. The chief of them, among the Poetry, are *Life*, a threefold eſtimate, in the manner of Gay;—Sir Aaron; or the *Flights of Fanatiſm*, by Mr. Polwhele; an imitation of the 13th Satire of Juvenal; and, *The Happy Iſland*;—and, among the Proſe, three *Effays on Literary Compoſition*; two *Letters to Richard Amner*, on the Doctrines of a Future State; an *Effay on the Britiſh Conſtitution*; *Strictures on ſome late Innovations in the Engliſh Garden*; and an *Effay on the cauſes and conſequences of indifcriminate Oppoſition*.

Of the *Flights of Fanatiſm*, Mr. Polwhele give the following account:—

"With the view of expoſing to the ridicule, contempt, and deteſtation, which they deſerve, the extravagance and effrontery of religious enthuſiaſts and hypocrites; the Author had written, about a twelve-month ago, a mock heroic poem, entitled '*THE SAINTS PROGRESS; OR, THE MYSTERIES OF METHODISM.*' It conſiſted of ſeven cantos; in each of which the meaſure of the verſe was varied. Though, in the judgment of ſome perſons, this variety had its uſe, precluding that languor which is often occaſioned, even in ſkilful hands, by the monotony of a uniform ſtanza; yet, in the apprehenſion of others, it deſtroyed the effect of the compoſition, as a whole; ſince every new canto, ſo totally unlike its neighbour, had the appearance of an independent piece. 'Mr. Alexander Thompſon's'* different metres were inſtanced; and termed 'heterogeneous ſubſtances; never approaching the points of contact, but reciprocally repelling each other.' Suspended therefore between theſe two opinions the Author threw aſide his poem.

"Yet, being lately reminded of the manuſcript and furniſhed with ſeveral hints for a new conſtruction of the poem, by a moſt reſpectable correſpondent (whoſe countenance would reflect a diſtinguiſhed luſtre on the firſt literary character) he determined in favour of '*a Uniform,*' and fixed on the ſtanza of Spenſer. But, in adopting this ſtanza, he was induced to alter the very plan and conduct of the poem.

"In '*THE SAINTS PROGRESS; OR, THE MYSTERIES OF METHODISM,*' is attempted a ludicrous deſcription of the Methodiſts, from their firſt ſudden

* Mr. P. ſhould by no means be able to reconcile himſelf to himſelf, if he were to let this ſlighting notice of Mr. Thompſon paſs, without adding *his own ſentiments*—which are, that Mr. T. is a man of very fine imagination—in ſhort, that he is one of the firſt poets of the day."

conversion, to their ultimate state of unfinning perfection. But, in 'SIR AARON; OR, THE FLIGHTS OF FANATICISM,' are represented—1. 'The character of a young gentleman of distinction—his eccentric imagination—his ungovernable passions—his conversion to Methodism.—II. The wild visions of his fancy—his ideal pilgrimage to hell.—III. And the fatal effects of his fanaticism, with regard to himself, his family, and his neighbourhood.' Thus the three cantos of the present poem may be presumed to form a complete whole; whether its design, its structure, or its sentiments be considered.

"That the reader may conceive some idea of the execution of the first performance, a few extracts from it are subjoined in the notes. The greater part of the sixth canto of 'THE SAINTS PROGRESS,' is brought into the service of 'SIR AARON;' forming the second canto."

This plan is executed with Mr. Polwhele's accustomed ability; the character of Sir Aaron is well drawn, and the evil effects of religious enthusiasm on a weak mind are strongly delineated. The author has strengthened and confirmed his own opinions of methodism by appropriate quotations from the works of several celebrated divines, given in the notes to his poem. We can only extract a part of the third canto, in which the hero of the poem is represented, in his *regenerated* state, as passing his family without notice and burning his books, while his wife, Amoret, reproaches him for his incontinence in respect of Emira; and a description is given of a Sunday evening:

"Striding a chief, as valorous, and as vain as
The dread devil-tamer Whitfield, ever strode;
Sir AARON, midst the villages Hosannas,
Enter'd in triumph his forlorn abode;
And, fierce with victory as his bosom glow'd,
His shrieking AMORET, his poor offspring pals'd:
And 'burn my books!' he cried, 'the foes to God;
'Come, DRYWIT, with the torch of vengeance haste,
And every page of Hell with Hell's own sulphur blast.'
This said, he rang and dash'd his eyes on fire,
Down from the windows of the lofty dome,
Volumes on volumes, for the mighty pyre—
The theologic mass, the historic tome,
The unholy songs of Greece, or heathen Rome,
Nor fondly spar'd his own poetic lays!
'Thus, thus, to save me from the wrath to come,
I give vain glory to the common blaze!
DRYWIT! from Heaven alone, from Heaven I covet praise.'
'Alas! (his consort cried) hath gracious Heaven,
Hath Heaven thy deeds with favouring eyes survey'd?
O, from this roof by desperation driven,
O, whither hath the lost EMIRA stray'd?
By thee, to calumny, to scorn betrayed;
Say, shall as erst, a hoary father greet
His child, still welcome to the Tavy's shade?
And who thy presence shall with pleasure meet,
Thy poor unconscious babes, now smiling at thy feet?'
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'Curst,

Curst be their smiles (said he) shut out from life,
 The children of Gehenna, doubly damn'd !'
 Then sprang in wild disorder from his wife,
 To where the pyre voluminously flam'd ;—
 ' Yet,' snatching up three smouldering tomes, exclaim'd,
 ' Thus will I tear from Hell thy babes and thee,
 If strait of worldlings and their ways ash'am'd,
 Ye sob, and shed the scalding tear, perdie,
 And panting for the Hills, the hot perdition flee.'

'Twas on a Sabbath morn: the merry peal
 Dropp'd into chimes; and down the willowy lane,
 As lads were loitering, and with lightsome heel
 Each lass was tripping to the decent fane:
 Lo the grey fathers of the village train,
 Here, with the ruddy cheek and vigorous pace;
 There, bidding the thorn-staff their limbs sustain,
 And clinging to his gown, where woodbines brace
 His doorway's fractur'd arch, the Rector's bloomy race.

'Twas then SIR AARON to a horseblock ran,
 Nigh where the chancel panes stream'd orient light;
 And, with a mouth of thunder frait began
 To rend the prickt-up-ears of every wight.
 ' Ho! to the waters! thither, to yon height,
 To Sion Hill your breathless courses bend!
 Ho! to the overflowing rivers! In the might
 Of Heaven, to yonder sacred mount ascend,
 And drink, and drink again! ho! drunken without end.

' Fly from that pulpit of pollution! fly
 Ye crowds! damnation only lingers there!
 Guilt in his heart—in his right hand a lye,
 That priest of Mammon baits his deadly snare;
 O fly yon temple, as the lion's lair,
 Where gathering darkness throuds the sons of wrath!
 Come, wretches that now droop, with me repair
 To the green olives that no lightnings scath,
 Come, seek, beside the streams, salvation's pleasant path!'

Impatient, every peasant to the block,
 (As to a wreck Cornubian rustics) flew.
 And, sudden, to their pastor all his flock,
 Panting to hear SIR AARON, bade adieu;
 Whilst Cobbler DRYWIT, to his office true,
 Dovetail'd his orbs of vision in the ground,
 And pertly glancing o'er the vulgar crew,
 The flippant clerk drew nearer with a bound,
 And the sick-caterer sleek from each black eyebrow frown'd."

In the notes to this passage, Mr. P. gives a poetical description of a methodistical *love-feast*, which he compares, aptly enough, to the profane rites of the heathens.

" These rites bear a wonderful resemblance to those practised in the Eleusinian

Eleusinian Mysteries. According to Clemens Alexandrinus, Ceres was, in her wanderings, entertained by Baubo, who, finding that she could not make the Goddess drink, reductis vestibus occultas corporis partes Divæ oculis objicit. The Goddess drank at once, and burst into a fit of laughter. These are the secret mysteries which Orpheus also enjoined. His verses are as follow:—

Ὡς εἰπουσα, πεπλῶς ἀνεστίατο, δειξέ τε πάντα
Σάρκατος ὑδὲ περιπνέοντα τυτὴν· παῖς δ' ἦεν Ἰακχος,
Χεῖρα θ' ἦν ριπτίσκει γέλων βρυχέας ὑπο κολάπας, &c.

"We are told by Gregory Nanzianzen, that Ceres herself followed Baubo's example:—

Ὡς εἰπὼσα θία, δούης ἀνιστρέλο μηρῶς.

See Gesner's *Orpheus*, Pr. 380, 381."

The *Imitation of the thirteenth satire of Juvenal* is the production of a young muse; who mixes with all the fire of youth no small portion of the wisdom of age. We have room but for one short specimen—the Death of the Atheist.

"'Twas thus Voltaire, his life, his glory past,
In death renounc'd his tenets at the last;
Then as he lay on Grief's deserted bed,
Divine Religion rear'd her radiant head:
' Shew me (she cried) the wretch whose Atheist pride,
My sons insulted, and my pow'r defied!
Where is the genius whose transcendent fire,
Bad erring man to nobler hopes aspire?
Indulge each sensual, curb each virtuous will,
Nor fear in present pain a future ill:
Lo, there he lies, with guilt and terror worn,
Despis'd, deserted, hated, and forlorn.—
How chang'd from him, that kept the world in awe,
Whose voice was gospel, and whose lip was law!
Mark, where, convuls'd in grief and wild despair,
He lifts to Heaven his first and stifled prayer,
Mourns o'er the past, laments his present doom,
But shrinks and shudders at the years to come.
Adores in death that Godhead he denies—
Ye Atheists tremble, and ye fools be wise."

The two letters to Richard Amner contain a critique on an impious production of Mr. Amner's (published two or three years ago, on the soul) originally intended for the Anti-Jacobin Review; but not inserted there on account of its length. The weakness, impiety, and dangerous tendency of that publication are fully exposed, and the mischievous positions of the author successfully combated and overthrown. The "Essay on the British Constitution" was, we are told, "drawn up as a brief for a lawyer, against the memorable trial of Mr. Reeves, for a libel on the Constitution;"—and it was a brief not unworthy the attention even of Mr. PLOMER, whose masterly speech on that trial displayed such a deep knowledge of the principles

ciples of our constitution that we cannot but lament exceedingly that it did not meet the public eye. The essay before us is drawn up in the same spirit; exhibits much of the same learning; and completely refutes all the fallacious and absurd objections that were urged, by the House of Commons of that day, to certain passages in Mr. Reeves's pamphlet. The concluding passage of it will serve to shew the ground on which the writer has chosen to take his stand, and the principles which he has stood forward to defend. After citing numerous authorities, in support of his position, he finishes thus:

"All concur to show with the most convincing force, that those who are *subjects* to the King, who, as such, take *oaths of allegiance* to him, who are united into parliamentary bodies only by the King's writ, and are resolvable at any time into their individuality as atoms by the King's Proclamation, can never in common-sense possess, and have never in reality possessed, that superior power of sovereignty in the kingdom, that power of legislation for it, which would reduce the King into a mere executor of their laws, a mere performer of their commands, or a mere hangman of their culprits. No! The King by the Constitution possesses equally the legislative and the executive powers of government, in himself; and by this possession only is it, that he retains the sovereignty at all; though he cannot exercise the legislative without the concurrence of his parliament, and by this restraint it is that our liberties are secured. *Here* prerogative and freedom walk hand in hand, the sovereign is still the sovereign, yet the people are free under his controul. But why do I dwell any longer upon the subject? The *thunder* must be heard, and the *lightning* must be seen, by every ear and every eye.

"Having thus shown the four propositions, contained directly or indirectly in this proscribed paragraph, to be all strictly constitutional, let me at the close express my admiration, at the ignorance which could condemn such a paragraph as a libel upon the constitution. Nothing but the grossest ignorance could do so. Men indeed look now for the constitution, not where only it is to be seen, in the front of our Statute-book; but in whig glosses and republican comments upon it, that show it merely in a distorted form. They look not up to the sun, flaming in the forehead of heaven, as fearing indeed to face it there; but chuse to view it in its downward aspect, "shorn of its beams," and exhibited in the muddy mirror of a pond. Well then may they mistake the nature of our sun, and fancy it to be as powerless and insignificant as such mirrors represent it. The Monarch is, in fact, the sun of our system. The parliamentary estates are only his *SATELLITES*, deriving their light from him, dispensing it as he dispenses his, moving in orbits of their own, yet all referring to him, and bound in those orbits to a regular attendance upon him. And that lawyer, who can believe the parliament to have a power of legislation in itself, prior in origin to the existence of the monarchy, independent of it, and leaving merely that constable's staff, the power of execution, to the monarch himself, in my opinion is just as much sunk in sottishness and ideotcy, as that astronomer would be, who should assert the very light of the sun to be merely the light of these *satellites*, dispensed by them from their own refulgent orbs, and having the sun only for a sort of conveyancer of their light to the universe."

There

There are some letters on the Peace in this volume, which were intended for insertion in the daily paper, called *THE PORCUPINE*, and which will be read with pleasure by those who approved of the principles of that paper. Many of the *selected* pieces possess great merit; and the book contains such a variety of interesting matter, that it can scarcely fail to afford gratification as well to the serious reader who seeks for information, as to him whose only object is amusement.

Belsham's Memoirs of the Reign of George III.

(Continued from p. 32.)

THE second volume traces the American disputes from Mr. Townshend's plan of 1767 to the rupture in 1774. This portion of the history, instead of narrative, chiefly substitutes extracts from resolutions, speeches and publications on one side, but exhibits neither the essence and series, nor the spirit and character of the colonial proceedings. His own spirit, however, very fully manifests itself. "By a long series (he says) of acts of irritation and oppression on the part of Britain, a spirit of resentment, scarcely short of phrenzy, was excited throughout America. All seemed to feel the influence of the 'madding hour;' and by the natural and determinate operation of a system *detested and detestable, a system by which the present reign has been so conspicuously and fatally marked*, was this change wrought in a *loyal, orderly, and peaceable people, distinguished above all others for their love of liberty, and hatred of licentiousness.*" This loyal and orderly set was the republicans of Massachusetts's bay. So grossly ignorant has this author shewn himself of the subject concerning which he professes to write! The destruction of the tea which the Bostonians themselves disavowed as a body, and imputed to individual rioters not known, our author appears to consider as an effort of manly liberty resisting oppression. "An immense crowd (he says) repaired in haste to the quay, and a number of the most *resolute*, in the disguise of Mohawk Indians, boarded the vessels, and in about two hours broke open three hundred and forty-two chests of tea, and discharged their contents into the sea. Such was the consequence of the obstinacy of the governor."

Coming to the proceedings of parliament, he makes some general observations with which we do not disagree. "Good policy (he says) evidently suggested conciliation as the grand object which ought not for a moment to be lost sight of. It was first, and last, and midst, in every generous and reflecting mind; but then this conciliation ought not to be accompanied with any real degradation on the part of Great Britain. It was not less for the advantage of America than of Britain, that the just and constitutional authority of the mother country, upon the ancient and established principles of superiority and subordination, should be maintained. To pass over such
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enormities, as had now taken place, without notice or animadversion, would indeed have been a dereliction of that authority; but great caution was necessary, now that the passions were awakened so to temper justice with lenity, as to demonstrate that the decisions of the supreme power of the empire were neither tinctured with the meannells of malice nor the folly of revenge." The ministerial system he not without reason charges with precipitancy and imprudence. Ministers were evidently, as he says, very partially and imperfectly informed. Forbearing to give a decisive opinion on the **ABSTRACT RIGHT** of imposing taxes without the consent of the contributors or their representatives, which he peremptorily denies, we do not far differ from him as to the expediency of the attempt, and we agree with him that the conduct of those ministers, whether their object was right or wrong, was extremely feeble and impolitic. But his delineation is very faint; he neither marks the character of Lord North nor of his system, so as to convey a distinct and strong impression. We do not perceive the connection of cause, operation, and effect. Perhaps no character or conduct affords ampler materials for political and moral admonition and instruction than the intermingled ability and weakness, excellencies and defects of that statesman; and should a history of the present reign be composed by any writer competent to the task, the developement of Lord North's genius, disposition, and policy must be a very interesting and important portion of such a work. Here, however, there is chiefly indiscriminate censure copied from opposition speeches. The effects of the four acts of 1774 in America, and the reaction of these in Britain are not presented. There is no concatenation. The beginning of hostilities at Lexington and Bunker's-hill are recorded but not painted; no views are exhibited of situation and positions so as to convey a distinct and lively impression of military operations. Indeed his narratives of every kind are extremely vague, huddled, and indistinct, consequently neither interesting nor instructive. These defects he cannot impute to his subject. The expedition of Montgomery, the march of Colonel Arnold, the siege of Quebec, Carleton's defence, the death of Montgomery, the repulse of the Americans, are all subjects for exercising feeling and genius. An historian possessing these, whether a partisan of Britain or America, or impartial between them, would receive and convey very different ideas and sentiments from those of the cold, feeble, and lifeless Belsbam. Though extremely disposed to pour out abuse upon the various servants of his majesty, we think an impartial historian, if also able, would in some parts of the narrative be more severe than this author is with all his nerveless eagerness of invective. In his parliamentary compilations for 1776 we find, as usual with him, *extracts*. Towards its conclusion we find a kind of philippic against the established clergy. This effusion we at first supposed to be irrelevant, but soon found it was not without a direct object. First general, to abuse the present reign; secondly, special, to usher in the praises of Dr. Richard Price and his treatise

treatise "on civil and religious liberty." "*The spirit* (he says) *of high churchism*, which is a compound of essence exhaled from the ingredients of *pride, ignorance, malice, prejudice and folly*, has, during this reign, been in a regular and progressive state of increase; and as the same causes which have operated still continue to operate, it is probable, that until some *violent convulsion* is produced by a new Laudian or Sheldonian persecution, the tide will continue to flow in the same channel and direction." Here Mr. Belsham presents our *bane and antidote*; our bane, ignorant fools who support the established church; such, for instance, as Dr. Horsley or Dr. Johnson; our antidote, a convulsion such as Messrs. Paine, Thelwall, Watt, or Marat might administer. We, however, perfectly agree with Mr. Belsham, that if the spirit of the Church of England be an evil, it is an evil not to be removed without such a convulsion as he prescribes. Having *denounced* the church, he very naturally proceeds to one of the most active agitators that have sought her destruction, Dr. RICHARD PRICE, and presents a synopsis with specimens of that writer's visionary ravings concerning what he calls civil and religious liberty. Diverging from this subject into a view of foreign affairs; not introduced improperly from the relation to his subject, but trite, cursory and superficial as to materials and execution, he returns to the history, and commences the campaign of 1776. He neither marks the military objects nor plans, but merely gives a summary of the events. The parliamentary history is continued in his usual compilation and extracts. In the campaign of 1777, and indeed in all the operations of Howe and Washington we are not furnished by Mr. Belsham with such materials and execution as illustrate their respective characters and conduct. We have mere excerpts from common place detail. The expedition of General Burgoyne though faintly drawn, is more fully and correctly exhibited than General Howe's campaigns. In recording the disasters of his country, Mr. Belsham appears to be hurried by the pleasing theme into a vivacity of narrative that we had not observed in earlier parts of his work. Indeed in the preceding war, the history of operations was the history of British victory and glory.

Without following his history of parliament in 1778, through voluminous repetitions of extracts, we must remark that the most important measure of that year, proposed conciliation with America, is simply mentioned without being explained. In pursuing the prof- fers of reconciliation, he repeats as a matter of fact, the often as- serted but never proved charge against Governor Johnstone, and says, that he attempted to bribe one of the congress, and subjoins as evi- dence a gossiping story of a Mrs. Ferguson, that was employed, ac- cording to the rumour, as agent in the proffered corruption. The fact (Mr. Belsham says) was clearly ascertained; the fact, we say, was not ascertained. Our *historian* merely advances a direct false- hood. The campaign of 1778 is similar in plan and execution to the former; saving that in his exhibition of Keppel and Palliser, our

historian

historian indiscriminately states, as historical truths, the arguments and constructions of Keppel's friends, and of Palliser's enemies. In 1779 we find him extremely anxious to prove that Britain was the aggressor against Spain. The fact, however, as state papers and other documents clearly prove, is that Spain was the aggressor, and that Mr. Belsham, in his eagerness to censure Britain and plead for her enemies, belies his country. We challenge this writer to prove his assertion, that Spain acted in this business with *generosity, openness, and honour*; and that it was mere stubborn pride in the English not to comply with all the Spanish demands. The second volume concludes with the campaigns of 1779 and 1780.

Unfortunate as were many of the events of the American war, the heroism of British soldiers and sailors was most honourably displayed: many signal achievements, however, are either passed untold or cursorily mentioned. The defence of Savannah, the siege of Charlestown, the exploits of Campbell and Fergusson, the military achievements of Cornwallis and Rawdon, and many other brilliant actions in America, are flurred over. The episode of the gallant André is merely mentioned, while a very large portion of repetition is bestowed on the discomfiture of Cornwallis.

The third volume opens with quotations tending to assimilate the principles and conduct of our gracious sovereign with those of Charles and James, and pretending that the misfortunes of the kingdom were really imputable to the king himself, and not to his ministers. The history now advances to the riots of 1780, one of the most important and awful intestine commotions that this country has witnessed since the regicide wars, worthy indeed of the descriptive powers of a Livy. Belsham, however, very slightly skims over the chief outrages in order to abuse the judge, who, discharging his official duty in his address to the grand jury, reprobated treasonable insurrection. Our author indeed appears to lament that rebellious incendiaries should be punished for conflagration, robbery, and efforts to overthrow law and government. The attention of parliament to India affairs in 1781 furnishes an occasion to our author to introduce an account of proceedings in Hindostan. This subject occupies more than half the volume, and Belsham takes an opportunity of making very voluminous compilations from the writings and speeches to which the conduct and trial of Hastings gave rise. These extracts, it appears, are to serve for a history of British India, during Mr. Hastings's administration. The defence of Gibraltar, one of the most extraordinary exploits in military history, is very slightly noticed.

As Mr. Belsham professes to be greatly attached to the Rockingham whigs, we expected a much more detailed account of the Rockingham ministry of 1782, containing, short as it was, measures of the highest importance; but we find very few pages devoted to its acts, and the chief portion of that period bestowed on the repetition of common place arguments in favour of parliamentary reform.—

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Though no part of the work possess lucid arrangement, yet in the third volume the disposition is much more confused and preposterous than in the two former; insomuch that it requires considerable trouble to look backward and forward through the book for events, according to their real order and connection. Mr. Belsham in no part of his narrative makes us acquainted with the characters, and appears to have a very indistinct apprehension of their conduct, which he presents in scraps. Where he intends either to praise or dispraise he is far from succeeding. He certainly wishes to bestow at least just praise on Mr. Fox, but he is not successful. Mr. Fox is a much abler man than Mr. Belsham actually exhibits. An impartial historian, if competent to the task of recording this eventful reign, will not only more precisely mark the nature of Mr. Fox's genius, but more fully display its extent than this, his professed panegyrist, has done. Disapproving of Mr. Fox's coalition with Lord North, and much more of the disloyal and unconstitutional purpose of this coalition, yet we can perceive more plausible arguments than any which Mr. Belsham produces in its favour. On the merits of the peace our author manifests no opinion, but merely repeats the arguments for and against it, to be found in parliamentary reports.

The narrative now proceeds to Mr. Fox's celebrated East India bill, which is obviously beyond the grasp of our author's understanding. He repeats from the newspapers parts of the arguments on both sides, but neither comprehends the objects nor character of the whole project. Objectionable as this measure certainly was, in many respects, it discovered a soaring boldness of conception and a decisive energy of conduct, rendering its author at least a very *efficient* performer in whatever he should undertake. It proved him to be no man of half measures, no trimmer. In short, it manifested, if not wise direction, loyal and patriotic intention, at least very great talents. Indeed the India bill proves Mr. Fox to be such a man, as if ever he were a minister, let him want what he might, would not be an irresolute or inefficient minister. Mr. Belsham appears to have but a glimmering view of the excellencies and defects of either the bill or its author. With the termination of the coalition ministry the third volume closes. The fourth commences Mr. Pitt's administration.

This portion of his narrative is introduced by a discourse on whiggism and toryism; repeating the charges of arbitrary design against the king, and reprobating the church as the chief promoter of this purpose. On Mr. Pitt's first appearance in public life he is highly praised by our author; but from the time he becomes prime minister he is most frequently the object of his censure. Here the author does not analyze principles or measures but merely repeats quotations from the speeches of opposition. This mode of narrative he employs concerning Mr. Pitt's East India bill and Commutation act, the suppression of smuggling, and other enactments. The history now takes a view of Irish affairs previous to the introduction of Mr. Pitt's plan

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of a commercial intercourse between the two kingdoms. He proceeds to the discussions that took place in Britain and Ireland, and concludes his account with observations, the justice of which we shall not call in question. "Upon the whole (he says) though it might, perhaps, justly be regarded as too daring an experiment, the probability is, that a commercial treaty founded on the basis of the original propositions, would have proved very beneficial in practice. The prodigious inferiority of skill, of credit, and of capital, must have effectually prevented Ireland from becoming formidable as a competitor to England; and in proportion as Ireland advanced in opulence, her artificial wants would have increased, and consequently her consumption of British manufactures and commodities. Notwithstanding the great alarm excited when the first commercial concessions were made to Ireland, no detriment was in fact sustained by Great Britain: on the contrary, the trade to England continued rapidly to increase, even in regard to those very articles which Ireland was allowed to import from the place of their growth and produce." In his history of 1785 and 1786 nothing occurs worthy of particular notice.

On the commercial treaty he bestows some vague praise, without marking its objects, nature, and principles. The most important event in the session of 1787 appears in the estimation of Mr. Bisham to be the application of the dissenters for the repeal of the Test act, which occupies much more than its proportion of space in the narrative. The trial of Hastings which had before afforded to our author so large an assortment of compilations is again brought forward with fresh repetitions. On the conduct of the British government towards the States General, he bestows deserved praise, and in accounting for the acquiescence of France, presents a short account of its fiscal and political situation, producing the convention of the Notables, leading eventually to so momentous consequences. His narrative of the declaratory act is composed chiefly of extracts from the parliamentary debates. The order of time soon conducts him to the illness of his Majesty, and the proceedings respecting the regency. On this important question he adopts the opinions of Mr. Fox, and supports it, as usual, with quotations. A renewed motion for the repeal of the test act in 1789 affords an opportunity for praising the dissenters, and censuring the church. The subject of the slave trade being now started, he, without any qualification, maintains the sentiments which a benignant enthusiasm has generated, and methodical fanaticism has helped to nurse, though some of its ablest votaries are not supposed to be actuated by any eccentric zeal.

His narrative now proceeds to the most momentous event of modern times, the French revolution, in which the author approves himself the votary of its objects and principles, of the greater part of its proceedings, and also of its operation in foreign countries. "The general principles (he says) on which the government of the kingdom was modelled, were comprehended in a declaration of rights, drawn

drawn up with great precision and ability; and which may serve as a *perpetual charter of liberty* to mankind.—“Amongst the decrees (says our author) which excited the admiration or astonishment of the world were those which pronounced the annihilation of all feudal privileges, the abolition of all distinction of orders, the *resumption* of tithes and other ecclesiastical and monastic property; the dissolution of monastic institutions.” We do not believe that any cool and impartial philosopher in any part of the world admired the decrees in question, or regarded the prostration of rank and dignity, and the plunder of property, as consistent with the rights or conducive to the happiness of mankind. But what *his admiring world* was we see in the next paragraph. “It is no wonder (he proceeds) that a revolution so extraordinary, and which, notwithstanding certain unhappy concomitant irregularities and excesses, afford so fair a prospect of future and permanent happiness, should excite great exultation amongst the friends of liberty in England. The first public demonstration of this appeared on the occasion of an anniversary meeting of a whig association in the metropolis, known by the name of the Revolution Society. Previous to the assembling of the members at the usual place of festive meeting, a sermon or discourse on the love of our country, was preached to such as chose to hear, at a chapel belonging to the dissenters at the Old Jury, by the famous Dr. Price; in which the primary principles of government were stated in a mode which the sanction of a century had rendered familiar in this country; and the great doctrines of liberty inculcated with all that emphasis and energy which characterized the pen of that distinguished and venerable patriot.” Of the great doctrines of liberty which distinguished the *venerable patriot*, he exhibits a specimen. “I have lived to see” (repeats our author from the impassioned rhapsody of an hearty apostle of democratic republicanism) “a diffusion of knowledge which has undermined superstition and error; I have lived to see the rights of men better understood than ever, and nations panting for liberty which seemed to have lost the idea of it. I have lived to see thirty millions of people indignantly and resolutely spurning at slavery, and demanding liberty with an irresistible voice; *their king led in triumph*, and an arbitrary monarch surrendering himself to his subjects.—Be encouraged, all ye friends of freedom, and writers in its defence! The times are auspicious. Your labours have not been in vain. Behold kingdoms, admonished by you, starting from sleep, breaking their fetters, and claiming justice from their oppressors! Behold the light you have struck out, after setting America free, reflected to France, and there kindled into a blaze, that lays despotism in ashes, and warms and illuminates Europe.”—“*Impressed* (says our author) *with these noble and elevated sentiments*, the society, whose numbers on this occasion far exceeded those of any former anniversary, unanimously resolved, on the motion of Dr. Price, to offer in a formal address their congratulations to the National Assembly, on the event of the late glorious revolution in France.” Having de-

tailed the correspondence that passed between this club and the revolutionists in France, without including in his narrative the opinions or sentiments of any other Britons, he appears, holding itself professed, to consider the efforts of the said club as the general voice of the British people. "Such (he says) was the general state of things, when the Parliament of Great Britain was convened at Westminster, January 21st, 1790." This misrepresentation, pretending that the speeches and writings, and sermons, and toasts of sectarian societies exhibited the opinions, sentiments, and wishes of the great body of Britons, is not peculiar to Mr. Bellamy, but belongs equally to all other agitators of democratic innovation; of all the British enemies of church and monarchy. They pretended that their own *parish* was the genuine language of Englishmen. This affectation of representing superior rank; this *nos poma natamus* of these malecontents, we must confess, no innovation in the workings of human passion, being as old as vain glorious boasting. The present instance, however, is so admirably characterized in an apposite allegory of the immortal Burke, that celebrated as the passage is, we cannot help repeating it as peculiarly applicable to this subject. "Because chaff and down grasshoppers under a fern make the field ring with their importunate chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, may do not imagine, that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, ultimately, they are other than the little shrivelled, meagre, hopping, though loud and troublesome insects of the hour." Having manifested his spirit of partisanship at the outset of the French revolution, and his conception of it as a glorious model for imitation to England, advancing to its incidental discussion in the British House of Commons, he stigmatizes Mr. Burke as far at least as the sputterings of folly and malignity can stigmatize the most profound and beneficial wisdom. His invectives, however, are not original, being mere repetitions of the New Annual Register and Parliamentary debates. He demonstrates throughout this part of his narrative that he neither comprehends the history and character of the French revolution; its first impression on Britons; nor the conception which Mr. Burke had formed concerning these subjects severally and jointly. Equally inadequate he shews himself to the fair presentment of Mr. Fox's views on the subject. He now resumes his favourite theory of an arbitrary cabal of the King's private friends; and to them imputes the first disapprobation manifested in parliament respecting the French revolution. To the same ideal junta he attributes the opposition of the great majority of the legislature and the nation to the repeal of the Test act, and to an ingenious but visionary scheme of Mr. Flood, for parliamentary reform. On the subject of the dispute with Spain nothing occurs worthy of remark. The first annual celebration of July 14 our author praises with warm enthusiasm. "In the genuine spirit (he says) of ancient Greece, was raised

on the sides of the Bastille; a superb column sacred to liberty; and in the Grecian spirit of citizenship and equality; a decree of the assembly, unanimously passed, abolishing all artificial distinctions of rank—all the Gothic institutions of chivalry and knighthood, ribbands, crosses, pastoral beatings, and hereditary titles of honour." Where did this historian learn that equality of ranks subsisted in any Grecian state? Is he so grossly ignorant as not to know that even in Athens, so magnanimously and destructively democratical as that republic was, the inhabitants, so far from being equal, were divided into four classes, determined by property. Besides, what resemblance is there between the state and circumstances of those petty commonwealths and the mighty nations of modern Europe? If, instead of misunderstanding detached scraps of Grecian narrative, he comprehended Grecian history, he would have seen in the instructive pages of Thucydides and Xenophon, that the democratic spirit and institutions which he praises, were, even in those small portions of territory, productive of disorder and confusion. If he had risen to knowledge of the profoundest Grecian philosophy and politics, studied Xenophon, Polybius, and, beyond all, Aristotle's Ethics and Politics, he would have learned that the wisest Greeks reprobated the government of the mob, and recommended a constitution of reciprocal balance and control; that the spirit and form of polity which the highest reach of Grecian genius conceived as the greatest possible attainment of human wisdom, resembled, in objects, principles, and nature, that which Britons experience in their happy constitution. A thorough acquaintance with Grecian history and philosophy, in a mind adequate to its consideration, fosters that mixed liberty and order which alone nourishes genius, invigorates enterprize, and restrains licentiousness. Accordingly we find, that of British scholars, those whose classical erudition has chiefly consisted in the comprehension of GRECIAN and ROMAN MIND, in their various efforts, intellectual, moral, and political, have been and are the friends of our existing establishments; while of an inferior tribe, mere linguists, annotators, grammarians, and scanners, not a few, are democrats and jacobins. It is, indeed, not surprizing that persons who prefer the study of sound to the study of sense, in literature, should judge with equal absurdity in religion, morals, and politics.

Our *historian*, who affords no specimens of conversancy with Grecian writings himself, appears to have borrowed the notions of this secondary class; and implicitly admitting them, to have copied them upon trust into his own book; and not completely understanding them, to have fallen into gross blunders, which more lettered democrats would have been able to avoid. From his fanciful assimilation of France with Greece, he proceeds to Burke, on the Revolution, which we cannot in conscience accuse him of misrepresenting, as he obviously does not understand the work, and therefore not unwisely confines himself to customary invective. Tom Paine's book he professes not entirely to approve, but quotes the most plausible sophistry

and inflammatory sedition, as he found it quoted before him, by the Analytical Review. His narrative of the question of abasement and of the dispute with Russia, with other parts of the parliamentary proceedings of 1791, vague, desultory, and stuffed with quotations, merely tend farther to illustrate the historical powers of the writer; but no opportunity occurs except the separation of Messrs. Burke and Fox, for breathing his peculiar spirit. In the narrative of French affairs of 1791, including the escape and recapture of the monarch, our *historian* repeats as fact, the charges afterwards alledged, but not proved, in that infamous conspiracy, denominated by the accomplices a trial, and which terminated in the murder of the lawful sovereign. This part is merely an introduction to an apology for the regicides, and is, indeed, a copy of the effusions of the Jacobin clubs at Paris, on the same occasion. The Birmingham riots, really arising from the indignation of the people against Jacobins publicly avowing projects of destroying the Church and Monarchy, Mr. Belsham, humbly copying more able and eloquent partisans of the same troop, imputes to the instigation of the friends of our church and king, higher in rank than the mere populace, and the connivance of the magistrates. Wishing to bestow high encomiums on Priestley, but not really comprehending wherein that writer's excellence lay, he celebrates him as *a theologian and political writer*: the chief praise bestowed on him as a divine is, *that he attempted to degrade the saviour of the world*. But let Mr. Belsham's own words speak for him, which we must admit they do very clearly.

"Party spirit, at this period, raged throughout England in a more violent degree than had been known since the days of Sacheverel; and in no place more than in the great and opulent town of Birmingham, distinguished by the residence of the celebrated Priestley, equally famous in the different capacities of philosopher and divine. As a theologian he had signalized himself as the grand restorer of the ancient Unitarian system, maintained at the era of the Reformation by Socinus, and other learned men of the Polish or Cracovian school; and which, refusing divine honours to the founder of the Christian religion, acknowledged him merely in the character of a teacher and prophet sent from God."

Hear we next the praises of Priestley as a political writer.

"He had, on all occasions, expressed himself on the subject of government, as an intrepid and zealous defender of the civil and religious rights of mankind; of this he had given a recent proof in a most *able and masterly* reply to Mr. Burke's famous book on the French Revolution."

This *masterly* reply, some of our readers may recollect, was a string of predictions, holding forth the transcendant wisdom, virtue, and happiness about to bless the world from the new order of things in France. Against the SAGE's facts, reasonings, and consequent inculcations, the *visionary* set up his prophecies. The event sufficiently ascertains the value of these political divinations.

The narrative of British affairs to the middle of 1792 is extremely barren,

although really a most momentous period of British history; when the action of the French Revolution was so extremely powerful in other countries and even in Britain. To trace the progress and variations of public opinion is one of the most important provinces in history. Rarely was there an epoch deserving and requiring the pen of a philosophical historian more than from the beginning of the French Revolution, in its various stages, from discontent to the deposition of the king, from 1789 to 1792. Then were the principles and doctrines fostered and matured; then the system fully established and brought into practical operation; of which all succeeding enormities were natural and unavoidable effects. In 1789, indeed, were propositions admitted as practical rules from which succeeding series of conduct were demonstrably justifiable. These were the axioms assumed, from which deism and regicide were legitimate theorems and problems; atheism and anarchy undeniable corollaries. The operation of these principles and events, on the various classes of Britons, was also a subject of the most awful and instructive contemplation. Were our historian competent to the task of writing a history of the present reign, his treatment of this precise period would, probably, be one of the chief hinges of his literary reputation. But this Belsham describes the ferments of 1792, that eagerness of innovation, which had so nearly overturned the laws and government of this great and glorious monarchy, with as much coldness and indifference as if he had been narrating some petty brawl. From him we neither see the causes and objects of the proclamation in May, the tremendous aspect of affairs in autumn, the grounds of the alarms accumulating with such rapidity till November; the reasons of the INDIVIDUAL CONDUCT, which, rousing the genuine and unadulterated spirit of Britons, produced LOYAL ASSOCIATIONS, and saved the country. This writer, indeed, attempts to vilify the salutary spirit and proceedings, by repeating his common place invective and cant phraseology of Jacobinical reproach. But in his abuse there is no system, no chain, he scolds in scraps.

On the conduct of the French, previous to the rupture with Germany, he manifests a *mixture*, consisting chiefly of gross ignorance, with some grains of intentional misrepresentation. His theory is the obsolete news-paper fable about the convention at Pilnitz, which this *historian* gravely proceeds upon as an *official state paper*. From this cobweb woof is spread the whole-texture. Stating a convention that never was formed, he deduces from it imaginary designs, for which there never was a shadow of a proof; and on these allegations of projected aggression justifies the French declaration of war and invasion of the Netherlands. The deposition of the king is very slightly mentioned, as an immaterial occurrence, which, according to the context, ought to have happened. The massacres of September are dismissed in two lines. Coming to the causes and origin of the war between Britain and France, our *historian* repeats the common place argument, on one side, that is, the side for which he is advocate, the French Republic.

Republic. Indeed, as a counsellor for revolutionary France, against the constituted authorities of Britain, we must allow Mr. Belsham to stand in the cause of his client; but very little either of invention or judgment. He devises no new arguments in their favour; whatever he says has been repeated times without number before. He does not select the most plausible sophistry that has actually been adduced by British abettors of their country's enemies; and very unskilfully arranges his rhapsody of repetitions in this as in other parts of his narration.

Professing to relate the massacre of the unfortunate sovereign of France, he admits the justice of this atrocious act; though he professes to consider Louis as an object of *mercy*: but hear we our historian himself.

"The death of the French monarch was indeed a disastrous and mournful event. It is well known, that the executive council, and a great majority of the conventional assembly, were eagerly desirous to have averted this fatal catastrophe; but the violence of the Jacobin faction, and the savage rage of the populace, rendered it impossible. We may, said Mr. Le Brun to a confidential friend, sacrifice ourselves, without being able to save the life of the king. *It was not that the moderate party entertained any doubt of the veracity of the leading charges brought against the king; for on this point there was never any difference of opinion in France; but they discerned innumerable circumstances of palliation, which formed an irresistible claim to compassion and mercy.*"

As this person, calling himself an historian, so confidently asserts the guilt of the king of France, we shall ask him a simple question, **WHERE ARE THE PROOFS OF THAT GUILT?** If there had been proofs the execution would have been an atrocious act, even conformably to their own constitution, because thereby the king's person was inviolable; death, on the most unequivocal proofs of the most flagrant wickedness, would have been illegal tyranny; but there were no proofs. If the king's person had not been inviolable, and there had been the most undoubted evidence of enormous guilt, the convention was not a competent judicial court; its members, even if admitted to be the delegates of the people, fairly chosen, were not the delegates beyond the extent of their commissions; they were chosen by the people as their legislative representatives only. In exercising a judicial power, they were not a lawful tribunal, but a banditti of usurpers*. If the national convention had been a competent court, the charges adduced were principally irrelevant; the alleged acts were not proved, either referred to a period in which the constitution had been different, and in which the king had simply exercised the powers then vested in him; his conduct, which the nation had vir-

* This argument was very forcibly and eloquently employed by the Constitutionalists and Girondists against the murderous Mountain. See Speeches of the Convention *passim*.

fully sanctioned, investing him with the supreme executive authority by the national constitution. Most of the acts charged against him, subsequent to his acceptance, were constitutional exertions of his prerogative. Thus, a personage criminally responsible to no French tribunal, was tried by a set of men, not a legal court, for charges not criminal by the law of the land; if proved; or charges which, if criminal, were not proved. The fourth volume closes with the declaration of war.

[To be concluded in our next.]

Reeves's Editions of the Bible, &c. &c.

[Continued from VOL. XI. P. 376.]

HAVING given the Editor's Preface at length, wherein is fully shewn what he has proposed in this publication of the Bible, we now come to consider the execution of his plan; and we shall endeavour to make this as plain to our readers as he himself has his design, by exhibiting such extracts from different parts of the work as will be specimens of the method he has followed in printing the whole of it.

The manner in which he has disposed the text, without regard to the obstacles from the divisions into chapter and verse, and the assistance which is derived to the text from marginal abstracts of the contents of each paragraph, may be seen in the following passage.

13. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the Lord I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. 16 Now Jericho was straitly shut up because of the children of Israel: none went out and none came in. 17 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. 18 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. 19 And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. 20 And it shall come to pass, that when they make a long shout with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat; and the people shall ascend upon every man straight before him.

21 And Joshua the son of Nun called the priests, and said unto

carried
round Jeri-
cho on the
first day.

unto them. Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. 8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them." &c. &c. &c.

This passage is selected from Joshua, ch. v. 13. as a specimen of the good sense and utility in Mr. R.'s divisions, because (as he tells us in a note on ch. vi. 2.) those who read this passage in our common Bibles, by chapters, would suppose "the Lord" mentioned in ch. vi. 2. was "the Lord," that usually spoke from the sanctuary, and not the angel, who spoke to Joshua in the latter part of ch. v. In the present new form, it appears, as it really is, namely the continuation of a story, that was mutilated by being divided into another chapter.

The next prominent circumstance in this new manner of printing the text of the Bible, consists in the distinction made between the prose parts, and those that are metrical. Thus the Song of Moses is introduced, and distinguished in the following manner.

The Song of
Moses and
the Israelites.

"CHAP. XV. Then sang Moses and the children of Israel this song unto the LORD, and spake, saying,

"I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

"2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

"3 The LORD is a man of war: the LORD is his name.

"4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

"5 The depths have covered them: they sank into the bottom as a stone.

"6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy." &c. &c. &c.

The chorus of Miriam and the women is introduced thus;

"20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

"21 And Miriam answered them.

"Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

The prophecies of Balaam are distinguished as metrical, as may be seen in the following extract from Numbers, ch. xxii. 41.

"41 And

Balaam
blesses the
Israelites the
first time.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that there he might see the utmost part of the people. CHAP. XXI. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams. 2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. 3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place. 4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. 5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. 6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. 7 And he took up his parable, and said,

" Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

" 8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

" 9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

" 10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

* 11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. 12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?"

The song of the well, in Numbers, ch. xxi. is also distinguished as a metrical composition, thus;*

" 16 And from thence they went to Beor: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. 17 Then Israel sang this song.

And thence to
Beor.

" Spring up, O well; sing ye unto it:

" 18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves.

" And from the wilderness they went to Mattanah: 19 and from Mattanah to Nahaliel: and from Nahaliel to Bamoth: 20 and from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah; which looketh toward Jericho."

And to the
foot of
Mount Pis-
gah.

The

The advantage to the reader, in these distinctions, which were attention, and give new interest to the subject, must be felt by every one. But this advantage is much heightened in the prophetic books; these writings, composed as they are of rhapsodies, some in metre, and some in prose, are here exhibited in their true light; and it must be confessed, that many passages in them derive, from this distinction, an importance that cannot fail of interesting the reader in a very particular manner. The following are specimens of the prose and metre in the prophetic writings of Jeremiah, ch. xxiii. 7.

" 7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt. 8 But, the LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Judgments
denounced
against false
prophets,
and mockers
of the true
prophecies.

" 9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

" 10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

" 11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD."

Again, Jeremiah ch. xlv. 1.

A prophecy
of the defeat
of the Egyp-
tians, that
garrisoned
Charche-
mish, by the
Chaldeans.

" CHAP. XLVI. The word of the LORD which came to Jeremiah the prophet against the Gentiles; 2 against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Charchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

" 3 Order ye the buckler and shield, and draw near to battle.

" 4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furnish the spears, and put on the brigandines.

" 5 Wherefore have I seen them dismayed and turned away back! and their mighty ones are beaten down, and are fled apace, and look not back; for fear was round about, saith the LORD.

" 6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

" 7 Who is this that cometh up as a flood, whose waters are moved as the rivers?"

Set the following passage from Zechariah, ch. vi. 9.

9 And the word of the LORD came unto me saying, 10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; 11 they shall take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; 12 and speak unto him, saying, Thus speaketh the LORD of hosts, saying,

By two crowns set on Joshua is typified the high priesthood and kingdom of Christ.

" Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD. 15 And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

Again, Zech. xiii. 1.

" CHAP. XIII. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. 2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. 4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: 5 but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. 6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

The crucifixion of Christ foretold, and the general conversion of the Jews.

" 7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

8 And

" 8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

" 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God."

Mr. R. has told us in his preface, that the rule he follows in determining certain parts to be metrical, is founded on the style and composition of the original Hebrew. The result of this criterion appears, upon comparison, not to differ much from the notion entertained by some learned persons, who in some late publications have given a metrical appearance to the prophetic writings; we mean Bishop Louth, Archbishop Newcome, and Dr. Blayney. The principal difference we have observed between them and Mr. R. seems to be this: what Mr. R. states in a metrical form, is generally so given by those learned persons; but many passages, we observe, that are put in a metrical form by them, are printed as prose by Mr. R. We do not presume to decide between them; but, we cannot help remarking, that, upon the whole, Mr. R. seems to have taken the safer course, in such an intricate way; for his metre, after all, is only the established verses in our common Bibles, and therefore open to none of the criticism, to which the verses, or rather lines of those learned persons are subject. Mr. R. has endeavoured, to shew us, what is metrical, without undertaking to pronounce what is the metre.

The following are instances of metre distinguished by Mr. R. from prose, in writings that have not undergone the learned labors of the above mentioned biblical critics; in Job. i. 13.

Satan de-
stroy's Job's
cattle and
children.

" 13 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: 14 and there came a messenger unto Job, and said, The oxen *were* plowing, and the asses feeding beside them: 15 and the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. 17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house: 19 and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are

are dead; and I only am escaped alone to tell thee. 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, 21 and said,

"Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly."

Again in Ecclesiastes, ix. 13.

"This wisdom have I seen also under the sun, and it seemed great unto me: 14 *There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. 16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.*

Piety teaches us to see that prudence should direct us in the management of affairs.

"17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

"18 Wisdom is better than weapons of war: but one sinner destroyeth much good.

"CHAP. X. Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

"2 A wise man's heart is at his right hand; but a fool's heart at his left."

Again, Ecclesiastes, xi. 7.

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: 8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh is vanity. 9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment: 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

Lastly it teaches to live piously from our very youth.

"CHAP. XII. Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

"2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

"3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

"4 And

" 4 And the door shall be shut in the streets; when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

" 5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

" 6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

" 7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Solomon enforces the observance of these instructions.

" 8 Vanity of vanities, saith the Preacher; all is vanity. 9 And moreover, because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and he set in order many proverbs. 10 The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth. 11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. 12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh."

The foregoing passages exhibit completely the effect of Mr. R.'s division into paragraphs, and the distinction he has made between prose and metre; the other characteristic of this novel edition of the Bible is the divisions into sections. These sections are made conformably with the natural division of the matter, and have the effect of presenting portions of scripture, whether historical, prophetic, or doctrinal, that contain in themselves a complete whole; they stand at the head of each division in the following manner:

" SECTION I.—Of the Creation of the visible world, and the orderly formation of the several parts thereof in six days' time: Chap. i. iii. A. c. 4004."

Of the Creation.

" CHAP. I. In the beginning God created the heaven and the earth. 2 And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The work of the first day.

" 3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

So in the prophecy of Isaiah.

" SECTION III. Containing such prophecies as were revealed to Isaiah in the reign of Abaz. Chap. vii.—xii. A. c. 745—780."

Chap. vii.—xii. A. c. 745—780.

“*CHAP. XII. 1.* And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. 2 And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood, are moved with the wind. 3 Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shearjashub thy son, at the end of the conduit of the upper pool of the highway of the fuller's field; 4 And say unto him,

They are promised deliverance from the forces of Syria and Israel, and the end of those kingdoms as foretold.

“Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.”

So in the apostolical writings, as in the epistle to the Hebrews.

“*SECTION II. He proceeds to prove the excellency of the Christian religion above the Jewish, by shewing the pre-eminence of Christ above Moses. Chap. iii. iv. 1.*”

“*SECTION III. He shews, by the way, the pre-eminence of Jesus above Joshua, who brought the Israelites into the promised land. Chap. iv. 2—13.*”

“*SECTION IV. He proceeds to shew the pre-eminence of Christ above Aaron, or any other high priest of the Jewish church. Chap. iv. 14—viii. 5.*”

The historical books of the Old Testament are divided into sections, that are numbered in regular series from the beginning of Genesis to the end of Esther; this order is interrupted by the necessity there was of notifying, that the book of Esther should, in order of time, be introduced in the middle of Ezra; this is done by numbering the sections of Esther, as if they were really so placed; the series then goes on to the end of Nehemiah, which was the last written of all the historical books; and indeed of all the books of the Old Testament. Another exception to this series of historical sections is the two books of Chronicles, which, containing a repetition of the story already told in other books, particularly those of Samuel and Kings, are divided, very properly, into distinct sections of their own. As these sections coincide with parallel sections in Samuel and Kings, and notice is generally given of such parallelism, they contribute to bring before the reader this part of the scriptural history, in the clearest manner; a part, which, in our common Bibles, has always seemed to us the most involved and perplexing, and greatly to need the disentanglement which is here effected by Mr. R.'s method.

After the historical books are brought to form a continued series of history from the creation, to the building of the second temple, the other books, both of the Old and New Testament and also of the Apocrypha, are divided into sections of their own, distinct from one another. Perhaps none of the sacred books have derived more advantage

vantage from this sectional division, than the prophecies of Jeremiah. It seems, these writings are agreed by the best critics to be misphrased, but the order, in which they ought to stand, has been tolerably well ascertained. Mr. R. has contrived to reduce them to this order, by means of his sections, without disturbing the series of chapters. Another part, where the utility of this sectional division is particularly distinguished, is the four Gospels; these seem to be harmonized, in a new manner, by means of the sections, into which each is divided; the sections of each gospel comprehend a period between one passover and another, and thus preserve an exact parallelism in the narratives of the four evangelists.

What we say upon this publication is confined wholly to the text of the Bible; it might be added, that the notes, which Mr. R. has compiled on the Old Testament and the New, and subjoined to each volume, conspire with the new form of the text, to make the reading of scripture still more intelligible and easy.

Upon the whole, comparing the execution with the design, as set forth by Mr. R. in his Preface (to which, and the discussions therein contained, we again refer the reader) we have no hesitation to declare our opinion, that he has succeeded in accomplishing what he proposed, namely, to furnish the public with a more convenient, more intelligent, and altogether a more useful and *readable* Bible than we have yet had. After this, it can be no longer objected, that the Bible is an anomalous book both in size and fashion; not easily lifted, and still less easy to read; for we may now take a part of it only from the shelf, like a volume of any English writer, and may pursue the study of any one among the holy penmen, without being incommoded with the remainder of that bulky collection of sacred writings. It can no longer be complained, that there is one undistinguishing sameness in the text of the Bible, and that too a sameness which revolts rather than invites the reader, we mean the division into verses; for the text is now distinguished, according to its true nature, into prose, and metre; this variety strikes the eye, at the first opening of a volume, and the reader is enabled to chuse the style of composition, that suits best with the present temper of his mind: again, when he has made his choice, he can easily collect the complete whole of the subject before him, by means of the sectional heads, and marginal abstracts of the paragraphs. Whether we consider the instruction, or amusement, of the reader, we are bound to say, that the holy scriptures, in all their parts, appear to us to be laid before the public, in this edition of them, with a perspicuity of order, and discrimination of parts, that must attract and detain every person of judgment and taste. We have now a rational and readable Bible; and there is no longer the same excuse that many have hitherto made, for not perusing the sacred writings, with the same attention, readiness, and frequency that they employ on profane writers. Our translators gave us the Bible in the English language; it remained for Mr. R. to make it an English book, adapted to the perusal of every reader of English; an improvement

movement which cannot fail of making the Bible more read and better understood, and of promoting still more extensively the interests of religion and virtue,

A System of Chemistry. By Thomas Thomson, M. D. Lecturer on Chemistry in Edinburgh. 4 vols. 8vo. Edinburgh, Bell and Bradfute; Robinsons, London; and Gilbert and Hodges, Dublin. 1802.

THE discoveries in chemistry have now become so numerous, and are of a nature so powerfully to excite both our curiosity, from the wonders they lay open to our view, and our interest, from the many new sources of enjoyment, and of power, with which they furnish us, that chemistry has naturally and properly become the most fashionable almost of all studies; and every person, even female as well as male, is ambitious of being gratified with the knowledge of the great things which it has done, and of being able to bear a part in those conversations, of which it forms one of the topics. It has hitherto, however, been very much to be regretted, not only for those who turn their attention to the subject as a liberal branch of knowledge, and a virtuous and elegant amusement, but for those who enter into it more seriously and profoundly, for the purpose of a profession, or as a field of investigation and discovery, that it has never hitherto been the object of any body to compose a work expressly for the learner in the science. The ingenious men who have made discoveries in the science have, in general, thought all that they were called upon to do was, to detail their own particular operations, and the result of them. And so much has this notion influenced the mode of thought, even of such of the authors of this description as have proposed to give a general view of the science, that they have always enlarged beyond measure upon that particular branch of it in which their own pursuits were more particularly connected, and have been too careless in explaining the rest. Their object, indeed, has always been not to write for the learner, but to give a full and correct view of the science to the man already acquainted with it. The consequence with regard to the learner has been very unfavourable: upon endeavouring to acquire a knowledge of chemistry from any of those books which were presented to him, he found an argument followed, which, to him, kept the whole subject in darkness; things unexplained every where mixed with things explained; he found himself at one place confounded and bewildered in a detail of particulars, as no one unacquainted with the subject could classify or number; and at another place found himself altogether at a loss on account of the slight and cursory manner in which some important point had been hurried over. These objections may be urged even against the late splendid and important work of Fourcroy; in particular, the details in that book are so long and tedious, as necessarily

to exhaust the memory, and bewilder the comprehension, of any one to whom the subject is not in a very considerable degree familiar, and render it by no means a commodious instrument for communicating the elementary knowledge of the science.

In this state of the case, we do not think a more valuable present could well have been made to the science of chemistry, than has been made by Dr. Thomson, in the work before us. In the first place, it is a complete collection of all the facts in chemistry at present known. To any one in the least acquainted with the trouble which was necessary to range through all the volumes in which these facts were heretofore scattered, this will not appear a slight advantage. It is also a complete history of the science;—the history of every fact, and of every substance, and every opinion which has been entertained with regard to them, being detailed along with the explanation of each particular. It is, accordingly, in the compass of four moderate volumes, a complete body of chemical knowledge, containing every thing which is worth learning, both with regard to its present state, and that of every period in its progress, from the commencement until now.

To every person who has reflected, either when learning any subject himself, or endeavouring to communicate it to others, what is the expedient most effectual to assist both the comprehension and the memory of the learner, it is well known to be arrangement. One of the chief advantages which this work possesses over those which have appeared before it, is in this important merit. Any one who is properly acquainted with the confused and disjointed form in which the science of chemistry has hitherto appeared to us, the multitude and diversity of the particulars which were to be classed, and the small number of general principles which are yet discovered in the science, must necessarily think it an effort deserving the greatest praise, to have reduced this complicated subject to a form so commodious, we may even say so systematic and logical, as was hardly to be expected in the present imperfect state of our knowledge. All the parts of the subject appear in this work naturally united and connected together, so as to form one whole. Every thing is placed in such a manner that it appears the natural link between that which preceded and that which follows; and every thing is placed in such a manner that it is more easily comprehended by means of that which has gone before, and renders more easy to be comprehended that which comes after. No only the learner in the science must take it up more easily in consequence of this improvement, but even the well-instructed will find himself more master of the numerous facts by viewing them in this systematic order. An arrangement resembling this, as far as regard the great heads of the subject, has been given by Fourcroy, in the *Système des Connaissances Chimiques*. Dr. Thomson's, however, had appeared two years before, in a view of the subject which he wrote for the Supplement to the *Encyclopedia Britannica*. And we think ourselves well justified in declaring that, for the happy disposition of the subordinate particulars, and the union of every part
wit

will another which is kept constantly in view, this work is greatly superior to that of Fourcroy.

We recommend it, therefore, even to the master in the science, as by far the best and fullest collection of the numerous particulars, of which his knowledge is composed; the most commodious text book which he can make use of, to bring immediately under his view whatever part of the subject he chuses, and to which to refer the new thoughts which may occur to himself as he prosecutes the study of the science. But to the young student in particular it deserves the highest recommendation. It begins with the simplest part of the subject; that which is least complicated is always taken first; no advance is made to the more complicated till after the more simple has been completely discussed; every chemical term is interpreted as soon as it is introduced; and no part of the subject is ever brought into view till the moment at which it is to be explained. There is a clearness and facility of comprehension by this means communicated to the subject, of which before it was difficult to suppose it susceptible; and it is so accommodated to the memory by the excellence of its arrangement, and the judgment with which every necessary detail is suppressed, at the same time that every thing useful is exactly recorded, that a knowledge of chemistry is to be got from this book with a labour materially less than from any other which we have yet seen.

We are disposed to speak warmly of this book, because we are much pleased to see in our own language an elementary work of merit on the science of chemistry; a species of present to the public, which in every science our writers of ability have seemed very unwilling to give; and no little obstruction to the learning of science in this country has arisen from that defect. For, however excellent for Frenchmen many of the elementary works in this as well as other subjects, with which their language abounds, may be, the education and turn of mind is so different in the people of this country, that what is best calculated for the mind of a French learner cannot be the best calculated for a British. For the same reasons we think ourselves obliged to give an account of the contents of this production in pretty full and minute detail, that we may give our readers as good an opportunity as in our power, of judging for themselves, whether we are right or wrong in the high opinion which we entertain of it.

Dr. Thomson has divided his book into two grand parts. In the first an account is given of the *principles* of chemistry; of that part of the subject, which if we may be allowed the use of the word in such a case, may be called the *abstract* part of the science. The different chemical agents are described, the phenomena which they exhibit detailed, the facts which have been ascertained are stated and arranged, and the general laws which have been discovered, and the circumstances which led to their discovery recorded and explained. The second division contains what may be called the *practical* part of the subject, the application of the principles of chemistry to explain the phenomena of nature, as far as those principles operate in producing those

these phenomena, and as far as that operation has yet been discovered. By keeping these two parts of the subject thus separate and distinct, a much greater simplicity and clearness is communicated to the account of both; and a comprehensive view is much more easily obtained, and remembrance much more easily fixed, of the numerous particulars which are to be learned in each.

It is the business of chemistry to ascertain what are the simple, uncombined ingredients, of which bodies are made up, how these simple bodies act upon one another, how they are combined in the different substances which compose our world, and what new bodies they are capable of forming in consequence of artificial combinations. It does not appear that a better plan could be chosen to give a clear and easy view of this subject than what our author has adopted. He begins with a description of all those substances which are accounted simple, the component parts of all other bodies. He next proceeds to an account of those bodies which are formed by the combination of two of these simple substances. He next considers those bodies which are formed by the union of two compound bodies. And, lastly, he discusses the nature of that principle by which bodies are disposed to unite, and fitted to produce compounds. It is evident that this disposition completely exhausts the subject, and it is so simple, so common, and so logical, that it would not have occurred to any one who was not profoundly acquainted with the subject, and possessed not at once a comprehensive and arranging mind.

The substances reckoned simple amount to about thirty. Dr. T. thinks they consist of only five kinds, or may be distributed into five classes; 1. oxygen, 2. simple combustibles, 3. metals, 4. light, 5. caloric. The two last and the first contain only one substance each. The second and the third contain a number of substances. With regard to the treatment of the three first it is only necessary to say, that every thing which is known concerning them is stated in the clearest, and, at the same time, concise terms. Something pretty remarkable however happens respecting the nature of these three first classes compared with the two last. The substances in the three first are those which are chiefly employed in producing the phenomena connected with the two last, and which throw the greatest degree of light upon these phenomena, the phenomena of combustion, the most celebrated topic in all chemistry. Nothing can better illustrate the happy effects of a good arrangement than what we observe in the conduct of our author upon this occasion. Two ends are here gained by one set of means. The three classes of substances are explained, and the most important facts regarding combustion are at the same time stated immediately before entering upon the considerations of that subject, under the titles of light and caloric; and nothing more remains to do, upon coming to that consideration, but to draw the conclusions which these facts warrant.

The properties and sources of that wonderful substance, light, are considered in a short chapter; and the discussion of heat, or caloric, which

which follows in the next, affords the most complete system of information on that subject which has yet been given to the public. In the first section are examined the nature, or properties, of caloric; in the following the phenomena produced by its action on other bodies, 1. expansion of bodies, 2. equal distribution of temperature, 3. motion of caloric, or the power of bodies to conduct it, 4. the different quantities of caloric which different bodies require to raise them equally in temperature, called specific caloric of bodies, 5. caloric of fluidity, 6. the quantity of caloric in bodies. The eighth section treats of cold; and the four last of the sources from which heat is derived, combustion, percussion, friction, light. In this discussion every fact and every theory relating to the subject is detailed in lucid order, with judicious remarks of the author, who freely shows where he is partial to one theory above another, but every where, with scrupulous exactness, marks and distinguishes what is only theory, however probable, from what is really proved.

Such is the first part of this useful work. The second book treats of compound bodies. Of these our author makes a very natural and convenient division, into such as are formed by the union of the simple bodies already described; and then such as are formed by the secondary union of two or more of these primary compound bodies. The first of these he distributes into five classes; 1. alkalies, 2. earths, 3. oxides, 4. acids, 5. compound combustibles. Several of these bodies have never yet been decomposed, and must therefore still be looked upon as simple. But in all their properties they resemble so much more the bodies in this class than those in the former, that Dr. T. has very wisely, we think, placed them here, and rather consulted the convenience of his learner, than rigid adherence to artificial division. The natural place for the earths too is undoubtedly as Dr. Thomson has chosen, along with the alkalies, which they so much resemble, rather than the metals, where they have always hitherto been placed; and to which they bear no resemblance at all, except in the common name mineral, which they sometimes receive, as well as the metals, and to which a great many more substances are fully as much entitled as they are. The substances contained in this division are some of the most important agents in chemistry, and the phenomena the greater number of the most remarkable. The merit at which the author has aimed in it, is, to give an account of every thing necessary to explain the subject, even to the persons previously most uninstructed, in the most clear and concise manner. He has succeeded. And here, as every where else, he has united these two qualities of clearness and conciseness, in a degree so much more perfect than any of his predecessors, as to deserve very high praise.

The second division of this book describes the secondary compounds. Of these, our author makes five classes, 1. Combinations of earths with one another, making stoneware, enamels, porcelain, &c. all of which are particularly explained, and the nature of their manufacture; 2. Combinations of earths with alkalies and metallic

oxides, composing glass: 3. Salts: 4. Hydrosulphures: 5. Soaps. These five subjects are distinctly explained in five separate chapters.

Such is the manner in which our author has detailed what chemical science has yet accomplished of two of its grand objects! 1. What are the simple ingredients of which bodies are composed? and, 2. What is the nature of the compounds which may be formed by the union of them? It will be observed with regard to the second of these, that they are almost solely the artificial compounds which have entered into the enumerations of Dr. Thomson. But so little is known with regard to the composition of natural bodies, that it is impossible to bring them under any arrangement which respects the component parts of bodies; and it was much more convenient to arrange by itself the great and important, though still very inadequate collection of facts which we possess concerning these objects, than to confuse the whole subject by the introduction of what we very imperfectly know into the midst of that of which our knowledge is comparatively exact. Dr. Thomson accordingly, in his work, has made of these facts a second part, under the title of chemical examination of nature.

There are several passages in that part of the book of which we have already given the contents, which we were desirous to transcribe to our readers for the sake of the information they contain, as well as specimens of the author's style. We delayed them, that we might not interrupt the detail which we meant to give of the leading particulars of this part of the subject. We shall here, however, insert a passage, which we are pretty sure our readers will be pleased to peruse. The following is part of the account of iron:—

“ There are a great many varieties of iron, which artists distinguish by particular names; but all of them may be reduced under one or other of the three following classes—*cast iron*, *wrought* or *soft iron*, and *steel*.

“ *Cast iron* or *pig-iron*, is the name of the metal when first extracted from its ores. The ores from which iron is usually obtained, are composed of oxide of iron and clay. The object of the manufacturer is to reduce the oxide to the metallic state, and to separate all the clay with which it is combined. These two objects are accomplished at once, by mixing the ore, reduced to small pieces, with a certain portion of lime and of charcoal, and subjecting the whole to a very violent heat in furnaces constructed for the purpose. The charcoal absorbs the oxygen of the oxide, flies off in the state of carbonic acid gas, and leaves the iron in the metallic state; the lime combines with the clay, and both together run into fusion, and form a kind of fluid glass; the iron is also melted by the violence of the heat, and being heavier than the glass, falls down, and is collected at the bottom of the furnace. Thus the contents of the furnace are separated into two portions; the glass swims at the surface, and the iron rests at the bottom. A hole at the lower part of the furnace is now opened, and the iron allowed to flow out into moulds prepared for its reception.

“ To convert *cast iron* into *wrought iron* it is put into a furnace, and kept melted by means of the flames of the combustibles, which is made to play upon its surface. While melted, it is constantly stirred by a workman, that every

every part of it may be exposed to the air. In about an hour, the hottest part of the mass begins to heave and swell, and to emit a lambent, blue flame. This continues nearly an hour; and by that time the conversion is completed. The heaving is evidently produced by the emission of an elastic fluid. As the process advances, the iron gradually acquires more consistency; and at last, notwithstanding the continuance of the heat, it congeals altogether. It is then taken, while hot, and hammered violently, by means of a heavy hammer, driven by machinery. This not only makes the particles of iron approach nearer each other, but drives away several impurities which would otherwise continue attached to the iron.

"When small pieces of iron are stratified in a close crucible, with a sufficient quantity of charcoal powder, and kept in a strong red heat for eight or ten hours, they are converted into *steel*."

The characters of the style will be pretty evident from this example. They are exactly what the nature of the subject required, perspicuity, simplicity, precision, and purity.

Dr. Thompson having thus finished two of the three divisions into which he distributed the scientific part of his subject, and having stated the immense body of facts of which the science of chemistry is composed, in the order which he judged most convenient to assist both the apprehension of the learner, and the general conclusions of the master, begins his account of the laws to which these facts have been referred, with a lamentation that here the subject is yet in a state very imperfect indeed. The greater number of the facts remain completely insulated, or can only be arranged by certain loose resemblances and analogies. The unknown cause by which certain bodies have a tendency to unite and form compounds is called affinity, but the law, according to which the actions of that unknown cause are regulated, is very far from being yet discovered. Several important steps, however, have been made toward that discovery; and it is the business of this part of the subject to explain completely these advances, and endeavour, if possible, to generalise still farther some of the views. Here the common books of chemistry fail most pitifully. It is unfortunate for this part of the subject, that, if we except but a very few names, all those who have wished to be chemists, have been men who had not enjoyed a scientific education, and who understood, very imperfectly, the nature of philosophy. As long as they confined themselves to the making of experiments, or detailing of facts, they did very well, and benefited the science. But when they came to the consideration of a very general fact, the investigation of an universal law, they neither had any distinct conception of the object at which they aimed, nor were their minds qualified for such extensive views. The accounts which they give us of affinity, accordingly, are scarcely intelligible. It appears a subject extremely mysterious, but not in the least instructive. In the hands of Dr. Thomson it is completely stripped of all its mysteriousness. Indeed, it is neither more nor less than a premature attempt to generalise at once all the facts accumulated in the science. It

is a fact that various bodies have a tendency to unite. This is called affinity. It is discovered that some bodies have a greater tendency to unite together than others, or in the language of the science have a greater affinity for one another, than for any other bodies. The whole enquiries of chemistry are confined to these two points; 1. what are the bodies which have a tendency to unite, and 2. what is the comparative force with which each of these bodies tends to unite with every other. The whole business of chemistry then is, to investigate affinity. And the science will be perfected when that general law is discovered according to which bodies vary in their force of affinity for each other, and in the expression of which every case of affinity is included. This subject is prosecuted in the true way of induction, when, as Dr. T. has done in the former part of his work, every chemical substance is examined, its affinity ascertained, and tables of them given. There is no doubt that by perfecting more and more these tables, carefully considering, and comparing them with one another, new general views may one after another be gained in the subject, till at last one grand view shall be attained which embraces the whole. But nothing can be more absurd than the mode in which most of the writers in chemistry have treated affinity, by abstract speculations concerning its nature, and gratuitous theories about its cause; which is just as if Sir Isaac Newton had amused us with inquiries about the cause of gravitation, instead of investigating by induction of particulars the law according to which gravitation acts. Dr. T. has treated the subject by explaining very fully what is meant by affinity, the mode in which it is understood to act, its different cases of action, when two bodies only unite, when more than two, when a body disjoins from one to unite with another, and when a body comes off from that other to unite with what the first body left behind. He compares it too with the other analogous or coincident principles in nature, attraction and cohesion. And he contrasts it with the opposite principle repulsion.

Such is the manner in which he has treated the scientific part of his subject; in which treatment one merit yet remains to be mentioned, and that is the numerous instances in which he has extended and improved the general views of the different parts of the subject. This is a merit of so high a nature, and Dr. T.'s claim to the praise of it is so great, that had his review of chemistry nothing else to recommend it, it would on this account alone deserve the greatest attention.

The second part of this work, the chemical examination of nature, is distinguished by the same titles to praise with the first, skillful arrangement, complete collection of facts, perspicuous relation, and enlightened general views. It is not only a most instructive disquisition, but a most entertaining. The facts which have been ascertained are numerous, and curious in the highest degree. They have hitherto, however, been scattered in a great number of volumes, as they had been given to the world by the various authors who discovered

vered each of them; and Dr. Thomson is among the foremost of those who deserve the thanks of the public, for having brought these materials together, and placed them before us in the order, in which they throw most light upon the economy of nature.

Dr. Thomson arranges the substances which constitute the material world, in the following manner: 1. The atmosphere, 2. Waters, 3. Minerals, 4. Vegetables, 5. Animals. Each of these he examines in a separate book.

The examination of the atmosphere includes the account of the composition of the atmosphere,—The changes which take place in the weight of the atmosphere,—The changes which take place in its temperature,—Fogs, clouds, and rains,—The violent agitation into which it is often thrown,—And the electrical phenomena which it sometimes exhibits.

Dr. T. treats of waters under three divisions; 1. Common waters, 2. Sea water, 3. Mineral waters. He details the properties and composition of each; and, lastly, delivers at length the method of analysing waters.

To give any account which would be intelligible of his system of mineralogy would require space more than we can allow. The three topics to which he reduces the subject are, 1. The method of describing minerals, 2. A systematic arrangement of minerals,—3. The art of analysing minerals. And short as the treatise is, most readers, we believe, will receive from it full satisfaction on the subject.

The only part of the subject which now remains is the chemical examination of the vegetable and animal kingdoms. And here the phenomena are so extremely interesting, and the degree of light which has been thrown upon them by chemistry is so great, and the discoveries are so well detailed by Dr. T. that we have very seldom read any thing with greater pleasure. The subject of plants, according to him, comprehends 1. an account of the substances of which plants are composed, 2. an account of the vegetation of plants as far as it can be illustrated by chemistry, 3. an account of the changes they undergo after they cease to vegetate. The substances which have been hitherto found in the vegetable kingdom are nineteen,—sugar, gum, jelly, starch, albumen, extract, tar, acids, alkalies, oils, wax and tallow, resins, camphor, gluten, caoutchuc, wood, fiber, earthy matters. These are carefully examined in nineteen separate sections, and much important information they afford. Dr. T. begins his account of vegetation with warning his readers not to expect complete information; and only undertakes to collect and arrange the various facts. But he has made so ingenious a use of these facts as to explain this mysterious process in a manner wonderfully satisfactory. In separate sections he treats of germination, of the structure of plants, of the food of plants, of the sap of plants, of the functions of the leaves during the day, of the functions of the leaves during the night, of the peculiar juices of plants, of the decay of plants. The decomposition which vegetable substances undergo when mixed together have been

been called fermentations. There are five kinds of fermentation; 1. that which produces bread, 2. that which produces wine, 3. that which produces beer, 4. that which produces acetous acid or vinegar, 5. the putrefactive fermentation. These receive a very interesting explanation, each in a separate section.

The subject of animals is treated nearly in the same manner. It is divided into four chapters; the first containing an account of the ingredients of animal bodies; the second an account of the different members of which animal bodies are composed; the third an account of those animal functions which may be elucidated by chemistry; and the fourth an account of the changes which animal bodies undergo after death. The fourteen substances which have hitherto been found in animal bodies, fibrina, albumen, gelatine, mucilage, urea, sugar, oils, resins, sulphur, phosphorus, acids, alkalies, earths, metals, are examined in fourteen separate sections. In six sections, in the same manner, are examined the members of animal bodies, consisting of ten species, bones and shells, muscles, membranes, tendons, ligaments, glands, skin, brain and nerves, horns and nails, hair and feathers; and in twelve sections more are examined the blood, and the secretions which are formed from it, twelve in number, milk, saliva, pancreatic juice, bile and biliary calculi, cerumen, tears, humours of the eye, mucus of the nose and other cavities, synovia, semen, liquor of the amnios, urine and urinary calculi. The functions of animals which can be elucidated by chemistry are the following interesting ones: 1. Digestion, 2. Respiration, 3. Action of the kidneys, 4. Perspiration, 5. Assimilation, or how the blood, which digestion formed from the food, is converted into bones, muscles, and all the other parts of the body. Nothing can be more important than what chemistry informs us of respecting these operations or processes. And Dr. T. deserves our warmest thanks for the clear and agreeable manner in which he has told us every thing which has yet been discovered concerning them. The subject is concluded by an account of all that we know concerning the decomposition of animal bodies.

The pleasure which we have derived from receiving a book which we think so much better calculated than any which has yet appeared, to communicate a knowledge of the important subject of which it treats, has induced us to be pretty diffuse in the account which we have given of it; and the pleasure which we have derived from considering a systematic and elementary treatise of this merit, as an original work in our own language, in which so few able works of this kind have been presented to our countrymen, has led us to be pretty frequent in the expressions of praise which we thought it deserved.

A Summary of the principal Evidences for the Truth and Divine Origin of the Christian Revelation. Designed chiefly for the Use of Young Persons; more particularly of those who have lately been confirmed in the Diocese of London. By Beilby, Lord Bishop of London. 2d Edit. 12mo. Pp. 126. 2s. 6d. Cadell. 1800.

COMPENDIUMS, especially of Theology, although in some instances they may tend to induce or encourage indolent habits, and to increase the number of superficial thinkers and readers, are, doubtless, of considerable utility to persons, who have neither the means of obtaining, nor leisure for the perusal of, larger works. They have also their use in assisting and refreshing the memories of those, who, in their earlier years, have studied more voluminous treatises on the same subject. To the professional student in divinity, whose peculiar province, and bounden duty, it is, to vindicate the certainty of the Christian religion, against the cavils of the sceptic, and the objections of the unbeliever, not only a critical skill in the original languages of the Old and New Testament, but a familiar acquaintance with the writings of the fathers, and of those especially who are distinguished by the appellation of *Apostolical*, together with the works of the ancient apologists and best authors, who have written in defence of Christianity, are almost absolutely necessary to the suitable and successful discharge of the duties of his holy function. To others, a less laborious course of reading on these points will suffice, to inform their understandings, to fix their principles, and to enable them to "be ready always to give an answer to every man that asketh them a reason of the hope that is in them." No small portion of public gratitude is due to the pious labours of men of suitable talents, who, for the confirmation in the faith of the young and uninstructed, undertake the charitable office of stating fairly the chief evidences of the Christian religion; divesting them of dry, abstruse, metaphysical reasoning; clothing them in strong language; compressing them within as small a compass, as can be accomplished without obscurity; aiming rather to establish truth, than seeming to oppose error; and, above all, studiously endeavouring to avoid that asperity, which too often accompanies polemical discussion, to the derogation of a good cause, and the discredit of the advocate. Whoever thus vindicates the Christian revelation, with the learning of the scholar, the urbanity of the gentleman, and the temper of the Christian, "in meekness instructing those that oppose themselves," adopts the most likely method of making converts to Christianity, and of confirming Christians in the faith. It is but justice to observe, that too much commendation on this score cannot be bestowed on the venerable Bishop of London, the perusal of whose excellent treatise on the principal evidences of the Christian religion has led us to these reflections; whose paternal affection for the young persons, who had been recently confirmed by his Lordship, furnished them with this concise, elementary volume, in vindication of the religion into which

which they had been baptized, and to which they had now deliberately and solemnly assented, after previous preparation, under the direction and instruction of their parochial pastors. In a work of the kind, little that is new is to be expected by those who have either read or thought much on the subject; for little can now be advanced that has not been already urged; although in other forms, in defence of a religion, that has been assailed from every quarter, by railing, railing, and ridicule, for eighteen hundred years; and has carried forth in its vindication every argument that human learning can furnish. Whenever the patrons of infidelity shall bring forward objections, the friends of Divine Revelation, we hesitate not to predict, will not delay to produce new replies: but when, (as every well-informed reader on the subject must know) those objections only, that were long since refuted, and consigned to merited oblivion, are again obtruded on the world, under new forms, the more easy to impose on the ignorant and uninformed, as if they were the sagacious discoveries of modern *philosophists*; without one single addition, unless of boldness, blasphemy, and studied contempt of the Christian religion; as if it were the fruitful source of every evil, instead of being, as it truly is, the only spring of consolation, in the trials and sorrows of human life, and the greatest blessing that ever was bestowed by the Almighty on mankind; while there is nothing by which we can distinguish the "scoffers of these last days" from their brethren of former ages, but their greater vanity, and "wisdom in their own conceit," added to an unblushing profaneness and profligacy, produced and fostered by the prevailing insubordination and temper of the times, in which men are impatient of every control political, moral, and religious; it is, surely, enough for the defenders of Christianity to repeat the arguments, by which it has been so long and so ably supported. We would not, however, be thought to insinuate, by these remarks, that this valuable little Christian Manual has nothing more to recommend it to public estimation than being a mere compilation from other writers, or a repetition, in other words, of the arguments that have been urged before; although, if it were viewed in this light only, it would possess the considerable merit of forcible reasoning, judicious selection, luminous arrangement, and perspicuous diction. "My chief object has been (observes his lordship) to collect together, in one view, and to compress together, in a narrow compass, all the most forcible arguments for the truth of our religion, which are to be found in our best writers, with the addition of such observations of my own, as occurred to me in the prosecution of the work."

We do not scruple to recommend, after more than a single perusal, in the most unqualified manner, his lordship's *Summary*, as a book most proper to be put into the hands of the youth of either sex, when they are "come to years of discretion;" to prevent them from taking their religion upon trust; and to shew them the sure and solid foundation upon which their faith is built; as well as to guard them against

against the plausible sophistry, by which "men of corrupt minds, destitute of the truth," would weaken their principles, and relax their morals: and we cannot, in these perilous times, render a more essential service to the cause of religion, or more faithfully discharge our duty to the public, than by expressing, however tardy we may be thought in declaring it, our most cordial wish, that parents, sponsors, preceptors, and all to whom are confided the religious instruction and moral conduct of the rising generation, would put into their hands a work written in a pleasing and popular style, calculated to engage the attention, while it informs the understanding.

Having offered these preliminary remarks on a work, that has afforded us no small satisfaction in the perusal, from its evident tendency to advance the interests of religion and virtue; we shall now proceed to establish what we have advanced, by laying before the reader the plan which his lordship has adopted in treating the subject, which will serve as an analysis of the whole.

I. The method I intend to pursue in this Treatise," (says his lordship) "is to present to my young readers the following series of Propositions, and then to prove, distinctly the truth of each.

I. From considering the state of the heathen world, before the appearance of our Lord upon earth, it is evident that there was an absolute necessity for a revelation of God's will, and, of course, a great probability before hand that such a revelation would be granted.

II. At the very time when there was a general expectation in the world of some extraordinary personage making his appearance in it; a person called Jesus Christ did actually appear upon earth, asserting that he was the son of God, and that he was sent from heaven to teach mankind a new religion; and he did accordingly found a religion, which from him is called the Christian religion, and which has been professed by great numbers of people from that time to the present.

III. The books of the New Testament were written by those persons to whom they are ascribed, and contain a faithful history of Christ and his religion: and the account there given of both, may be securely relied upon as strictly true.

IV. The scriptures of the Old Testament (which are connected with those of the New) are the genuine writings of those whose names they bear, and give a true account of the Mosaic dispensation, of the historical events, the divine commands, the moral precepts, and the prophecies which they contain.

V. The character of Christ, as represented in the gospels, affords very strong ground for believing that he was a divine person.

VI. The sublimity of his doctrines and the purity of his moral precepts confirm this belief.

VII. The rapid and successful propagation of the gospel by the first teachers of it, through a large part of the world, is a proof that they were favoured with divine assistance and support.

VIII. A comparison betwixt Christ and Mahomet and their respective religions, leads us to conclude, that as the religion of the latter was manifestly the invention of man, that of the former was derived from God.

IX. The predictions delivered by the ancient prophets, and fulfilled

in our Saviour, show that he was the Messiah expected by the Jews, and that he came into the world by divine appointment, to be the great deliverer and redeemer of mankind.

“ X. The prophecies delivered by our Saviour himself, prove that he was endued with the foreknowledge of future events, which belongs only to God and to those inspired by him.

“ XI. The miracles performed by our Lord, demonstrate him to have possessed divine power.

“ XII. The resurrection of our Lord from the dead, is a fact fully proved by the clearest evidence, and is the seal and confirmation of his divinity and of the truth of his religion.”

Did the limits of our Review admit of the insertion, we would willingly gratify our readers by making copious extracts, to prove that more is not promised than is performed. They will thank us for referring them to the work itself: but we cannot, without injustice to the amiable prelate and to ourselves, dismiss the article, till we have selected, at least, two or three passages, as specimens of the mode of reasoning, and diction, and in proof of the justness of our observations.

The following passage (p. 14) points out a distinction, perhaps, not sufficiently regarded, between the case of the modern infidel, who pretends to derive, from the unassisted exertion of his own intellectual powers, that knowledge of divine things, for which he is wholly indebted to his acquaintance with those inspired writings which he depreciates; and that of the unenlightened pagan, who lived antecedently to the Christian æra, and had no other means of acquiring any knowledge of the true religion, (then confined to the Jewish nation) than from the Hebrew scriptures, or from the corrupted tradition of an original revelation:

“ It is true, that, in the present times, a Deist may have tolerably just notions of the nature and attributes of the Supreme Being, of the worship due to him, of the ground and extent of moral obligation, and even of a future state of retribution. But from whence does he derive these notions? Not from the dictates of his own unassisted reason, but (as the philosopher Rousseau himself confesses*) from those very scriptures which he despises and reviles, from the early impressions of education, from living and conversing in a Christian country, where those doctrines are publicly taught, and where, in spite of himself, he imbibes some portion of that religious knowledge which the sacred writings have every where diffused and communicated to the *enemies* as well as the friends of the gospel. But they who were destitute of these advantages, they who had nothing but reason to direct them, and therefore knew what reason is capable of doing, when left to itself, much better than any modern infidel (who never was, and never can be, precisely in the same predicament); these men uniformly declare, that the mere light of nature was *not* competent to conduct them into the road of happiness and virtue; and that the only *true*

and certain guide to carry men well through this life was a divine discovery of the truth."

The difference between the historical relation of sinful examples, and the approbation of them, and the conclusion to be drawn in favour of the writings of the Old Testament, from the time in which they were written, and the then debased condition of the heathen nations are, in our opinion, justly and forcibly stated in the following passage: (p. 37.)

"It is true, indeed, that in the historical books of the Old Testament, there are some bad characters and bad actions recorded, and some very cruel deeds described; but these things are mentioned as mere historical facts, and by no means approved or proposed as examples to others. And excepting these passages, which are comparatively few in number, the rest of those sacred books, more especially Deuteronomy, the Psalms, Proverbs, Ecclesiastes, and the Prophets, are full of very sublime representations of God and his attributes; of very excellent rules for the conduct of life, and examples of almost every virtue that can adorn human nature. And these things were written at a time when all the rest of the world, even the wisest, and most learned, and most celebrated nations of the earth, were sunk in the grossest ignorance of God and religion; were worshipping idols and brute beasts, and indulging themselves in the most abominable vices. It is a most singular circumstance, that a people in a remote, obscure corner of the world, very inferior to several heathen nations in learning, in philosophy, in genius, in science, and all the polite arts, should yet be so infinitely their superiors in their ideas of the Supreme Being, and in every thing relating to morality and religion. This can no otherwise be accounted for, than on the supposition of their having been instructed in these things by God himself, or by persons commissioned and inspired by him; that is, of their having been really favoured with those divine revelations, which are recorded in the books of the Old Testament."

Equally just and well deserving of particular notice is the following striking remark; which, abstractedly considered, affords one of the most convincing proofs of the truth of Christianity: (p. 96.)

"He (i. e. Christ) foretold the destruction of Jerusalem, with such very particular and minute circumstances, in the 24th chapter of St. Matthew, the 13th of St. Mark, and the 21st of St. Luke, that no one who reads the description of that event, in the historians of those times, can have the smallest doubt of our Saviour's divine foreknowledge. We have a most authentic, exact, and circumstantial account of the siege and destruction of that city by the Romans, written by Josephus, a Jewish and contemporary historian; and the description he has given of this terrible calamity so perfectly corresponds with our Saviour's prophecy, that one would have thought, had we not known the contrary, that it had been written by a Christian, on purpose to illustrate that prediction."

It might seem superfluous to produce more in commendation of a

work, that has already passed through several editions, and has been admitted, as we understand, on the catalogue of books distributed by the truly excellent society for promoting Christian knowledge.

To his readers, as they advance in life, the Bishop recommends several well-known treatises on the same subject; among which are those justly esteemed works of *Grotius*, *Leslie*, and *Beattie*; to which we will add the work of Professor *Jenkin*, on the "*Reasonableness and Certainty of the Christian Religion*;" a production of very considerable merit.

Having followed his lordship, with attention, through the several propositions under which are classed the various arguments that are adduced in proof of the truth of our holy religion, we do most readily concur in the opinion, that, although many other proofs of a very satisfactory nature might be added, the question may be safely rested on those that are here stated.

"When we collect them all together into one point of view" (observes his lordship); "when we consider the deplorable ignorance and inconceivable depravity of the heathen world before the birth of Christ, which rendered a divine interposition essentially necessary, and therefore highly probable; the appearance of Christ upon earth, at the very time when his presence was most wanted, and when there was a general expectation throughout the East, that some great and extraordinary personage was soon to come into the world; the transcendent excellence of our Lord's character, so infinitely beyond that of every other moral teacher; the calmness, the composure, the dignity, the integrity, the spotless sanctity of his manners, so utterly inconsistent with every idea of enthusiasm or imposture; the sublimity and importance of his doctrines; the consummate wisdom and perfect purity of his moral precepts, far exceeding the natural powers of a man born in the humblest situation, and in a remote and obscure corner of the world, without learning, education, languages, or books; the rapid and astonishing propagation of his religion, in a very short space of time, through almost every region of the East, by the sole efforts of himself and a few illiterate fishermen, in direct opposition to all the power, the authority, the learning, the philosophy, the reigning vices, prejudices, and superstitious of the world; the complete and marked opposition, in every essential point, between the character and religion of Christ and the character and religion of Mahomet, exactly such as might be expected between truth and falsehood; the minute description of all the most material circumstances of his birth, life, sufferings, death, and resurrection, given by the ancient prophets many hundred years before he was born, and exactly fulfilled in him, and him only, pointing him out as the Messiah of the Jews and the Redeemer of mankind; the various prophecies delivered by Christ himself, which were all punctually accomplished, more especially the destruction of Jerusalem by the Romans; the many astonishing miracles wrought by Jesus, in the open face of day, before thousands of spectators, the reality of which is proved by multitudes of the most unexceptionable witnesses, who sealed their testimony with their blood, and was even acknowledged by the earliest and most inveterate enemies of the Gospel; and, lastly, that most astonishing and well authenticated miracle of our Lord's resurrection, which was the seal and confirmation

mation of his own Divine Origin, and that of his religion; when all these various evidences are brought together, and impartially weighed, it seems hardly within the power of a fair and ingenuous mind to resist the impression of their united force. If such a combination of evidence as this is not sufficient to satisfy an honest enquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever. It may safely be affirmed, that no instance can be produced of any one fact or event, said to have taken place in past ages, and established by such evidence as that on which the Christian revelation rests, that afterwards turned out to be false. We challenge the enemies of our faith to bring forward, if they can, any such instance. If they cannot (and we know it to be impossible) we have a right to say, that a religion, supported by such an extraordinary accumulation of evidence, must be true; and that all men, who pretend to be guided by argument and by proof, are bound, by the most sacred obligations, to receive the religion of Christ as a real revelation from God."

It is very properly premised, that, when the young person has acquired a competent knowledge of the evidences of Christianity, and is fully convinced of its divine origin, the great end for which this knowledge was obtained, "the most important part of the business, still remains to be accomplished;" and that he must proceed to inquire into the doctrines and duties of the Christian religion, with a serious resolution to believe implicitly the one, and to obey cheerfully the other.

"I must warn my young disciples, that when they have, by the course of reading here suggested, arrived at a full conviction of the Divine Origin of the Christian religion, they must not imagine that their task is finished, and that nothing more is required at their hands. The most important part of their business still remains to be accomplished. After being satisfied that the Christian religion comes from God, their next step is to enquire carefully what that religion is, what the doctrines are which it requires to be believed, and what the duties which it requires to be performed."

"When they have thus learnt what Christianity is, and what it demands from them, they will feel it to be their indispensable duty (as it is unquestionably their truest interest) to believe implicitly all the doctrines, and obey with cheerfulness all the commands, of their Maker and Redeemer; to sacrifice to them, and to their own future eternal welfare, all their corrupt passions and irregular desires, to preserve themselves unspotted from the world, and to implore the assistance of Divine Grace, co-operating with their own most earnest endeavours, to render their belief in the Gospel effectual to the sanctification of their hearts, the regulation of their lives, and the salvation of their souls."

We are by no means friendly to the *practice* of preaching printed sermons, however superior they may be in matter or composition; although a contrary opinion may boast the sanction of no mean authorities; because we think that such a practice would not only preclude the preacher from adapting his discourses to the circumstances

of his audience, and refuting the prevailing errors of the times, whether in principles or morality; but would also eventually produce a habit of indolence among the younger clergy, and bring into contempt an order of men, whose "lips should preserve knowledge." yet would we not be thought to rank that young divine with the *plagiarist* or *copyist*, who, were the religious principles of his parishioners in danger of being unsettled, by the infidel *philosophists* of the day, should form into a connected series of parochial and popular discourses, with a practical and pathetic peroration, arising out of the subject, *the twelve Propositions of the Bishop's Summary*; more than we should deem his time mispent, or his talents misemployed; who should, for his own occasional use in the pulpit, divest of their quaintness, and sub-divisions, and clothe in the polished diction of a *Porteus*, the profound erudition, the sound divinity, the scripture politics, and the Christian morality contained in the ninety-six sermons of the incomparable Bishop *Andrewes*.

The New Cyclopædia, or Universal History of Arts and Sciences. By Abraham Rees, D. D. F. R. S. Part I. 4to. 18s. Longman. 1802.

THE valuable Dictionary published by Mr. Chambers, under the title of an Universal Dictionary of Arts and Sciences, has served as a chief corner-stone for all the subsequent fabrics of a similar nature which have been from time to time constructed in this country; in some of these the improvement of literature, in many pecuniary profit only, and in not a few the purposes of partial principle and individual prejudice have been consulted in proportion to the virtuous, the interested or insidious motives of the respective proprietors. That literary advantage and pecuniary gain may and ought to be conjoined we readily admit, because we consider that the labourer is worthy of his hire, and none more worthy than he who labours liberally in the cause of learning; but in whatever degree the hand of party interferes in a performance of this description, or indeed in any other work from which literary benefit ought to be expected, the progress of intelligence must in great measure be impeded if not altogether frustrated; or if any knowledge should be acquired, it must be of that perverted kind which reason rejects and truth disclaims. At first view, perhaps, it may be deemed a thing altogether impracticable, that in a dictionary of arts and sciences, where reason and demonstration seem to be enthroned in their peculiar dominions, ought that can oppose the one or counteract the other should find place under any shape. This, however, our revolutionary neighbours long ago attempted to effect; and to a most pernicious extent have they succeeded!—But even in their meridian of *Illuminism* the crudities of the sceptic, and the blasphemies of the Atheist, the propensities and depraved ideas of the modern philosopher, were wrapt in

in the various disguises of insinuating pretext and false position, the more imperceptibly to sap those foundations of religious, moral and social restraint which had been laid in the experience of ages.

Whoever has read, heard, or been himself a witness of the numerous obliquities by which the agents of this system have, in all countries, for the last twenty years been indefatigably employed in advancing it, must know that not a single avenue of the mind which ignorance has left open or carelessness allowed to remain unguarded, has been permitted to continue long unoccupied or unassailed by their destructive tenets; tenets which in all the original spirit of their first diabolical professor are made use of as the pretended means of exalting the perception of men far above the infirmities of human wisdom, but which, when once adopted, deprive us of all consciousness of good intent, and sink us into that deterioration of our nature which the virtuous part of mankind witness with regret, and devils only can rejoice at. By such endeavours, such tenets, and such a consequence, have the peace and happiness of the continent been destroyed; long had the inflammable matter been secretly collecting from all points; anarchy, atheism, and the debasing doctrine of necessity all respectively contributed and jointly mingled their combustible supplies. In France the volcano opened, and whilst the lava of the eruption was furiously spreading itself far and wide over that and the neighbouring realms, overwhelming in one broad track of devastation all distinctions human and divine, men who called themselves men of science, and leagued with pretenders who in the demagogic garb of the new philosophy vaunted themselves the literati of the universe, were seen lighting at the very crater their firebrands of sedition and rebellion, of blasphemy and depravity, and amid the ashes of the combustion, hurling them among the people of every nation: some preached this country and were instantly extinguished by the wise precautions of the governors and by the good sense of the governed. Insulated as we are, we escaped those concussions which violently shook whole kingdoms that were within their immediate influence; much of the ashes of the eruption however fell among us, and spread a kind of latent heat in some minds, which, although it never has yet kindled into a conflagration, continues to give an inflammatory principle to all their operations. That this might diffuse itself universally, and predispose the general intellect to a dis-tempered warmth, which in the moment of opportunity might be readily chased into flame, subtle inquiries into the consistency of establishments which the experience and assent of mankind throughout the several stages of civilized society had gradually confirmed, and artful doubts of those most sacred truths which nothing but the love and mercy of God could have revealed, were industriously set on foot in every rank and condition of the community. But these, as they were positive efforts, were as positively opposed, and the pure ray of truth eclipsed this glare of spurious illumination, directing the eye of discrimination to the detection of all the elaborate sophistries,

by which good was affected to be demonstrated evil, and evil good.— Thus defeated in their first attempt upon the truth by her strenuous defenders, these adversaries to the best interests of their fellow-creatures, directed their attacks against the less assured minds of the rising generation. *New editions for the use of schools*, of such books as were commonly adapted to scholastic institution, issued in shoals from private and public presses. Into these were insinuated sinister observations on natural and revealed religion, puzzling disquisitions on the rights of men and nations, interspersed with examples, all tending to instil republican impetuosity of spirit, and contempt of subjection to those regular duties of obedience, those imperative obligations of a pious and moral nature which restrain the ardour of youth to virtuous objects, and direct their early talents to useful and honourable exercise. In all these varied assaults, however, the enemy's forces were routed by the guardian vigilance of those who preside over our national education, and by the circumspection of the directors of our provincial seminaries. At length the construction of *Cyclopedias* was considered by the coadjutors of Gallic policy as the most comprehensive field for exertion, and from being writers of furious pamphlets, and editors of school-books, they became compilers of *Dictionaries* of arts and sciences. These afforded a vehicle diffuse enough to convey the poison without a detecting tinge; and as such productions could not fail as books of reference and expensive purchase to descend to posterity, the contaminating principles they conveyed would be transfused from father to son, and so become hereditary. In this system of circulation, therefore, although the main arteries which give pulsation to the whole body of infidel and political dissent be not admitted, yet the deficiency may be "*remedied in a very considerable degree by that kind of ramification of the principal subjects*" which winding among the more prominent branches of the arts and sciences will more effectually disease the whole body of literature. Thus will the man of practical science be caught in the snare that spreads over the whole work. In pursuit of scientific information he may be induced to dwell awhile upon some detached subject of scripture history, of evangelical record, or of apostolic testimony; some article of universal history may catch his eye, some subject in natural, moral and political philosophy may detain him, and as practice not theory constitutes his scheme of knowledge, he will readily take for granted what is in this insufficient and mutilated manner detailed, nor will he give himself the trouble of searching beyond the authority or reference before him; an authority which party principle usurps, a reference which invidious design points out and prejudice confines to those of similar sentiment.—Thus too will the man of piety be distracted in his conclusions, and the young inquirer be led astray. The former by doubts and objections to his rule of faith, which he never before heard of, and by studious concealment of intelligence which might support him in his former satisfaction of belief by removing the doubts and refuting the objections thus

thus adduced. The latter by finding himself referred in his first references after information to authors who, misrepresenting truth or disguising falshood in her semblance, bewilder and deceive him, and thus whilst under the influence of disappointment and disgust, he becomes the willing disciple of doubt and unbelief.

From the man of abstract knowledge these productions have but little to apprehend; in matters of abstruse concern, such an one never applies to books of reference where science is disjointed by extract. From the man of general knowledge still less is to be dreaded, because, as he professes to know every thing he can seldom be master or judge of any thing. The inexperienced and the unsettled mind, therefore, as they are the objects, so they become the victims of the designing projectors of such works.—But we must no farther extend these observations, which the plain facts of every day's experience have drawn from our pen; it is now necessary for us to turn to the work before us, and to see whether or not the foregoing remarks which apply to some productions of the same nature be equally applicable to this.—Our attention has been repeatedly called to it; its principles have been arraigned. It remains for us to prove with what justice. Its principles therefore we shall first examine as of the greatest moment, when a work of this important and comprehensive extent has already left the press.

The second edition of Mr. Chamber's Dictionary was published in 1794, in this was incorporated the supplement to the first, and we are told by the proprietors, in the advertisement to this, was "adapted to the state of literature and science at the time of its publication."—Our readers will recollect what was the state of politics at that period both at home and abroad, they will also recollect what was the character then assumed by the French Encyclopædia, and will more readily comprehend how many of its articles might be "adapted" to the purpose of the English one, under the guise of an improved incorporated supplement, so as to elude that justifiable suspicion with which all sentiments and conduct assimilating with those of the revolution were regarded on this side the water. Peace, however, has lulled the apprehensions of the country into something like general confidence; this, therefore, is the period chosen by the editor for the reiteration of his Cyclopædian labours. Another supplement is thought of, but the thought is prudently given up. And, indeed, we must confess that to present in a body the innovating additions and modern improvements in infidelity and republicanism, "adapted" from the national institute of Paris to the meridian of British literature, would be too bold an attack upon the forbearance of Englishmen, who, however unwarily they have since the ratification permitted the vast influx of French publications, would be startled at seeing so large an importation all at once attached to an English dictionary, in the form of a supplement; and as former jealousies would then terminate in conviction, an indignant sensation might be excited that would prove fatal to the sale. Since, there-

fore, "the alterations and additions are so numerous that it would be impossible to introduce them in a supplement, with any degree of advantage to the original work or to themselves," some plausible pretext must be devised to shew that it could not be done also with any degree of advantage to the public. "They have therefore determined to publish a NEW WORK," which affords them an opportunity of inserting a variety of new subjects, and of deviating from the general plan of arrangement in works of this kind, "and adopting that which seems best adapted to the design of communicating knowledge by means of a dictionary;" that is, not by separate treatises, but by "*ramifications* of the principal subject," with references to the detached parts of it under their peculiar heads. And yet these means, which they confess are best adapted to their purpose, they allow on the other hand "mutilate and mangle" the sciences thus treated upon. Why then adopt it?—to mutilate and mangle science cannot be the best way of communicating knowledge. We shrewdly suspect there is another reason not so safely to be declared, and at which we have already hinted. This unconnected mode of treating a subject does not bring it into one view, and all its points and bearings are not so immediately seen. The attention being thus diverted, the judgment is more easily surprised into assent whilst the *main design* of the publication is not so directly suspected; amidst these diverging and converging rays the focus is not so easily found, the reason is dazzled, and the principle intended to be instilled does not so clearly appear.

We are also somewhat inclined to think that the professed impracticability of "giving a summary of the subjects which this new work will contain," arises from some such purposed concealment of what it would be madness openly to announce. Why else complain of the "inadequate limits of an advertisement" which it was in their exclusive power to extend? All this studied concealment of the plan of the work, we must own, strengthens those suspicions of its purpose which the use of Encyclopædias among the French has forced us to entertain of several of these works. Besides, the following apology seems to us a very inadequate and a very mysterious reason to be alledged: "Nor will it be expected at this period of *illumination* and general inquiry, that we should enlarge on the importance and utility of such a publication."—We readily grant the masonic intuition with which the real design of this "*new work*" is recognized by the illuminated, but for us who are not of the brotherhood we must be content to guess at it, and spite of the shyness of the advertisement we are inclined to think we have guessed right; by the sons of *Illumination* "the importance and utility" of it to the cause *they* have espoused may be gratefully acknowledged; at present, however, we despair of finding out either in the cause which *we* have espoused. The abilities of those gentlemen who have promised to assist the editor in the conduct of the compilation are universally allowed; and as the several departments of science in which they are held in such high estimation do not necessarily implicate them

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in any positive concurrence with the general design of the work, we do not think it necessary to remark on the extraordinary coincidence in the abstract opinions of most of them with those of the Editor.

No person being mentioned as taking upon him the department of divinity, moral and political philosophy, with the biography, we conclude that this is the portion which the Editor reserves to himself; if so we know what we have to expect, and shall regard him as particularly responsible for whatever appear under those heads.

The first article which tends to confirm our suspicions is that of "*Aaron*." In this very brief description of the first High Priest of Israel, we are told, that "he and his sons exercised the offices of of priests by divine appointment." We are informed of his office and service under his brother Moses; but we read nothing of the typical part of his character by which the intercession and atonement of Jesus Christ our blessed Redeemer are prefigured. Those two most awful facts which occurred during his ministration, the destruction of Korah, Dathan, and Abiram, whom the earth swallowed up alive for attempting to form a schism in the Church of God, and to foment rebellion in the State, and the dreadful pestilence which consumed sixteen thousand seven hundred persons who justified the offence of those men, these fearful judgments are thus artfully passed over in this new work. "In a subsequent period (the chronology of which is marked with precision) Korah aspired to the priestly office, and Dathan and Abiram claimed a share with Moses in the sovereign authority; for which act of rebellion, as their history informs us, they were signally punished."

This is the first print of the cloven foot. The doctrine of atonement was not here to be mentioned or even hinted at, for this is one of those authorities on which the doctrines of the church are substantiated, and the hopes of the Christian founded.

That Aaron was in this act of intercession the representative of our Lord and Saviour Jesus Christ, the great High Priest of our profession, the effectual intercessor for the salvation of sinners, was too much for the Editor to dwell upon; as it is too much for him to disprove; besides, that men should be thus "signally punished" for merely accusing of priestcraft those whom God had appointed to the priestly office, and that so many who only expressed their wishes for reform in Church and State, who only asserted that every man was qualified to be his own priest, to instruct and to save himself, should be cut off from the face of the earth, was a point not to be admitted without some hesitation, and therefore the relation is adroitly enough qualified by, "as their history informs us," subaud: "not as we believe." We cannot construe this parenthesis in any other manner; because we are of opinion that whoever cites the Bible would, if he believed in its authenticity, feel himself under no necessity to make use of any apologetic turn in expressing his belief. In this article we are referred for a farther account of Aaron to Exodus, Leviticus, and the book of Numbers, ch. xx. ver. 24. and to Calmet's Dictionary;

tionary; but, for a still farther account of him, we beg leave to refer to St. Paul's Epistle to the Hebrews, where he is mentioned as the positive type of Christ in the character of intercession; and for additional remarks on this part of his office and character, we would direct the reader to Dr. Horne's admirable and *scriptural* discourse upon this subject, entitled, "The Prevailing Intercessor." It is necessary for us to observe how far the biography of this article is "improved" in this publication, from the transcript of the same out of the Encyclopædia Britannica. The interpolation, "*as their history informs us,*" is added with the principal part of the fact thus "*mutilated.*"

Under the word "Abaddon" sceptical speculation makes its first step in this Dictionary. "Abaddon" says the author of this article "has been thought by many interpreters to be satan or the devil." With the names of these interpreters we are not favoured, but are referred to the opinions of seven authors, from whom this conclusion is directly drawn, "that Abaddon may be understood to denote either Mahomet who issued from the abyss or the cave of Horeb to propagate his pretended revelations; or more generally the Saracen power." This conclusion, however, is set aside to insert an opinion of Mr. Bryant's, who so elaborately contrived to confound the symbols of Christianity with those of Paganism. Abaddon is according to the last cited authority the name of the Ophite Deity, the worship of whom he tells us prevailed very antiently and very generally. Now there are few pious readers of their Bible but what have considered the Abaddon of the Revelations as the prophetic appellation of Satan, the destroyer; but they learn from this article, and references are added for their farther intelligence, that this Abaddon may be Mahomet, or the Saracen Power, or the Ophite Deity; but let them not be alarmed, until there shall be better ground for changing their opinion, than the visionary suggestions of the schismatic; let them preserve that which they have hitherto adopted upon the authority of many who were men of equal wisdom and piety with those who thus pretend to interpret prophecy for the use, but, in fact, pervert it to the abuse, of human intelligence. In order that the efforts of these men may be rightly appreciated, we refer the reader to Sir Isaac Newton's remark on such forced constructions which are thus put on the Apocalypse, in his 1st ch. p. 251, on that subject. "It is not the providence of man but the providence of God, which is designed to be manifested by the Revelations."

The article "Abbadie" presents us with a curious specimen of biographical candour:—James Abbadie was a native of Switzerland, and born in the middle of the seventeenth century, about the time episcopacy was restored in England and Scotland; he was a strong advocate for the Reformed Church. The biographer allows him to have been "a zealous Protestant, and one of the most eloquent of men of the period in which he lived; but," he goes on, "his imagination and memory which was singular retentive, as well as his learning

learning and eloquence, seem to have been superiour to his *judgment*. Surely candour seems to require that some proof of this inferiority of judgment ought to have been adduced, otherwise the character of this great man is harshly treated; for zeal without judgment makes an enthusiast; learning without judgment makes a bad advocate, and eloquence without judgment makes a man talk to no purpose—of what account then was his eminence? Was this want of judgment ascribed to him because he was so zealous a defender of the Protestant Church? The mind ought not to have been left to ask this question of an Editor who is not so. The improvement and addition in this article which corresponds verbatim with the same in the *Encyclopædia Britannica*, is what the latter was not only too honest to insert but too ingenuous to think of, the expression relative to the inferiority of judgment. By which it appears, that this new work is in all events inferior to that Dictionary in its regard to truth.

The word “Abbreviation” shews how studiously the favourite references are introduced. The *ENEA IDEPOENTA*, or the diversions of Purley, are here referred to. The author of this work is selected from “numberless” writers on the same subject, who are not named; whoever is acquainted with the singular mode of *political* exemplification of etymological subjects which this book contains, will not wonder at its being so exclusively pointed out for reference.

The name of “Abernethy,” an eminent *Presbyterian* Divine, is mentioned in a strain of unqualified eulogy as the man who suggested the Belfast Institution, the professed aim of which, was to oppose the establishment in Church and State. We hear of no inferiority of judgment in this man, although it is pretty apparent in the resolutions drawn up by him and the rest of his party, which that no one might be ignorant of his principles of dissent are fully detailed: his work on the *divine* attributes is characterised as containing the most “liberal and manly sentiments on the great subjects of natural religion.” The most liberal of a different communion will not be inclined to admit the impartiality of this panegyric. Even the Scotch *Encyclopædia* does not advance so much, and forbears to insert the resolutions of his, and his party's dissent; these therefore and the panegyric are “additions and improvements” of this “new work,” which, in the biography we have noticed, appears to have been transcribed rather closely from the above-mentioned publication.

In the article “Abortion,” this shameless reasoning is introduced from the Roman law, and afterwards said to be conformable to our laws. “The foundation (says the Editor) on which the practice is said to have been allowed, was that the *fœtus* while in *utero*, was reputed as a part of the mother, ranked as one of her own viscera, *over which she had the same power as over the rest*; besides, that it was not reputed as a man; *homo*; nor to be alive otherwise than as a vegetable, consequently the crime amounted to no more than that of plucking unripe fruit from the tree.” We will make one or two observations upon this passage so ill-advisedly admitted in this edition, in the in-

corporated one and in the *Encyclopædia Britannica*: The expression "is said" is not sufficient authority for inserting so abominable an assertion; nor is the responsibility of the Editor taken away by a reference to an heathen poet and philosopher, Juvenal and Seneca. We are aware of the danger of suffering so horrid a sophism even of heathen debauchery to go abroad uncontroverted. This was the Editor's concern; however, it is shortly done by observing, that if the mother's power of destroying the foetus be the same as that which she has over the rest of her viscera, we assert that such a power does not in any degree exist. The preservation of life is a duty incumbent upon all: the foetus is a part of the mother's life, and in time would have life in itself; it cannot be destroyed without the extinction of life; and is therefore criminal in the eyes of God, and this ought to be sufficient to constitute it a crime in the eyes of mankind. Although it be not "homo," nor reputed as a man, it is *not* alive as a vegetable, because it is in the way to become man, which no vegetable is, and therefore the crime does amount to more than that of plucking unripe fruit from the tree, for it is depriving God of a creature in all human probability, and is controverting the first principle of creation. But, after all, was it necessary for the purpose of expediting scientific research that so brutal a practice should be thus mentioned without one counteracting argument? Why are we told that Pope Innocent X. condemned as false and scandalous the notion of its being lawful for a young woman, her life and character being at stake, to procure abortion? Why are not some of his reasons adduced? Why are we informed that modern Romish ecclesiastical laws allow of dispensations for it, and at the same time nothing is added to shew the wicked absurdity of such dispensations? No human power can make lawful whatsoever counteracts the laws of the Almighty Lord and giver of life. Notwithstanding the quotation from Blackstone in this article, we must think that our penal code is not severe enough against attempts of this sort in the earlier stages of impregnation. We must add, that passages of this description, when not essentially requisite to perfect the intelligence upon the subject, should either be entirely suppressed or disguised in Latin. This, we conceive, would be an "improvement" when the "addition" is necessary.

In the account of the patriarch, Abraham, which in other respects is much more correct than that of Aaron, there occur two passages which we must not pass over unnoticed. The first, speaking of the offering up of Isaac has this expression: "the event with all the circumstances which attended it is well known." Is not this by much too cursory a manner of treating this memorable type of the great sacrifice of the Son of God, the Saviour of the world? How is it that such principal points of the Christian faith are not found in their proper places? We venture to assert, that this and the brief history of Aaron are neither of them complete without them. We would not answer ourselves by surmising that the writer's belief perhaps
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does not comprehend *typical connection*, because individual belief has nothing to do with a book of this sort compiled for the purpose of general reference. The second passage we advert to runs thus:— "According to the Arabians, who have given us a history of Abraham *very different* from that of the Bible, he was the son of Azar, and grandson of Zerah; and the eastern heathens have a long tradition concerning Abraham's life, which *differs very much* from that of Moses." In what? and why? is the natural question; but this we are not told. It is sufficient for the reader to know that there are accounts *differring very much* from those of sacred writ. To have contradicted authoritatively such accounts, would have been overthrowing the *imprescriptible rights* of doubt. This biographical article approximates also very near to the same in the Encyclopædia Britannica; but the *improvement* is the "addition" of these two accounts *very different from that of the Bible*.

Under the word "Abridgment," we meet with a striking instance of the new mode of applying quotation in Dictionaries of this character.

It has been thought necessary to bring the subject of miracles forward, in order to produce an instance of the compression of 400 pages written upon this subject into 38 lines; but why should the doctrine of miracles be made use of for this purpose? because it gives the Editor an opportunity to introduce the substance of Mr. Hume's sentiments on that head more conveniently; but to do this, it is necessary to keep up some exterior of impartiality. Dr. Campbel's refutation of Mr. H. is in like manner compressed, and the Doctor represented as making use of the word "*violation*," for the interference of Jesus Christ in controuling the powers of nature, and making them obedient to his will. To divert the inquirer from referring to Hume, in order to judge of the propriety of this abridgment, we will presume to recommend a small duodecimo which requires no abridgment—Dr. Horne's Letters on Infidelity, where all that Hume could object is answered as fully as by Dr. Campbel. The *improvement* in this article of the incorporated edition, is the "addition" of abridged extracts on the miracles from Hume, the Atheist, and Dr. Campbel, a Dissenting Divine. We cannot but feel much apprehension for the stability of the inexperienced inquirer's principles, when we perceive Hume so constantly referred to under the appellation of the "*acute* Mr. Hume," as in the article of abstraction, which in this edition is "*improved*" by more copious "*additions*" of Mr. Hume's reasoning; had the term *subtle* instead of *acute* been attached to this Atheist, we think he had been more impartially characterized.

We now come to a subject which brings the principles of this Encyclopædia still nearer to our view, and shews most clearly that this "*new work*" is a new vehicle of infidelity.

The word "*Accommodation*" furnishes us with abundant proof of this; by a very singular application of this principle in theology, the prophecies are made to have no immediate reference to our Lord Jesus

Jesus Christ. The quotations in the New Testament from the Old are represented to have been "*casually*" used by the writers of the former, and not with a design to assert "that the occasion was, in the view of the author of the words." The law of circumcision, the tabernacle, and the brazen serpent are said to have been accommodated by Moses from the Egyptian customs, to the purposes of Judaism. A long quotation from an infidel Dutch professor is then added, in which we are told, that Christ, in his doctrines, manifested an intended condescension to the ignorance, imbecility, and prejudices of his hearers: that he made use of arguments "*coinciding*" with the popular notions and national prejudices of those whom he taught; that *he did not think proper to reform many errors in religion because he might have unnecessarily irritated the minds of his hearers, and rendered them averse to his instructions*: that "the apostles followed his example and *accommodated* their doctrines with the popular notions of demons and demoniacs, and the devil as instigating mankind to sin:" that the *existence* of the devil is *utterly inconsistent* with the perfections and wisdom of God and the free and moral agency of man: that what the apostles Peter and Jude have said about evil spirits is apocryphal: that St. John's account of the Pool of Bethesda is an *erroneous notion* of his countrymen, to which he *accommodated* himself: that in the parable of Lazarus, Christ's description of a future state of reward and punishment, is *nearly the same* with the Elysian fields and Tartarus: that the writers of the New Testament in their quotations from the Old complied with the *injudicious* custom of the Jews, in *supposing* that there was a hidden and mysterious sense referring to the Messiah and his kingdom, because they were fond of *allegory*; and that therefore these quotations are used in a sense very different from their *primitive* signification: that the distinctions which St. Paul (Gal. ch. iv. v. 24.) draws between the son of the bondwoman and the son of the freewoman are *puerile allegories*: that the existence and power of the devil constitute no article of Christianity: that the belief of such a being fills the *superstitious* with *vain terrors*, but does not tend to *promote* the purposes of the gospel, and is no *essential* of it.—Then these notable questions follow: "May we not believe the Christian doctrine of a future state of retribution without acquiescing in the notions of the Jews concerning Paradise and Gekenna?" (hell); and "may we not cultivate a *firm hope* of the resurrection of the dead by Christ, without *believing* that the archangel will *sound a trumpet* to awaken us from the sleep of death? Is it necessary to our belief, that Jesus is the *Christ of God*; that we refer to him all the allegories and types of the Jewish doctors and converts?" Any one certainly may so hope, may so believe; but such belief and hope have neither of them foundation in Christ, or in his gospel. Lastly, we are told, that this accommodation in the *doctrines* of Our Saviour and his apostles to the *prejudices* of the people, did not at all affect the design, or the *essential truths* of the gospel; but that it is a principle of

of great importance to the explanation of the gospel. Now we will ask the Christian believer whether he ever met with a doctrine that more plainly calls scripture, fable? Whether it can be declared in more direct terms, that GOD gave witness to a lie? and that the holy spirit encouraged the infirmities of men in order to make them more true? That our Blessed Lord did not "come to fulfil the scriptures," to "bring life and immortality to light," but was "a deceiver," as some of the Jews called him, and kept the minds of men in their original darkness? We will also ask, Can any man in his senses conceive that Christ would make use of a principle to enforce his doctrines, which could thus easily be applied to the subversion of the strongest testimonies, on which his authority rested? Would he use a mode of reasoning which would operate more in behalf of his adversaries than of himself? and which at once proves that his exhortations to the practice of his precepts were visionary impositions: for, according to the application which this infidel Dutchman makes of his principle in theology, the promises and the prophecies of the Old Testament, the rewards and punishments of the new, retribution and resurrection "all melt away like wax," under the plastic hand of accommodation. Christ the king, Christ the priest, Christ the prophet, the teacher, the redeemer, the intercessor, is stripped of his power, his authority, his wisdom, his love, his mercy; is clothed in the garb of mortal artifice, and made "to favour the things lodging unto man, more than the things of GOD." And all this in quotation from an infidel, without a line of counteracting proof from any author on the other side of the question! "What need I owe for any further witness?" Yes; we must not omit to add, that the editor comes forward as soon as *M. Van Hemert* is withdrawn; and tells of another Dutch infidel, by name *De Vos*: but he, it seems, is but a tame advocate of the cause, and therefore is not quoted, because "he does not carry the hypothesis of accommodation so far, or so intrepidly controverts received opinions." "Opinions" is insidiously added, "which the reader of this article will not incautiously reject, and without the previous hesitation and subsequent examination which they demand." So, then, with "previous hesitation," and with "subsequent examination," they are to be rejected. Are not these words, previous and subsequent, very awkwardly applied here? Is it meant that a person should hesitate previous to rejecting received opinions, and should examine them after they are rejected by him? The construction of the sentence scarcely admits any other inference. The superiority over the incorporated edition, in this article, is the "improvement" which the present work receives from the "addition" of this infidel perversion of one of the principles in theology to a purpose which undermines the whole sacred system of Christian faith. We have seen this principle applied to a widely different, and a much more honourable, purpose, in vindication of the writers of the gospel from the charge of irregularity in their citations of the Old Testament; by which it is proved, that our

fifty texts, there are only four in which the most determined sceptic can accuse them of the least irregularity. Chandler mentions a declaration of Maimonides, who accounts very satisfactorily for the use of accommodation, and declares "that the Jews did not regard the allegorical sense as the scriptural one." It certainly was never used or understood to substantiate erroneous opinions or false assertions, and doubtless placed the correspondence of the two dispensations in the most convincing light.

(To be continued.)

Substance of the Speech of the Right Honourable Sir William Scott, delivered in the House of Commons, Wednesday, April 7, 1802, upon a Motion for Leave to bring in a Bill, relative to the Non-residence of the Clergy, and other Affairs of the Church. 8vo. Pp. 58. 2s. Cobbett and Morgan. 1802.

SIR William Scott has here fully justified the very high opinion which all who had followed him, with an attentive eye, in his progress through life, had formed of his talents, his knowledge, and his principles. This speech exhibits a luminous and masterly exposition of the motives which led to the enactment of the obnoxious statute of Henry the Eighth, for enforcing clerical residence, of the tyrannical provisions which it contains, of the injustice of its principle in all times, and of its peculiar inapplicability to the present state of society. The speaker's premises evidently result from a comprehensive view and a clear knowledge of his subject, and his inferences are invariably the deductions of a wise and liberal mind, never cramped by the contracted notions of a special pleader, but constantly expanding with the enlarged views of an enlightened statesman.

Of the *motive* which stimulated that most profligate of all princes, our Eighth Henry, to persecute the clergy by this most oppressive law, we have the following just account.

"As to the king, he had other passions beside resentment, to animate him in these measures; he had two years before began the business of his divorce; it proceeded much too tardily for the impatience of such a lover; he had quarrelled with Wolsey on account of the delay, and was determined to menace the Pope into a compliance. "*The king,*" says Bishop Burnet, "*set the bills forward, and they were agreed to and had the royal assent. The king intended by this to let the Pope see what he could do if he went on to offend him, and how willingly his Parliament would concur with him if he went on to extremities.*"

"Under this ferment of passion was this statute conceived."

It is most truly observed that this appeal from the regular jurisdiction of the Bishop to the common tribunals of the country was as unconstitutional as it was oppressive.

"It was a violent innovation on the practice of the Church, not only of the Church then existing, but upon the general practice of the Christian Church,

Church, which has considered matters of this nature as administrable in a course of ecclesiastical discipline only. Take, for instance, the matter of residence. The power of enforcing, or dispensing with residence, belonged *de jure communi* to the Bishop. *Super residentia faciendâ potest ordinarius gratiam dispensative ad tempus facere, prout causa rationabilis id exposcit.* Such was the rule of the Christian Church. The oath of vicars, taken at institution, which has existed in this kingdom for six hundred years, down to the present hour, is, *that they will reside, unless dispensed with by their ordinary.* In the *Reformatio Legum*, a code drawn up for the use of the Reformed Church of England, by some of the most considerable persons of the age, both laymen and churchmen, the rule is, that abstinence is excused if the party is *annis gravis, morborum incurusione extenuatus, vel ob quamcunque justam aliam causam episcopo approbandam.* And in fact, the power of dispensing with residence continued to be formally exercised by Cranmer, and other eminent prelates of the Reformed Church, down to a very late period, notwithstanding the apparent prohibition of this statute, as appears from the records of the office of Faculties and from Episcopal Registers."

Having pressed his objection to this statute on the ground of novelty, the speaker next urges a still stronger objection, on the ground of its "practical-injustice and inconvenience."

"The statute enacts that, *whoever is wilfully absent from his benefice, (and which the courts of law have interpreted to be the parsonage house of that benefice) for one month is liable to a penalty.* The courts have of course followed the strictest construction, which as courts of law they were bound to do, and they have accordingly determined, (as far as can be inferred from adjudged cases) that a *wilful absence*, is that absence which is not produced by some physical necessity; for I cannot find in any adjudged case, that any cause of absence has been allowed, besides these three; 1st, Imprisonment of the body elsewhere. 2dly, Infirmary of body; and 3dly, Want of habitation, or of an *ubi* in the parish; a plea which, I must observe, has been in effect disallowed, or at least contracted in some late determinations, in which it has not been admitted as a valid defence, unless it has been at the same time shewn, that the Clerk has approximated his habitation to the parish, *cy près*, or as near as he could in some contiguous parish. These pleas likewise, (all of which are merely physical,) must be proved in an absolute degree. As to imprisonment of the body, that is not a matter which much admits of *plus* and *minus*, but the matter of infirmity of body must be proved to a degree, not merely of discomfort, but of something approaching to actual peril. With respect to habitation, I have only to mention the late case of the Rector of Bow Church; that clergyman was shewn to be one of the most exemplary of his time; it appeared that he not only performed, in an assiduous and edifying manner, the public duties of his church, but in a manner equally assiduous and edifying, the more painful, but not less important offices, of private and constant ministration to the spiritual wants of his parishioners. It was admitted on the part of the prosecution, that on these very accounts he was selected for the purpose of shewing, that no merit could excuse the legal guilt of non-residence; for true it was, that he was legally a non-resident, living not in the parish of Bow Church, but in the no distant parish of Saint Andrew's, Holborn; and under these circumstances, that the proper parsonage house was of such confined dimensions, that the only ground floor room was converted into a shop.

shop. Any enlargement of the house was hopeless, not only from the obstructions of the Statute of Mornain, but from the excessive value of ground, in that highly commercial part of this capital. Under this representation the jury were instructed, and properly instructed by the learned and noble judge, to consider whether this habitation, incommodious and uncomfortable as it might be, was not yet one in which a clergyman, submitting to a painful necessity, might contrive to live, and the jury found for the full penalties against the defendant. I mention this case to shew the degree in which even *these* legal pleas must be substantiated."

A more atrocious case than this never disgraced the records of our courts of law. Sir W. Scott has truly described the conduct and character of the worthy Rector of Bow, Mr. Van Mildert; and the Archbishop of Canterbury, who spoke to the same effect on the trial, acted on that occasion in a manner that reflected the highest honour on him; and shewed him to be eminently qualified for the elevated situation which he fills. Sir William observes, that in actions on this statute the plea of *moral* necessity has never been received, in a single instance, since the law was framed. Having thus strongly opposed the general policy of the act, he next, with equal force and success, attacks its specific provisions.

"The provision made for carrying all its other provisions into effect, is by means of the common informer. Of that personage I shall take care to speak with all due caution, because I perceive, that although he is a very abhorred man, when he is blowing up a conspiracy against the State—not very gracious when he is enforcing a tax—yet that he is received with some degree of kind acceptance, when he betakes himself to the employment of *privaterring* upon the Church: all, therefore, that I shall venture to say of him, is, that it appears to be but a clumsy sort of policy at best, to make the avarice of mankind the grand instrument of religious and moral reformation. But, supposing it ever so decent a thing to dethrone the Bishop, and to put the common informer in his place, look at the penalties with which he is armed!—perfectly ruinous to the majority of the clergy at the time, and in that respect directly contrary to every principle of our happy constitution—ten pounds for a month's absence! By the *Valor Beneficiorum*, made five years after the passing this statute, a very large proportion of the cures in this kingdom, were under ten pounds a year in value; so that the great body of the clergy were put into *this* state, that if they slept out of their parsonage-house, for one day above a month, they were deprived of all subsistence for above twelve months following.

"What was the grand object to be secured to the publick, by this unnatural change of the ecclesiastical constitution, bearing so hard upon the convenience of individuals? Is it a canonical residence? By no means. What is a canonical residence? not merely *residentia parochialis*, but *personalis ministratio* likewise—*residere in parochiâ, et deservire in ecclesiâ*. Such is the general language of the canon law, and mere bodily presence in a parish is no sufficient defence, in the ecclesiastical suit, for non-residence, if it is shewn that the Clerk has not likewise performed the duties which ought to accompany it. But this statute takes the bodily presence, independent of the personal ministration—the *corpus sine pectore*—upon the presumption, which, the experience of the world proves, will often fail, that the man who is
compelled

compelled to be upon the spot, will perform every thing for which he is compelled to be upon that spot. If a man does but sleep in his parsonage bed, he may sleep there from month's end to month's end; he may live in the most slovenly disregard, or in the most insolent defiance, of every obligation of duty; and yet, as far as this statute reaches him, he may go utterly unwhipt of publick justice. The residence, which this statute secures to the publick, may be a parish nuisance, and a parish scandal, and nothing better."

The other parts of the statute, imposing restrictions of an agricultural nature, are shewn to be absurd, and oppressive, in this age, even if admitted, for argument's sake, to have been otherwise at the time when it was enacted.

"But what above all creates a necessity for new moulding this statute is, the extreme depauperated state of many of the churches and parochial clergy of this kingdom. The statute makes one uniform demand of universal residence, under one uniform penalty; and universal residence cannot be had, without universal competency. If all the benefices in the kingdom were equal and competent, an equal obligation, enforced by an equal penalty, might be applied to them all universally. But the fact is, that the inequality is great, and has greatly increased since the passing of this act; since it is certain, that if many benefices have increased in value, many have been comparatively depauperated by the Reformation."

Sir William then goes on to explain the cause of the impoverished state of the Church, by the enormous plunder of ecclesiastical property at the period of the Reformation. Iniquity was then heaped upon iniquity; the church revenues were first illegally transferred to the Crown; and then, as illegally, given by the Crown to the favourites of the Prince, without imposing upon the grantees the same obligations to which the ecclesiastical holders of those revenues were subject. The obligations were, indeed, imposed in words, but, by some legal quibble or other, they have, in process of time, been annulled, and have long since ceased to exist. Every honest man will cordially join Lord Bacon in the wish which he expressed on this subject.

"I doubt not, but that every good man wishes that at our dissolution, their land and tythes, and churches, had been bestowed rather for the advancement of the Church, to a better maintenance of a labouring, deserving ministry, relief of the poor, and other such good uses, (as have in them a character of the good wishes of those who first dedicated them to God) than conferred, with such a prodigal dispensation, on those who stood ready to devour what was sanctified.—The latter thus—'It were to be wished, that impropriations were returned to the Church, as the most natural and proper endowments. In mine own opinion and sense, I must confess, (I speak it with all reverence) all the Parliaments since the 27th and 31st of Henry VIII. which gave away the impropriations, seem to me to stand, in a sort, obnoxious to God in conscience to do somewhat for the Church, and to bring the patrimony thereof back to a due competency'—May I presume with all humility to impress these memorable words upon the recollection of the house! Till that

that is done, which Lord Bacon says, "ought, in the conscience of Parliament to be done;" all legislative provisions, I fear, can be mere temporary palliatives and no better."

We cannot here refrain from congratulating the country upon the determination of the present minister, recently avowed in the House of Commons, to relieve the conscience of Parliament on this subject; and as Lord GREENVILLE has also declared that a plan for meliorating the condition of the clergy was not only conceived, but actually arranged, and nearly completed, during the late administration, there can be little doubt that it will be ready for execution at an early period of the first session of the new parliament. It is but common justice, meanwhile, to Mr. ADDINGTON, to observe, that a firmer friend to the established Church, and a more zealous supporter of its genuine doctrines, and pure discipline, is not to be found within its pale. By directing his attention to these objects, and by exercising the influence and authority which he possesses for carrying them into effect, he will raise his character in the estimation of every good man, and acquire more solid and more lasting honours than any which brass or marble can bestow.

From the reign of the grand plunderer of the Church to that of Queen Anne, to the disgrace of the country be it said, nothing was done to improve the situation of our Clergy.

This fund (established by Queen Anne) "has now been in operation for near a century, under the administration of a Board composed of persons of high station, both in church and state. The number of livings returned, certified to this Board and to the Exchequer, were not exceeding,

Per annum.	Livings.
£ 10	1071
20	1467
30	1126
40	1049
50	844

Total Livings under £ 50 per annum 5597

Since the first returns, many hundred cures have been returned as of small value, some not more than twenty or forty shillings, so that there being about eleven thousand seven hundred and odd livings in the kingdom, about one moiety of the whole were under fifty pounds a-year, and under an average less than twenty-three pounds a-year. Private benefactions and accidental improvements have aided the operation of this charity; the two lowest classes have all received an actual augmentation from it, and the third class is now receiving the same benefit. But by a paper from the secretary of that Board, which I hold in my hand, it appears, that if we compute the number of livings under 50l. per annum to be, as above, about six thousand, a moiety of which were actually under 30l. per annum, and if we reckon that they have been since improved by the governors and by other means, upon an average two thirds, which is a very liberal allowance indeed, it follows that there are now six thousand livings in England and Wales, that do not exceed upon an average 33l. per annum, and the

every great proportion of them are at this time not 30l. per annum, and are progressively from 30l. to 40l. and from 40l. to 50l.

Some indecent and impertinent misrepresentations of Sir John Sinclair respecting the management of Queen Anne's bounty, than which do not in any country was ever better managed, are here very properly noticed and corrected. We have heard so many of our sturdy farmers, our modern Quidnuncs, preach up the necessity of *equalizing* livings, as a sovereign remedy for the crying evil of ecclesiastical poverty, that, long as our extracts have already been, we cannot refrain from laying before our readers the very pertinent and judicious observations of Sir William Scott upon that topic.

"To the mischiefs arising from the extreme poverty of many parochial benefices, I have heard it suggested in this house as a cure, that there should be an equalization. Equality is in these days the grand panacea for all disorders. Unfortunately, besides twenty other objections, arising from the general interests of the civil and religious policy of the country, there are two objections that seem to dispose of it completely: one is, that it could not be effected without a most enormous plunder of the laity; and the other, that if done, it would not answer the purpose for which it is intended. In the first place, advowsons, though originally perhaps mere tithes, are now become lay fees. They are bought and sold, and are lay property, just as much as any other tenements or hereditaments. And they are not merely lay property in law, but a very large proportion of them is so in fact; for of the eleven thousand six hundred and odd livings in this kingdom, two thousand five hundred may be in ecclesiastical patronage, the rest, (exclusive of those which belong to the Crown, amounting to near eleven hundred,) either belong to various lay corporations (not even colleges are such,) or to lay individuals, who alone possess near six thousand of the whole number. Now, Sir, in this state of things, I desire to ask, upon what ground I can be called upon to give up half the living, the advowson of which I have purchased, upon a price relative to its value, in order that that moiety may be transferred to improve another living, belonging to another patron, who has paid nothing for that moiety, and who has no other title to it, but that he happens to possess the advowson of a smaller living? I see no ground, except such an one as would justify the legislature in taking away half of any other estate I had purchased, in order to give it to my neighbour, because he happened to have less. Let gentlemen consider the effect of such speculations! In the next place, suppose, that this was accomplished, in a way consistent with the rights of property, what would follow? Equalize all the clergy, and you in effect degrade them all, for it is the grossest of all mistakes, that the parochial Church of England is amply endowed. It is demonstrated by a very exact inquirer upon these subjects, Mr. Coxe, that if even all the preferments, of every species, belonging to the Church of England, were moulded into one common mass; and thence distributed—if the venerable fabric of the hierarchy was dissolved, (a matter not to be effected without a convulsion

and for an account of the very interesting pamphlet of Mr. Coxe, see the *Anti-Jacobin Review*, vol. 8, p. 283.

and laceration of the civil state of the country, of which no man can forestall the consequences) and its funds parcelled out among the parsonal clergy, the maximum of an English benefice would be not more than 167*l.* a year—an income by no means adequate in the present state of the world, to the demands which society makes upon that profession in point of education, of attainments, of manners, of general appearance in life. As the revenues at present are distributed, the clergy, as a profession, find an easy and independent access to every gradation of society, and maintain a fair equality, as they ought to do, with the other liberal professions; and the elevation of the highest ranks give something of a dignity to the low—~~also~~ alter the mode of distribution, and you run the risk of producing a body of clergy, resembling only the lower orders of society, in their conversation, in their manners, and their habits; and it is well, if they are not infected by a popular fondness, for some or other species of a gross, a seditious, and a fanatical religion."

We recommend to the particular attention of the admirers of Dr. Adam Smith, the remarks of Sir William Scott, on that writer's opinion as to the comparative state of the English and Scotch clergy. We are not more disposed than Sir William to give "an unlimited subscription to the opinions" of that Scotch economist; we think they have done much mischief already; and that they are likely to do much more.

Having fully established his main point, by exposing the defects of the statute, in so clear a point of view, as to convince every man of the absolute necessity of revising, and as to convince us of the expediency of totally repealing it, Sir William concludes one of the most able speeches that has been ever delivered in parliament, by explaining the principles which should govern the legislature in framing new regulations for the conduct of the clergy on those points on which they are now subject to legal restrictions, at once harsh, oppressive, impolitic, and unjust. He proposes to vest a discretionary power, to a certain defined extent, in the bishops. And, indeed, where else, without a palpable violation of all the principles of ecclesiastical discipline, and a direct departure from the primitive customs of the Christian Church,* can such discretion be vested? Of late years, it is lamentable to see, what persevering efforts have been made to render episcopal authority ineffective, and even to bring it into contempt. Who can hear, without a mixture of surprise and indignation, that "there is hardly one act of discipline which a bishop can execute upon his clergy (if it is at all resisted) but at the expence, and the vexation, and hazard of a lawsuit?" Should this evil, for it is an evil of the first magnitude, and pregnant with the most dangerous consequences, be suffered to exist, when a remedy is so easily to be

* "Now 'tis very certain, that this was the practice of those days, and that by the rules of discipline then obtaining the bishop had the sole management of all ecclesiastical business."

Bennet's Consideration of a passage in Tertullian.

applied?

applied? Every schismatic in the country, every enemy to our establishments in church and state (which are inseparably connected) will probably answer the question in the affirmative;—but the King and his parliament will, no doubt, without hesitation exclaim, God forbid!

The constitution, in theory, supposes the governors of the Church to have all necessary powers; but they are powers which can hardly be deemed to exist to any practicable effect. Give the governors of the Church, new and unknown powers, but prompt and commodious means of applying those they have, an awful responsibility will immediately arise; they will feel, that the expectation of the publick is upon them; that the publick requires that the powers so given *shall be used, and used for the purposes for which given.* If they are not used, or not so used, it may give rise to a suspicion (which God avert), that the episcopal government of the church, high and sacred as its origin may be, is, in the present state of manners, less favourably adapted to the care of its interests and duties, than the civil constitution of the country had hitherto supposed."

While the power to enforce a rigid discharge of ecclesiastical duties is thus proposed to be vested where alone it can, with propriety and safety, be vested, Sir William, most judiciously and most wisely, observed that such power should be exercised "with as little vexation to its objects, as is consistent with its efficacy, without any unnecessary harshness or restraint, still less with disrespect and degradation; with all decent attention to the situation of the order in the state, and to the personal convenience of individuals." Unquestionably it should be so exercised; and if, on the episcopal bench, there should be any one who has passed the whole of his life within the walls of a college, and who has been consequently accustomed to a rigid enforcement of scholastic discipline, he will, no doubt, perceive the necessity of changing his manners with his situation; of adapting his ideas and his conduct to his rank and authority; and of converting the sullen moroseness of a recluse into the mollified dignity of a prelate. With Sir William's very just conceptions of the importance of the clerical order, and of the principle which should influence the legislature in prescribing rules for their conduct, we shall conclude our account of a speech, from which we have derived, as we have no doubt will be the case with every one who reads it, the highest gratification.—It is complete with valuable information, and with important comments.—It bespeaks a manly and dignified mind, directed by enlarged and enlightened principles;—a mind, which, had it been left uncontrolled by the limits of the contracted sphere in which, on the present occasion, it was called upon to act, would have presented a system of clerical regulation, that would have placed the Church and its clergy, on that high ground on which it is essential to the good of religion, and the consequent welfare of the community, that they should always stand. As it is, however, the present bill, if suffered to pass into a law, will do much towards the removal of an evil, the existence of which is disgraceful to the country;—and all who feel

an interest in maintaining the doctrines and the discipline of the primitive church, as established in all its purity, in these realms, multitudes have a deep sense of gratitude to a gentleman who has so ably and so zealously supported its interests, and defended its rights.

In this country it is an eminent order of the state: it has always stood by the state with firmness, and in no times more meritoriously than in the present. The individuals are, in a large proportion of them, men of learned, and many of them of elegant education. Literature, both useful and ornamental, has been in no country so largely indebted to its clergy. Many of them are taken from among the best and most respected families of our country; and it is on all accounts, religious, moral, and political, anxiously to be wished, that the families of our gentry should continue to supply a large proportion of its clergy. Such men are not the subjects of an extreme and overstrained legislation. Something must be trusted to their own sense of duty; something allowed to their personal convenience. They are to be governed, it is true, but *lenibus imperiis*, by an authority efficacious in its results, but mild in its forms and just in its indulgences. May I add, that, whilst we have seen, in other countries, Christianity suffering in the persons of the oppressed clergy, it imposes, a peculiar obligation upon us, to treat our own with kindness and respect, and to beware of degrading religion, by an apparent degradation of its ministers. If there has been an undue laxity in this matter, let the legislature signify firmly, that they should generally repair to their benefices; but not as men stigmatised and relegated, carrying their resentments to their solitudes—and from whom, after unkind treatment, a cheerful and ardent performance of duty can hardly be expected. Surely, Sir, it is upon such subjects, more than any others, that one ounce of sweet, spontaneous duty, is worth whole pounds of compelled performance."

DIVINITY.

A Sermon preached at Hendon, in the county of Middlesex, on Sunday the 14th and 21st of December 1800, after his Majesty's Proclamation, recommending economy and frugality in the use of every species of grain, had been read. By Charles Barton, B. D. Fellow of Corpus Christi College, Oxford, and Curate of Hendon. 8vo. Pp. 16. Rivingtons. 1800.

THIS sensible and judicious sermon, although the immediate occasion of it is happily for the present superseded, contains, with remarks and sound advice, which may at all times be useful. We have no scruple in supporting our opinion by the following extracts: (p. 15.) "The great prosperity of the country appears to have had the same ill effect upon the morals of the nation, as individual prosperity has upon the morals of individuals: it has brought on a general irreligious turn of mind. We have cast off our dependence upon him (God), and have learnt to depend upon ourselves. His temples are almost deserted, his name blasphemed, his word treated with indifference, his superintendence over the affairs of this world derided by multitudes, his very existence by many doubted, and by some denied. Thus the foundation of all moral obligation

...to enquire into the state of the mind of the people, and to see if the principles of religion are taken away, and every support of virtue is destroyed. We find, without God in the world, and our conduct, in most instances, corresponds with this unhappy want of a religious principle. To enumerate those instances, at this time, would indeed be a painful task. But they are all to be traced, to an irreligious turn of mind, proceeding from a spirit of independence, which is generated by prosperity."

Two sermons, preached at Dominica, on the 11th and 13th of April, 1800, and officially notified by His Majesty's Privy Council in that Island. In which the said sermons, containing Minutes of three Trials, which occurred at Roseau, in the Spring of the preceding Year; together with Remarks and Suggestions on the same of those Trials, as well as on the Slave Trade, and the condition of the Slaves, in general in our West-Indian Colonies. By the Rev. C. Peters, A. M. Fellow of Queen's College, Oxford, and late Rector of St. George's, and Roseau, in the Island of Dominica. Pp. 82. 3s. Hatchard, 1802.

THAT two such sermons as these should ever have been preached, by a sensible clergyman, in a British colony, is, to us, matter of no small surprise; but that the preaching of two such sermons should afterwards be vindicated by a sensible clergyman is matter of still greater astonishment. At a Meeting of his Majesty's Privy Council, held in the Council Chamber, at Dominica, on the 15th of April, 1800, "the Commander in Chief, directed the Board, that information had been communicated to him by sundry respectable inhabitants in the island, that two sermons had been preached on Good Friday and Easter Sunday, by the Rev. Mr. Peters, of a nature and tendency the most alarming and dangerous, and such as to threaten the subversion and destruction of the colony." With this sentiment respecting these sermons we perfectly coincide. We sincerely believe the writer to be a well-meaning man; but we have too often had to regret the deeds of well-meaning men, when their well meaning has been unaccompanied by a due proportion of judgment. These discourses, on the following words—"Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven, Coloss. ch. iv. ver. 1," were delivered to a mixed congregation of planters and slaves; and, however necessary it might be to remind and inform masters of their respective duties, preternatural knowledge was certainly not requisite to point out the impropriety of doing this in the presence of their menials, particularly when it is considered that those menials were of the lowest gradation of humanity, and wholly incompetent to comprehend the drift of the preacher.—The sophistry contained in these sermons is imbecile and contemptible; and, were it necessary, we could quote passages, indiscriminately from almost any of the pages in proof of the assertion, that their sentiments and tendency are "alarming and dangerous, and such as to threaten the subversion and destruction of the colony" where they were preached. The writer is a warm stickler for the abolition of the Slave Trade, and the instances of cruelty and injustice which he relates, would form admirable episodes in a speech of Mr. Wilberforce, to whose labours they have been submitted.

L A W.

A full Report of the Proceedings on the second Trial, in the cause Kerslake against Sage and others, directors of the Westminster Life Insurance Office: including the Evidence and Opinions of Drs. Carmichael Smith, Crichton, Willich, Reynolds, Latham, and Blane, on cases of Pulmonary Consumption: Faithfully taken in short hand. With an appendix of documents. Pr. 131. Row. 1802.

THE issue of this trial, which relates to *Life Insurances*, with a statement of its nature, are of considerable importance to the public. The declaration on behalf of the plaintiff stated,

"That a policy of insurance was entered into, on the 21st day of March, 1799, whereby the sum of three hundred and sixty pounds was insured on the life of John Robson, then warranted in good health, and not exceeding the age of twenty three years, and of the description set forth in a certificate or declaration, signed by one Edward Howard on behalf of the plaintiff, on the said 21st day of March:—And after averring—

"That the said John Robson, at the time of the making the said insurance, was in good health—that he afterwards—to wit—on the 13th day of December, 1799, departed this life—and that plaintiff was interested in his life to the amount of three hundred and sixty pounds, &c."

"To this declaration the defendants had pleaded—1st. That the said John Robson, at the time of the making the said insurance, was not in good health. 2dly. That he did not die in manner and form as alleged by the plaintiff.

3dly. That the averment, contained in the said certificate or declaration signed by Edward Howard on behalf of the said plaintiff—that the said John Robson was not afflicted with any disorder tending to the shortening of life was untrue.

"4thly. That the said John Robson, at the time of the making the said insurance, was afflicted with a disorder tending to the shortening of life—that is to say—a pulmonary consumption—and,

"5thly. That the said policy of insurance was obtained by imposition and fraud.

"On the first and second of these pleas the plaintiff had joined issue, and to the third, fourth, and fifth had replied—

"That the averment, contained in the certificate or declaration signed by Edward Howard as aforesaid, was not untrue:—

"That the said John Robson, at the time of the signing the said certificate or declaration, was not afflicted with any disorder tending to the shortening of life—and

"That the said policy of insurance was not obtained by imposition or fraud, and thereupon issue had been joined.

"The defendants had admitted the due execution of the policy—the age of the life insured—and the interest of the plaintiff therein. The only questions, therefore, for the jury to try were—first, on the warranty—viz, Whether Robson at the time the policy was effected was or was not in good health—and secondly, Whether any fraud had been practised on the office."

In the course of the trial, it appeared that Robson, previously to the policy

licy of insurance on his life having been effected, had been, at different periods, afflicted with a hæmorrhage from the lungs; that he was then, however, in a state of good health—i.e. enjoying “the absence of disease;” but that, some months after, by irregularity and intemperance, he brought on a *consumption* which terminated his life.—It was contended, by the plaintiff, that, though the constitution of Robson was *disposed* to consumption, he was not in a state of consumption at the time when the policy was effected; and that, therefore, he had a right to recover.

The jury being of opinion that “Robson was in good health, at the time of making this insurance,” and that “no fraud or imposition was practised on the office,” “found a verdict for the plaintiff, for three hundred and sixty pounds, the sum insured by the policy.”

“Warranties of health have, in all cases, been held to be absolute; and could they [the defendants] have established the fact—that Mr. Robson had about him, at the time the policy was effected, any latent disease, tending to the shortening of life, even though such disease had never afterwards appeared, and he had been killed by a fall from his horse, or other accidental violence, yet would they have avoided the payment of the sum insured.”

POLITICS.

Letters on the Dead; or Epistles from the Statesmen of former Days to those of the present hour. Part II. 8vo. Pp. 42. 1s. 6d. Stockdale. 1802.

THE first of these Letters on the dead was reviewed in our number for December last; when we complained of some harsh terms which we conceived to be applied to those noblemen and gentlemen who had opposed the peace. But we were happy to learn, from a very polite letter which we afterwards received from the author, (a gentleman whose name and character are well known to us, and whose respectability is equal to his talents) that we had misconceived the passage to which we adverted. The words, as, indeed, the author candidly admits, authorized our construction of them; but as every writer has an undoubted right to explain either the sense in which he intended to use particular expressions, or the meaning which he assigned to particular passages, it becomes a duty in us to declare, that the ground of our complaint is wholly removed. The author applied his censures, not “to those respectable and dignified ornaments of the British Senate, Lords Spenser, Grenville, &c.” but merely “to the shallow half-informed coffee-house politicians, who criticise without judgment, and judge without knowledge, on the conduct and principles of all parties.”

This second part contains, besides a preface, a letter from the Right Hon. Joseph Addison, to the Right Hon. Henry Addington; of the latter of which ministers the author speaks in the following terms:

“In the present premier, to the same mildness of disposition, and equal literary acquirements with his aerial correspondent, are joined that fortitude of mind, which alone could have emboldened him to assume the reins of government at the very critical period when they were offered to his assumption; and a degree of calm and dignified oratory, which, differing only

and terrifies the broken numbers, or whispers horrid secrets in the waking ear, in the "suspense" of the first portrait, "qui frigidus manet eximibit" independent of this, will he not, on worldly and prudential motives, know and feel, that instead of an usurped and illegal dignity (for whatever the pompous nomenclature of republican cloquence may term it, such it must ever remain in the impartial ear of justice), he would receive from his sovereign, with the applauding concurrence of the whole world, the highest rank and most unbounded affluence; a grateful monarch could bestow; and that not for a day, not at the ephemeral permission of a revolutionary mob, but permanently secured to his posterity, by the regular guarantee of the lawful legislature of his country." The observations, at the close of this tract, on "the means of providing an increased subsistence for an increasing population" are well worthy of attention; and we are glad to hear that a separate manuscript on this subject, by the author, is "in the possession of the first political arithmetician in the kingdom," as, we hope, it will, ere long, meet the public eye. The style and reasoning of the second part of these letters are equal to those of the first, and the same remarks which we applied to the latter are equally applicable to the former.

Speech of the Right Hon. William Windham, delivered in the House of Commons, Wednesday, Nov. 4, 1801, on the Report of an Address to the Throne, approving of the Preliminaries of Peace with the Republic of France. Second Edition, with Notes. 8vo. Pr. 109. Cobbett and Morgan 1802.

HAVING fully reviewed the very able Speech of this eminent statesman on its first publication, it only remains for us briefly to observe, on this second edition, that the additional notes are highly valuable; both as containing many curious facts, and as serving to illustrate the positions, and to confirm the arguments, advanced by the speaker. We particularly recommend, to the attention of the reader, note L, which exhibits a brief but striking sketch of the character of the first consul of France, drawn for the purpose of shewing what reliance is to be placed on his good faith; and note II, in which the difference of attention paid to French royalists and to British traitors, by his majesty's ministers, is marked by a relation of facts which no true Englishman can read without shuddering.

On the probable Effects of the Peace with respect to the Commercial Interests of Great Britain; being a brief Examination of some prevalent Opinions. 8vo. Pr. 80. 2s. 6d. Hatchard. 1802.

THE object of this tract is to expose "the simplicity of many who believe that the conclusion of the present treaty is to be productive of consequences highly injurious to the commercial prosperity of Great Britain; and that France is to derive from it innumerable advantages." For this purpose the author takes a brief view of the relative state of the two countries; and thence deduces the position that our capital and credit will greatly overbalance all the advantages which France can derive from the extension of her territory, colonial and continental. That this deduction may prove just, no man more fervently wishes than ourselves; but our apprehensions of its fallacy are too strong to be removed by the arguments of this writer. At the same time, though some of his positions appear to us

us to be false, his reasoning on the whole is able, and well deserving of attention.—Among the false positions we place the expectation, that the restrictions upon our commerce, imposed by the influence of France, will soon cease; and that our cloths will be imported into France for cloathing her numerous armies. We scarcely know how to reconcile the first of these positions, with the author's just observation, that "the French government makes no secret of its intention of waging war against our trade and manufactures (it was said by the First Consul—'Nous avons fait la paix, et maintenant nous allons commencer la Guerre à vos manufactures') and no secret is necessary !!!"—The advice to impose a duty on coals exported from this country is wise and well-timed; the following truth is alone sufficient to justify its adoption. "In time of peace, it is material to observe, that our coals are cheaper in France, Holland, and the north-east ports, than in the London markets; and it is even said that our coal-owners prefer an export trade to the danger of a reduced price at home." This surely is of material consequence to our manufacturers, and, being so, our ministers no doubt will feel it their duty to attend to it.

An Appeal to Experience and Common Sense; by a Comparison of the present with former Periods. 8vo. Pr. 5s. Hatchard. 1802.

THIS appellant has the same object in view as the writer of the tract last reviewed; but he neither takes so comprehensive, nor so able a view of his subject. Those who regarded the late war as a common war, may, with consistency, regard this peace as a common peace; and may, therefore, fairly appeal to experience for the justice of their arguments. We can only repeat our wish, that experience may not here prove as faithless a guide; as she certainly has during the war. Of the present state of France, however, our appellant seems to entertain some very correct notions. "Poverty among the mass of people, neglected agriculture,* a stupor among the manufacturers, handicraftsmen, and mechanics; and, above all, a general want of confidence between man and man, and a dissoluteness of manners, and frivolity of disposition, exceeding the extravagance of all former times. Domestic comforts are known to few, and that class which is opulent, known by the significant appellation of "*Les nouveaux riches*;" and for whose riches it might not be convenient to account, affords an instance of disorganized society and lapse of principle, which we have no language to express."—He is mistaken, however, when he asserts that "the price of labour is equal to ours;" for, as the author of the preceding tract justly observed, it is but *thirty sous*, or fifteen pence, a day; which is not more than half ours.

The Impolicy of returning Bankers to Parliament in the ensuing General Election, including Strictures on the Productions under the Signature of Common Sense, &c. Dedicated to his Grace the Duke of Bedford. By a Friend to the Poor, the Commerce, and the Constitution of England. 8vo. Pr. 3s. Jordan. 1802.

THE DUKE OF BEDFORD could scarcely fail to be proud of a dedica-

* This is an exception to his accuracy, for certainly agriculture is not neglected in France.

tion from a writer who had made the novel discovery, that a decreased population tends to make provision dear!!! But he ascribes the present dearth not so much to a decrease of population as to an increase of paper, and to the "iniquity of banking," and hence it is that he wishes to expel bankers from parliament, though how that expulsion would tend to decrease their notes we are left to discover.

POETRY.

The Tears of Hibernia dispelled by the Union. A Poem. By William Thomas Fitzgerald, Esq. 4to. Pp. 20. 1s. Stockdale. 1802.

IF ever muse deserved the much abused, but highly honourable epithet of patriotic, Mr. Fitzgerald's muse has an undoubted claim to it. She is ever vigilant, ever ready, to celebrate, in strains equal to the subject, her country's honour, her country's glory, and her country's triumphs. She is here well employed, in recording past miseries and present happiness, in lines, chaste, classical, and fervent. We should injure the poem, by detaching any particular passage from the whole, and must, therefore, however reluctantly, content ourselves with strenuously recommending it to the attention of all who love good poetry, and sound principles.

DRAMA.

The Cid, a Tragedy. In five acts. Taken from the French of Corneille, By a Gentleman, formerly a Captain in the Army. 2s. 6d. Faulder. 1802.

THIS play may well be said to be "taken" from the French, for it certainly is not translated from it. It is in blank verse, soaring to the very apex of the sublime. The heroine is addressed, by one of her admirers, in the following lines, which are very, very far from the worst in the piece:

"Allow me now; my breast with ardour glows:

"You know your promise; stick to what you've said."

For the honour of Britain, we trust that our *ci-devant* "Captain in the Army" formerly wielded a sword better than he can the goose quill of the Muses.

MISCELLANIES.

A Letter, in answer to one suspected to have been written by a Stranger, assisted by the Jacobin Priests of the West-Riding; By the Enquirer. To which is annexed, An Address to the Inhabitants of Leeds, By the Freeholder. And a Postscript to the Inhabitants of Bradford, By a Clergyman. Printed at Bradford, by Sedgwick. 8vo. Pp. 63. 1s. 6d. 1801.

THIS pamphlet, as our readers will perceive by the above title page, forms part of a local controversy respecting the democracy and jacobinism.

himself of the Socinian dissenters. The writer's aim is to expose the attitude of their conduct, the sophistry and fallacy of their reasoning, the intolerance of their principles, and their inordinate thirst of power. "The fanaticism of ambition," says he, "is the seat of tyranny; and the most sanctified dissenter who is now fishing in troubled waters, if he could once be placed there, notwithstanding all his prate about candour and civil liberty, would be an OLIVER CROMWELL."

That our readers may judge of the style and sentiment of this author, we shall present them with the following extract:—
 "You evidently wish to persuade us, that ours is a falling cause, but you will not be able to depress our spirits to a very low ebb of despondence from the symptoms that are before us: What, Sir, ours a falling cause when your hero Tom Paine, is driven into infamy by Mr. Cobbett; Priestley by Horneby; and Socinianism itself lies exposed on the dish carved like a roast, by Andrew Fuller? What, Sir, ours a falling cause, when the old father of the faithful, you know my meaning, either from fear, or conviction, produced one hundred pounds towards the voluntary contributions; and the quibbling doctor another? A falling cause! when we advocate as Mr. Yorke, Test to solitude, and the honest energies of no longer deluded conscience, has signed his recantation of your horn principles; and when that celebrated book, once the idol of Dr. Priestley and the whole party, is despised as frothy declamation, by the mind that gave it birth: What, Sir, a falling cause! when D——r retires from his magnificent labours, to sooth his distempered brain, and uneasy conscience with a little sing-long harmony; and when you, and the rest of your tribe are completely routed, and driven from the higher walks of reason and literature, into which with your 'new fledged Godwinian virtues,' you had attempted to soar, to try your prowess amongst the lowest of the low in the vulgar pamphlets, and small beer chronicles:—No, Sir, the undaunted standings of our countrymen are not yet dwindled to the same Lilliputian standard as the petits maitres of France: the arrantest popinjay that wears the breeches of an Englishman, will fight blood up to the neck, before he will submit to the iron tyranny of the Corsican Usurper. The love of liberty is rivetted into our natures; and the few solitary deserters you will be able to catch away from our standards, will, if they dare to rise, before long, have their hearts cut out as rebels; after they have been justly condemned as traitors to their God, their country, and their king!"

Impartial Thoughts on the Intended Bridges over the Menai and the Conway, with Remarks on the different Plans which are now in contemplation for improving the communication between Great Britain and Ireland through the Principality of Wales: to which are prefixed, Sketches of the Bridges, and a Map of the Roads. By a Country Gentleman. Pp. 72. 2s. Stockdale 1809.

THE writer of these sheets seems to possess a good local knowledge of their subject; the observations also appear to be "impartial" and of the worth of the attention of those who are concerned or interested in the discussion.

Devonia, by a Sailor; containing Rambles in Norfolk, and elsewhere. In which are interspersed, some Observations on the late Attempts to remove the Observance of the Sabbath. Together with some Hints on the present pernicious

Widow's Comfort, the Dandy and a Remedy provided. 12mo. Ogdry. 1800.

Few publications receive a more appropriate title than the one now before us; for its contents are truly *erratic* and *salidous* indeed, and it is that leader who derives not lone portion of amusement from the perusal of them. A long extract is neither requisite nor admissible; but we cannot repress the inclination to present our readers with the following *hodge of humour*, levelled at the *she-philosophists* of the day. In contemplating some restoration of the ancient Roman custom of burning the dead, our author

At all events, although it may seem somewhat critical to all the experiment, I strongly recommend that we begin by soliciting the leaders on two accounts: in the first place, because of their notorious candour and their love for their country; and, next, because, although they make a very face or two, and scream once or twice, yet, in the end, wisely they venture to assure our selves, that the delicacy, no less than the good sense of the sex, will decide in favour of ignition against diffusion. And more especially, may most especially, the liberal and learned ladies, who have lately and greatly obliged the world by their *political* *essays*; these fair ornaments of liberal science, superior to, and untainted by, any vulgarisms of sexual squeamishness, will promptly acquiesce in business; as in life they have been slaves to no nice females of pitiful consequence; so at their deaths, they would aspire to have their obsequies marked by a celebration analogous to the bright flame of their existing and useful career: let, then, their honourable and characteristic pile be composed of their animated and illuminated publications; and, as all reasonable people must devoutly desire that their final honour may be as brilliant as possible, and the blaze of their catastrophe correspondent to the glaze of their glory; it will be readily admitted, that the more of their works that are consumed with the amiable proprietors, the better!"

London: By a Sailor. Vol. II. Containing a Trip up the Thames; and another into the Mediterranean Sea; with Rambles in Italy: in which is interspersed the original information, respecting the Surrender and subsequent Events of Louisbourg, by an Eye Witness. Ogilvy. 1802.

THIS volume is not less amusing than the one which precedes it; but we cannot help noticing the author's very reprehensible partiality for the obsolete and justly exploded kind of alliteration. In the introduction to his selection of exercises, the following passage, addressed to the Reviewers, is inserted:

149. To the Articulate thalamus of periodical probers, the accepted, if not appointed selectors of select, whole blue-backed brochure damus with death to depondency and death, or elevates with exultation to stability relative to that constituted constellation of critics the author makers thou bow of grateful respect. Never having feared the ills of their dream, he proudly feels the liberality of their support.

Enrica; by a Sailor. Vol. iii. *Containing farther Rambles in Italy, from Florence, Leghorn, Genoa, Rome, Venice, Bologna, &c. With a Description of the Coast of Calabria and Minorca.* Dublin, 1802. The three volumes, bound 10 10s

THE same alliterative absurdity, exciting rifibility, ridicule, and reprehension

hension obtrudes itself on the eye in almost every line of every page in this volume, as well as in the one we have just laid down. Surely to the succeeding excerpt

"None but itself can be its parallel:"

"Gay groupes of Livornian lasses, in contiguous balconies; assiduous assemblages of gallant *gentiluomi*; benches filled with the new raised levies of Leghorn militia, in fresh and maiden uniform; stages crouded with peasants of both sexes; priests, players, punks, pandars, pedlars, pick-pockets, and pimps; milliners, muticians, macaroni-makers, and monks; royalists and revolutionists; improvisatori and Israelites; *femmes de chambre*, footmen and filles de joie; a motly, merry, miscellaneous mafs, rapturously relishing this reasonless representation, and repaying the rare-shew with riotous remuneration!!!"

This author is as assiduoufly accurate in the alphabetical arrangement of his alliterated sentences as a botanist in the classification of his plants.

These *erratics* are so humourous, and so lively, and so pleasing, that even where we cannot praise we know not how to censure: certainly they are not immoral; but we wish that, in some few places, a little of the nautical rust which they have contracted had been polished off.

A Letter addressed to the Hon. Charles James Fox, in consequence of a publication, entitled "A Sketch of the Character of the Most Noble Francis Duke of Bedford." 8vo. Pp. 28. 1s. or 25 copies for 1l. Rivingtons. 1802.

SOME strong and pertinent admonitions are here offered to Mr. Fox, from a man of religion, sense, and reflection, who is of opinion that a character, not very remarkable for the purity of his religious, or the soundness of his political, principles and conduct, is no fit subject for public panegyric. The sages of the board of agriculture, however, think otherwise; and, strange to say, four thousand pounds have been already subscribed for the erection of a statue to "the Most Noble Francis Duke of Bedford!!!"

A Letter to the Right Honourable Sir Joseph Banks, K. B. President of the Royal Society of London; containing Strictures on his Letter to the National Institute of France. 8vo. Pp. 16. 6d. or 50 copies for 7s. 6d. Cobbett and Morgan. 1802.

THIS severe but just chastisement of a recreant knight, who has rooped to flatter the rebels and regicides of republican France, cannot be too generally known. Our readers found it annexed to one of our former Numbers, and are therefore well acquainted with it. We are well aware of the impertinent officiousness which Sir Joseph displayed respecting the restoration of certain articles which had been taken from some of the republican travellers, and which was meant, no doubt, to pave the way for the mighty honour which he has at length received from a gang of philosophers, whom Mr. Burke so justly characterised. "Fie on't, oh! fie!"

Some cursory Observations on the Conversion of Land into Tillage, and, after a certain course of crops, relaying the same into Pasture; in an Address to the Right Honourable Lord Carrington, President of the national Board of Agriculture; and for which the author received an honorary reward. To which is added, a
Copy

Copy of a Letter addressed to the Right Honourable the Chancellor of the Exchequer, on the then proposed Measure of permitting Starch manufactured from Potatoes to be exempted from the Revenue Duties, with occasional Remarks. Also some interesting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the present Juncture; from practical Observations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, and an honorary Member. 8vo. Pr. 42. 1s. 6d. Robinsons. 1802.

THE author has so fully explained the contents of his book in the title page, that it only remains for us to inform our readers, that Mr. Bartley appears to us to be a *practical* farmer, whose observations are deserving of attention. As one strong reason for turning certain portions of arable land into pasture, he tells us, that sheep are known to produce the greatest quantity of food on any given quantity of land; and yet "that the utmost weight of mutton to be produced per acre, per annum, on land of about 30s. per acre value, would be 150l.; whereas the *average* weight of a crop of wheat per acre, assuming 22 bushels, according to the estimate of Mr. A.Y. and at 60lb. the bushel, would be 1320lb.!" The remarks on the use of the hand hoe, and the consequent employment of men, women, and children, instead of horses, are extremely judicious and important, in a *political* and *moral*, as well as in an *agricultural* point of view. Respecting the use of potatoes for making starch, he calculates that as much starch might be produced from *one* acre of potatoes as from *three* acres of wheat. His mode of feeding sheep with potatoes seems also to be highly advantageous.

The Utility of Country Banks considered. Pr. 86. 2s. Hatchard. 1802.

THE writer of this pamphlet is a strenuous advocate for the utility of Country Banks, and discusses the subject with much ingenuity and success. It is his aim to prove that "the whole paper money which can find a ready circulation in any country, never can exceed the value of the gold and silver of which it supplies the place, or which, commerce being the same, would circulate there, if there was no paper money." He contends, "that a superfluous issue of paper would cause a run upon the bank which issued it."—"Let us suppose," says he, "that all the paper of a particular bank which can be easily employed in the circulation of the country, amounts to exactly eighty thousand pounds, and to answer this demand, this bank has at all times twenty thousand pounds of gold and silver in its coffers, let this bank attempt to circulate eighty-eight thousand pounds; the surplus of eight thousand pounds above what the circulation can easily employ, would return upon it almost as fast as they were issued. To answer its occasional demands, this bank must in that case keep an additional sum in readiness, equal to the surplus issue; instead of twenty, it must keep twenty-eight thousand pounds in hand, which, as it would increase the expence, and diminish the profits of the bank, no judicious bankers would ever continue to do. It follows, that the safety of the public is connected with the real interest of the bankers; and it may be worth while to observe, that the multiplication of

of

of banking companies, so far from being an evil, is itself a good, as it increases the security of the public, by obliging all of them to be very circumspect in their conduct, and not extend their issues beyond a due proportion to their cash, to prevent those heavy and malicious runs, which are often occasioned by rival competitors; the consequences of a failure of any one company become less injurious to the public, and a free competition will induce the bankers to be liberal in their transactions with their customers."

Our author opposes the opinion, that the increase of banks arises from a previous increase of money derived from the flourishing state of manufactures and commerce, and attempts to establish the inverse position, that "the operations of banking are creative of wealth; for wherever a bank can flourish, it will convert the product of industry into money."—He also combats the notion,—long since exploded indeed by the investigating part of the community—that the high price of provisions, especially of corn, originates from "the facility with which a set of monopolists are supplied with cash by country banks;" and concludes "with a few brief observations on the balance of trade, the course of exchange, and the causes of the export of gold or bullion from the country."

REVIEWERS REVIEWED.

Mr. KEITH's *Defence of CAMPBELL'S LECTURES on Ecclesiastical History.*

THE public is so justly tired of Dr. Campbell's *Lectures on Ecclesiastical History*, that some apology is due to our readers for bringing the subject so often before them. The apology that we have to make for transgressing at present on their patience is a promise given, perhaps hastily, to Mr. Keith to admit two letters from him in vindication of himself and his friend. Of these letters the former was published in the *Anti-Jacobin* for November last, and we had reason to expect the second in time for the succeeding number. It did not, however, arrive in time for us to make room for the whole of it even in this number; and though dated so far back as October 20, 1801, it appears from a note subjoined to it, not to have left Keith hall till the 10th of May, 1802!

SIR,

Manse of Keith-hall, Oct. 20, 1801.

In my last letter I attempted to vindicate myself as Dr. Campbell's biographer. In this I shall endeavour to defend the memory of that learned and worthy man from the attacks, which in your review have been made upon his Lectures on ecclesiastical history.

I do not feel myself called upon, as the friend of Dr. Campbell, to enter directly into the controversy betwixt him and what is termed the High Church Party, but merely to vindicate him, where he is accused of acting in a manner unbecoming his character, as a learned, liberal-minded and virtuous man.

I am

Let me premise this vindication with a short general view of his sentiments on Church polity, which has no where been given in your review, though very evident from his Lectures.*

Dr. Campbell does not object to any form of Church government. He says expressly, that "what he has advanced does not affect the lawfulness of in any certain circumstances the expediency of the episcopal model, but only expels the arrogance of pretending to a *jus divinum*."—He declares that "he is satisfied that no form of polity can plead such an exclusive charter, as that phrase in its present acceptation is understood to imply."—He denies that "there is any church or form of polity in the different Christian sects, which can be said perfectly to coincide with the model of the apostolic Church."—"Some indeed," says he, "are nearer and others more remote." He contends "that no particular form of church government is prescribed as essential or laid down as unalterable in the New Testament; otherwise it would have been laid down in another manner in the sacred books."†—And he admits "that a church may subsist under different forms as well as a state, and that its external order may properly undergo such alterations, as the ends of edification in different exigencies may require, and prudence may direct; although no change ought to be introduced, which can in any way subvert the fundamental maxims or infringe the spiritual nature of ecclesiastical government."‡—Instead of being a violent and implacable enemy to the Church of England in particular, as you represent him, he does not in his whole book make a single objection to this church, &c. as a church, but he expressly acknowledges "that he found" the episcopalian,

* The reader, who shall take the trouble to peruse our review with attention; will find in it as complete a view of Dr. Campbell's sentiments on Church polity as you have given in this letter; nay, he will find the greater part, if not the whole, of the passages quoted here by you, quoted by us for the same purpose.

† The same thing is said, and the same argument urged with equal force by the opponents of the doctrines of the Trinity and atonement. To us the essentials of the constitution of the Christian Church, as well as these two doctrines appear to be laid down fully and clearly in the sacred books.

‡ This is exactly our opinion, but it is not the opinion of Dr. Campbell, though the words may be his. A church may certainly subsist with or without *Deans and Chapters*, with or without *Chancellors and Archdeacons*, with or without a *civil establishment*; and, when established, whether her *bishops be or be not members of the legislative body of the state*, or of the supreme court of civil jurisdiction. Here is ample room for alterations in the external order of a church; but we contend, and think we have proved, that when the order of bishops is cast off entirely, "such a change is introduced as subverts the ecclesiastical government" instituted by Christ.

§ In the 73d page of his first volume, he thus expresses himself—"Another consequence of the confusion of spiritual jurisdiction and secular in that church, however respectable on other accounts, (for these remarks affect not the doctrine taught, the morals inculcated, nor the form of worship practised, but only the *polity and discipline*) another consequence,

lians; or "those who preferred the episcopal model, moderate and reasonable in their sentiments on church government;" and it deserves to be remembered that he dedicated his translation of the Gospels to Dr. Douglas, the present Lord Bishop of Salisbury. No doubt his opinions are adverse to what is termed the High Church Party; but that party is not the Church of England; nor is it either so powerful or so respectable as it was formerly.*

On the other hand Dr. Campbell asserts, that "a certain model of church government must have been originally adapted for the more effectual preservation of the evangelical institution and for the careful transmission of it to after ages; and that a presumptuous encroachment on what is evidently *instituted* is justly reprehensible, in those who are properly chargeable with such encroachment." He admits "that a ministry is essential to the church;" while he contends that "there are many things regarding the form of the ministry, which must be accounted circumstantial. And he expressly desires that it may not be imagined that he considers the outward form of polity," because not of the essentials of religion as a matter absolutely "indifferent." This, he says, "would be an error in the other extreme." I request your attention to these distinctions, and quotations;† in order that you may know his sentiments before you condemn them.

Let me farther remark that Dr. Campbell was as little a friend to the independents' scheme of church government, *where Christianity has been once established*, as he was an enemy to the episcopacy of England, or to those moderate episcopalians who are commonly denominated low churchmen. He

I say, is, that ecclesiastical censures among them have now *no regard*, agreeably to their original destination, to purity and manners. They serve only as a *political engine* for the *eviction of tythes, surplice fees*, and the like, and for the execution of other sentences in matters purely *temporal*. Would it have been possible to devise a more effectual method, had that been the express purpose, for rendering the *clerical character odious, and the discipline contemptible*?"

Is it possible for the most implacable enemy to the church of England to bring against her or her clergy an accusation more false, or more malicious? or do Dr. Campbell and his friend suppose that an accusation preferred against the *polity and discipline* of a church affects not the church herself?

* This, we hope, is not true. The phrases *High Church* and *Low Church* are indeed improper. The real distinction is between the friends of the *Church*, and those who consider her as a *conventicle* established by the municipal law. Such we suppose to be the partizans of Hannah More in the Blagdon controversy, and such is Mr. Keith in the present controversy.

† Had you paid half the attention to these distinctions and quotations that we have done, you would have perceived their inconsistency; and would not have brought them a second time under review, unless you consider inconsistency as an evidence of genius and well-digested learning.

‡ The *civil establishment* of Christianity has nothing to do with the question. The church subsisted 300 years before Christianity was any where the religion of the state, and shall subsist to the end of the world, though

He says in general, "It is hard to conceive to what the disciples of some modern sectaries can be made proselytes, unless to uncharitableness, hatred and calumny against their fellow Christians; and that on the most frivolous and unintelligible pretexts; for neither idolatrous worship nor the enactment of unlawful terms of communion are so much as pretended." With respect to the independents in particular, he blames many of them "for having brought the clerical order too low." If his life had been prolonged a few years, and if he had not delivered these lectures before the missionaries for propagating the gospel at home had assumed their modest title, they would have furnished him with an excellent counterpart to the opinions of those who are denominated high churchmen. In what way the *ius divinum* of independency, and the practice of lay preaching in a Christian country would have been treated by him, we may form a very probable conjecture from many passages in these lectures; and from many excellent strictures in his sermon on the spirit of the gospel lately republished, after receiving his last corrections. I shall quote only a single sentence from the latter, after defining the zeal of sectarism, "to be that ardour, which attending chiefly to party distinctions, seeks to encrease the number of retainers to that sect, to which a sectarian himself happens to be attached," Dr. Campbell expresses himself in the following words, which deserve the particular attention of those self appointed missionaries. "A zeal of this kind sometimes appears in characters, where there never appeared a spark of zeal for the conversion of a soul from sin to God; for that love, peace, joy, long-suffering, gentleness, goodness, faithfulness, meekness and temperance, which are the ornaments of our nature, the fruits of the spirit, and the glory of the Christian name."*

Permit me to add here, as you have given *no general view of the subject of his book*, but only a number of remarks on a few of the lectures, that Dr. Campbell's great object in these prelections is to trace the *rise, progress, and decline of the hierarchy*.† As this had not been much attended to by any ecclesiastical historian of this country, it probably on that very account attracted his notice. The questions respecting *episcopacy or presbytery*, or concerning the

all civil establishments of Christianity may be overturned. If the churches planted by the apostles were congregational and presbyterial as Dr. Campbell represents them, no power on earth had authority to change them into a classical or diocesan form; if they were episcopal, in the proper sense of the word, they had no right to barter their constitution for the benefits of a civil establishment.

* These self appointed missionaries, who profess at least "zeal for the conversion of souls from sin to God," may reply that this sentence deserves not their attention more than the attention of Mr. Skene Keith. They will certainly observe that it is not incumbent upon them to reconcile Dr. Campbell's dissenting opinions; and they will abide by the lectures which describe their ecclesiastical polity as constituted by Christ,—a constitution which no human legislature can change. Had Dr. Campbell's "life been prolonged a few years," it is probable that his lectures would never have been published; for a work more dangerous to the constitution of the united kingdom has not issued from the press since the year 1789; and to that constitution the doctor himself appeared to be a friend.

† As stated by us in Vol. 9. page 247.

antiquity of three or only of two orders of officers in the Christian church, form only a subordinate part of his plan:—though what he has said on these points has probably put an end to the controversy; among men who are capable of seeing his acuteness, of feeling the force of his arguments, and of understanding his well digested learning; and whose judgments are not fettered by preconceived opinions or the prejudices of early education.* But whether he be in the right or not in these controverted points, his subject is not a polemical, but an historical course of lectures on the Hierarchy,† in which he shows great spirit of research,‡ a comprehensive mind, deep penetration and well digested learning. And that subject ought to have been fairly stated, though you differed from him in opinion.

After these general remarks I shall, as briefly as possible, point out what appear to me to be false criticisms or unfounded charges, in your reviews for March, April, May, June and July.

In your review for March you blame him for not recommending Marshe's version of Michaelis' lectures, in preference to the original. It was his uniform practice to recommend original authors in preference to any translation: and he could not depart from this practice in the case of Michaelis; as Marshe's translation was not published till long after this recommendation was given to the students.§

In the lame review you find fault with him for omitting to recommend the second part of the second chapter of Hartley's Observations on man.—You surely might have considered that Dr. Campbell, who was both an able philosopher and a well informed divine, may not have inclined to recommend a writer of so mixed a character as Hartley to young men;|| and that

* We trust it has; for since a man of Dr. Campbell's ingenuity could add nothing to what had been urged on the same subject long before him by Lord King and Mr. Anderson of Dunbarton; since he has been obliged to contradict himself, and to quote authors partially and unfairly to give plausibility to the cause which he has chosen to espouse; and since he has every where substituted insolence for argument, "men, whose judgments are not fettered by preconceived opinions or the prejudices of early education," will naturally conclude that the constitution of the apostolical church was episcopal and diocesan. But Dr. Campbell talked with confidence, that he might appear very learned; and as Eusebius observes, *ἄνθρωποι πολυμαθὲς ἔχουσιν δόξαν, ἢ τοῦ ἀληθεύειν εὐρῶα πλείονα ἐκτεταταί*: Whether Mr. Keith belong likewise to this description of men the reader will judge.

† Such is indeed his subject; but he has handled it not as an historian but as a polemic. See Anti-Jacobin, Vol. 8. pages 279 and 367.

‡ Where?

§ It was published, however, before these lectures, and should certainly have been noticed by the editor.

|| It was the very circumstance of Dr. Hartley's being a writer of a mixed character that excited our surprise (we found no fault with the omission) at Dr. Campbell's neglecting to recommend to the students the second chapter of the second part of his *Observations on man*. Dr. Priestley, in his remarks on the philosophical writings of Dr. Reid and Dr. Beattie, had strongly recommended the first part of the *Observations*, of which he had published

that he selected only a very few of the best and most unexceptionable writers, whose works he recommended to be either read or purchased by the students. In your review for March you also accuse him of *prejudging the cause at issue by affixing an improper meaning to the word ἐκκλησία*, the real signification or import of which you do not appear to me at all to understand. It is necessary here to remind, I do not say to inform you, that the General Assembly of the Athenian citizens to which Demosthenes addressed his incomparable orations, and which sometimes met *casually*, and at other times by voluntary agreement, was denominated ἐκκλησία;* that the ladies of Athens, when they are humourously described by Aristophanes as meeting in order to reform the state, are said to be ἐκκλησιάζουσαι;† and that in the 19th chapter of the Acts, a mob of the Ephesians *meeting casually*,‡ and continuing together by voluntary agreement for some time, is called ἐκκλησία in two passages; and that the same word in the same chapter is used to denote a lawful assembly. First, when the Ephesians rushed into the theatre *with one accord* ὁμαθυμαδόν, we are told the assembly was confused; § ἐκκλησία ἡ συγκειχυμένη. Secondly, when this *mob* or *disorderly meeting* was dismissed by the town clerk, we are told he dismissed the assembly ἀπὸ τοῦ ἐκκλησιᾶν. Thirdly, in his speech to the Ephesians, he mentions a lawful assembly, ἐνομὴ ἐκκλησία, in opposition to that day's uproar.¶ Indeed nothing can be more evident, than that the Greek word ἐκκλησία, both in sacred and profane writers, denotes an assembly, whether their meeting

published a new edition well seasoned with *materialism*. As Reid and Beattie were both professors in the university of Aberdeen when they published the works remarked on by Priestley, the youth of that university must have been very differently disposed from other young men; if they read not with eagerness the volume thus set in opposition to the philosophy of their masters. This being the case, we are still surprised that Dr. Campbell did not recommend to the young theologians under his care, the second part of the *Observations on man*, which, while it would have effectually counteracted the irreligious tendency of Priestley's volume, contains, as we said before, one of the ablest vindications of the divine authority of the scriptures, extant.

* It is necessary to remind, we trust not to inform, you, that as the constitution of Athens was democratical, the citizens, to whom Demosthenes addressed his orations, were *called together* by the Archons to exercise, in general assembly, the supreme power of the state.

† That this description would be wholly *destitute* of humour, were not the original sense of ἐκκλησία such as we have represented it (Vol. 8. p. 279) and had not the *men* been accustomed to meet at the call of the magistrates to deliberate on affairs of state; that

‡ The Ephesian mob did *not* meet *casually*, but were *called together* by Demetrius who made silver shrines for Diana; that, in its original sense, ἐκκλησία, as we have already observed, denotes a select society called together by some person possessing, or *assuming*, authority to do so; that Demetrius probably possessed, or he certainly *assumed* authority, on this occasion, to call together the men of like occupation with himself; and that

§ The regularity or irregularity of the assembly affects not our argument; provided the assembly be, as on this occasion it evidently was, a *convocata* either by an acknowledged superior or an artful demagogue.

be casual or regular.* Your criticisms, therefore, on the import of *this word*, and your *demonstration* as you term it in another place (as if the import of words was a matter of demonstration)† are both foreign and ill founded; and it was not Dr. Campbell but the Anti-Jacobin Reviewers, who prejudged the cause, by improperly limiting the signification of the word *ἐκκλησία*, in opposition to its general acceptation both in sacred and profane writers. Instead, therefore, of your having shewn the fallacy of the principles from which Dr. Campbell has reasoned, all your own reasonings, which are founded on an improper meaning of the word *ἐκκλησία*, must fall to the ground, when the true import of that word is understood.‡

In the conclusion of the same review, and in the beginning of your strictures on Dr. Campbell for the month of April, p. 358, you blame him for taking it for granted, instead of proving, that the church became so much corrupted. You should have remembered that he was a *protestant* professor of divinity, addressing a number of *protestant* students of theology, and tracing the *rise, progress and decline* of the *Romish* hierarchy. He was not prelecting on polemical divinity, and on that branch of it which is called the popish controversy. The *ecclesiastical historian*, though he may be a *critic*, and should possess a *spirit of research*, is not necessarily a *dispu-*

* Whether the word *ἐκκλησία* may not sometimes signify a casual meeting both in sacred and profane writings, is not the question at issue; but what is its *original* and *radical* signification. Dr. Campbell, by etymological deductions, had endeavoured to shew that, in the New Testament, it signifies sometimes the whole body of Christians, and sometimes a single congregation met casually or voluntarily; but that it can never signify *more than one* congregation under the superintendence of a *single pastor*. It was our endeavour to shew that etymology leads to no such conclusion; but if we may form a judgment from this farrago of confident and heedless assertions, you understand neither the object of your master nor of us. "You have, however, Greek and grammar enough" (you are aware to what we allude) to know that *ἐκκλησία* is certainly derived from *ἐκκαλεω*, as *καλεω* is probably from the Hebrew word *קָרָא*; and if you will take the trouble (we wish to give you as little trouble as possible) to consult Parkhurst's Greek and Hebrew lexicons, together with Taylor's Concordance on those words, you may possibly see reason to write with less petulance, the next time that you controvert our interpretation of *ἐκκλησία*.

† This account of our use of the word *demonstration* in etymology is just as fair as Dr. Campbell's account of Dr. Hickey's use of the word *fiction* in Divinity (See Anti-Jacobin, Vol. 9. pp. 238 and 248.) It proves, therefore, that though you may follow your master *hanc passibus aequis*, you are both travelling the same road:

Και περὰ μὲν περὰ μὲν κολῶν, καὶ τίκτον τέκνον.

Καὶ πῶχος πῶχος φθον, καὶ αὐδὲ αὐδῶ.

‡ They are Dr. Campbell's reasonings and not our's that rest upon the slippery foundation of etymology. Our's rest upon facts; and we had no occasion to enter at all into a critical disquisition on the meaning of words, but to shew the rottenness of that foundation on which the lecturer builds his superstructure.

tant.

tant. § But while pointing out the latent springs of errors, which were known and acknowledged, Dr. Campbell was entitled to speak "of that torrent of corruption" which rendered a reformation of religion absolutely necessary.

In your Review for April (p. 357,) you condemn the *structure* of his third Lecture, as very irregular; and you assert, that the *object* of it seems to be to persuade his audience, that the discipline of the Church of Scotland is infinitely preferable to that of the Church of England, and that the congregational and independent churches are more apostolical in their government and discipline than either. You do not seem to comprehend the *structure* of this prelection, and your assertions are totally unfounded*.

The *subject* of that Lecture is the detail of the principal causes, which contributed to the rise and progress of ecclesiastical jurisdiction†; which Dr. Campbell, after Father Paul, traces from the voluntary appointments made by the primitive Christians, when they chose their pastors to be arbitrators, or judges, of those differences which subsisted among them. These voluntary appointments, after the establishment of Christianity, led to the legal authority, which was afterwards conferred on bishops, under the Emperor Constantine‡; and which, in general, was much extended, though in a few instances occasionally diminished by succeeding emperors. Constantine's edict rendered the sentences of the bishops final; and compelled the magistrates to support, or to see them executed. Valens, most absurdly, made the bishops judges‡ of the prices of all vendible commodities; Arcadius and Honorius, and afterwards Valentinianus, limited their powers. Justinian established the episcopal tribunal‡, and defined the limits of its

§ We did remember all this; and it was the very circumstance of his being "a protestant professor of divinity, addressing a number of protestant students of theology, and tracing the rise and progress of the Romish hierarchy," that made us blame him for prejudging the cause (See Anti-Jacobin, Vol. 8. p. 279). Had he been reading lectures professedly on the popish controversy, he could not have entered on the course with propriety otherwise than he has done; but as an *historian*, and a *friend*, we suppose, to *free enquiry*, he should have traced the church from its origin, and kept popery and protestantism both out of sight, till each had exhibited itself in the course of the narrative. He was not *necessarily* a disputant; but he *appears in fact* as nothing else; and instead of ascertaining from scripture and other writings of antiquity what was the faith and constitution of the primitive church, he enters at once into a controversy with Mr. Dodwell!!!

* The prelection and our assertions are both before the public; and to the award of the public we cheerfully submit. If any impartial person, after perusing that part of the Lecture which extends from page 68 to 76, of the first volume, shall say, that the object of the Lecturer, with respect to the Churches of England and Scotland, was different from what we have represented it, or that it is possible, within the same compass, to write any thing better calculated to excite the angry passions of the multitude against our ecclesiastical constitution, and to renew the scenes of 1642, &c. we will acknowledge that we have expressed ourselves improperly.

† No, Sir. If it trace any thing, it traces the *civil* jurisdiction of ecclesiastics.

‡ Do you know what figure of speech a writer uses, when he contradicts himself thrice in five consecutive sentences?

jurisdiction;

jurisdiction; which were gradually enlarged by the ambition of the clergy. The rise and progress of that jurisdiction is the subject of the Lecture. With this there is interwoven what was read as a large note by Dr. Campbell (and what should have been printed as a note) an account of the secular powers belonging to the presbyteries of the established Church of Scotland, and formerly exercised by the Scotch bishops in the days of episcopacy, who first enjoyed these powers, and also an account of the connexion between church concerns and civil penalties, both in England and in Scotland. There is not a single word said, that is *either for or against either of these two churches as churches*: it is only the connection between their jurisdiction, and that of the civil courts, which Dr. Campbell has considered; and in regard to *both churches* he expresses the same wish; viz. that the power of the church were confined to spiritual matters, leaving secular affairs entirely to the civil magistrate. Surely, this wish, if it does not accord with your sentiments, should not have given you any offence.

There is, however, another paragraph of this Lecture that has probably occasioned you to be displeased with the whole structure, and to mistake its object. That paragraph is inserted, in order to prevent the confounding of private quarrels with public scandals, and regards the powers of the congregation in primitive times; where Dr. Campbell shews that the people retained "some share in the decision of questions in which morals were immediately concerned," even in the days of Cyprian, bishop of Carthage. This expression has given you very great offence; so great indeed that you question, not only Dr. Campbell's consistency, but also his integrity (though you frequently style him a great and good man) merely because he differs from you in opinion, about the power of a congregation in primitive times, in approving or rejecting the sentences of their bishop and presbyters*, yet the fault, which you censure so severely, does not lie with Dr. Campbell; but with the Anti-Jacobin Reviewers. In the keenness of polemic writing, you confound what he properly terms "*some share in the decision of questions wherein morals were immediately concerned,*" with a *decisive voice* in the administration of discipline; and while you blame him for not quoting any part of Cyprian's Letters in proof of what he has asserted, you deny that that there is a single passage in those letters, which gives the smallest coun-

* A mistake, if not a wilful falsehood. We questioned the Doctor's consistency, and *almost* questioned his integrity, not "because he differs from us in opinion about the power of the congregation in primitive times," but because "holding two preferments in the church of Scotland, he drew, from his professional chair, a picture of the apostolical church, to which the Church of Scotland bears hardly any resemblance." (See Anti-Jacobin, vol. viii. p. 353.) Had he resigned his preferments, his differing from us, or from all the world, on these topics, would have furnished no ground for questioning his consistency; but we cannot think the professor of divinity consistent, who undermines the church, for the service of which he is appointed to train pupils: we do not question *your* consistency, because you differ widely from us in your opinions of *common sense, sound logic, sound criticism, fairness of conduct* in quoting the *words of your antagonists*, and, as we suspect, the very *first principle of Christian theology*; but we are not quite sure that you are perfectly consistent in pleading the cause of these Lectures, and retaining your living.

tenance

tenance to the jurisdiction of the people. A little more discrimination would have been more becoming in a Reviewer. *Some share* in the decision of questions, is a very different thing from a *decisive voice*; and the power of rejecting or approving the sentence of the bishop and presbyters, which it is manifest from Cyprian's Letters, that the people in his time possessed *, is a very different thing from a *decisive voice*, or from the *jurisdiction of the people*. In the aristocracy of Sparta, which contained two kings, the ordinary legislative power was in the senate; but the laws, after being passed by that legislative body, were approved or rejected by the people. Yet no person will say that Sparta was either a monarchy or a democracy; or that either the kings or people of that republic had a *decisive voice* in matters of legislation; though the kings had individual voices in the senate, and the people collectively had a power of rejecting the laws when proposed for their acceptance. Now, with respect to Cyprian's Letters, nothing can be more evident than that the people in his time possessed the power of rejection, which is, indeed, but a small part of political authority, whether of the judicial or legislative power †. The language of Cyprian, with respect to himself as bishop, and of the other bishops his colleagues, is almost uniformly "*ego et collegæ mei qui præsentés aderant* ‡," and with respect to the presbyters, is very frequently "*compresbyteri nostri qui nobis assistebant* §; and his address to the people is *plebi consistenti* ||, in a number of his

* Where is this manifest? Is it in those letters in which the church is compared to a *ship*, and the bishop styled the *master*, (Ep. 59) where he is called a *father*, and all the christians within his diocese, his *children*, (Ep. 41.)? where it is said, that "here sins and schisms spring up, because men consider not that there ought to be but *one bishop*, and *one judge*, as *Christ's vicar* in a church," (Ep. 59.)? and that "*manente concordie vinculo, et perseverante Catholicæ Ecclesiæ individuo sacramento, actum suum disponit et dirigit unusquisque episcopus, rationem propositi sui Domino redditurus*," (Ep. 55.)?

† Nothing can be more evident than the very reverse of this: see his letter to Cornelius, in which he gives an account of certain schismatics at Carthage, of whom, he says, that he had received some into the church, in direct *opposition* to the people; confessing at the same time that no good had resulted from his lenity. "*Vix plebi persuadeo, imo extorqueo ut tales patientur admitti; et justior factus est fraternitatis dolor, ex eo quod unus atque alius, OBINITENTE PLEBE ET CONTRADICENTE, MEA tamen FACILITATE SUSCEPTI, peiores extiterunt, quam prius fuerunt.*"

‡ Cyprian and his comprovincial bishops.

§ All the world knows that the presbyters sat in consistory with the bishop, and that they were his counsellors; but that he was not bound to follow their advice is evident from Cyprian's having established a rule for the readmission of the *lapsi* into the church disapproved of by five of the eight presbyters of Carthage.

|| True, most learned and judicious Sir; the inscription of the 17th epistle is "*Cyprianus fratribus in plebe consistentibus*;" of epistle 58, "*Cyprianus plebi Thibari consistenti*;" of ep. 65, "*Cyp. episcito fratri et plebi Auroras consistenti*;" of ep. 67, "*Cyprianus, Cecilius, &c.—plebibus consistentibus*;" item Lælio Diacono et plebi emeritæ *consistenti*;" but had you read more than the address

his letters: and he must have read these letters very carelessly, who does not see that in Cyprian's time, the bishop presided, the presbyters were his assessors or counsellors, and that the people had a right, not of deliberating, or amending, but of approving, or rejecting, the sentences or resolutions of the bishop and his council. Indeed, in some very flagrant cases, they had somewhat more than the power of rejecting. A great offender was not to be received into the church *sine petitu et conscientia pl.b's* *; and Cyprian promises, with regard to a number of things that were to be decided on his return, *examinabuntur singula presentibus & judicantibus vobis* †. I do not here say with Rigaltius on this passage, "Itaque non clerici, sed etiam laici tunc judicabant." The bishop, in a particular case, might resign to them the sole power of judging. But, in general, the bishop and presbyters were the judges, though the people had a right to approve or disapprove of their sentences. And, indeed, I do not see that in a persecuted church, when the sentence of the bishop and presbyters was only a declaration of opinion, and not supported by the civil magistrate, that the people could be deprived of the power of rejecting, or disapproving ‡. That power, however, is not a decisive voice (which is a privilege belonging to the president of a court, when the judges are equally divided on any question). Yet, as Dr. Campbell very properly expresses it, the people had still some share in the decision of questions, wherein morals were more immediately concerned; as long as a sentence of excommunication, the highest censure that the bishop and presbyters could pass against the greatest offender, could only take effect if the people approved of it, and shunned the company of the excommunicated person §. It does not in the least invalidate this right of

dress of any one of these epistles, you would have discovered that *consensus* relates not to the *power* of the people, nor to their *sitting in council* with the bishop, but only to their having *stood fast in the faith* during an æra of persecution, when multitudes fell away; and yet *you* talk of careless readers of these letters!!

* Because great offenders were restored sometimes at the request of the people, and always with their *knowledge*; therefore the people shared with the bishop and presbyters the power of the keys! Because, in this country criminals are always tried, acquitted, or condemned, in open court, therefore the lookers on—the *plebs adstantes*, share with the judge and jury in conducting the trial, and determining the verdict! Excellent logician!

† Such a *promise* would have been ridiculous, had the people in the days of Cyprian possessed a share in the decision of questions respecting discipline. The presbyters, according to Dr. Campbell and you, were the bishop's equals: Why then did not they and the people decide every thing in his absence? Why did the presbyters of Rome, no less than forty in number, so often declare that they and the people could decide nothing respecting the *lapsi*, during the vacancy of the see?

‡ If you see not this, you understand neither your master nor us. Could not the bishop and presbyters refuse to administer the holy communion to a scandalous offender, though all the people on earth should desire them? Aye, but

§ The people might keep company with the excommunicated person, if they disapproved of the bishop's sentence. Certainly they might; and

of the people, whether of great or small value, that Cyprian strictly forbids all communication with the lapsi, till they were regularly restored to the peace of the church; Cyprian had a right to forbid this, as the exercise of it would have implied a power of dispensing with the laws, (which certainly did not belong to the people): but it directly opposes your assertion concerning the absolute power of the bishop within his diocese*. It is not in a persecuted church that we are to look for an absolute bishop; and Cyprian's Letters very clearly shew that his powers were not unlimited†. You speak very incorrecly, when you say, that "Dr. Campbell makes St. Cyprian the pastor of an independent congregation‡; and you express yourselves very coarsely, when you add that the Doctor presses the apostle Paul into the same service: but your language is still more inaccurate, not to use any harsher word, when you assert that, in the days of Cyprian, a bishop was absolute in his own diocese, and had power to make what statutes he pleased, being accountable for his conduct to God alone. For, at that period, worthless bishops were deposed by Christians||, and pious bishops were martyred by Pagans; and while you seem to question Dr. Campbell's integrity, you quote his expressions very unfairly. You represent him as saying "Justinian first allotted to the episcopal tribunal the ecclesiastical delinquencies of clergymen; and then ask, with an air of triumph, "Did Justinian live before St. Cyprian?" Dr. Campbell speaks of the episcopal tribunal as a court of law, when established by that name by a Roman emperor. His words are, (vol. i. p. 66.) "Justinian, in particular, established the episcopal tribunal, allotting to it, in the first place, all the causes that could be any way understood to concern religion; then the ec-

the bishop might refuse the communion to them, for their open contempt of an apostolical injunction.

* But this is a very unfair state of the case. Cyprian made the law in his retirement, when not a single presbyter was with him; and he threatened with excommunication any one who should disobey that law, though it was disapproved of by five of the eight presbyters of Carthage, and by many of the laity who had been confessors. See Anti-Jacobin, vol. viii. p. 361.

† They very clearly shew the reverse. See note *, p. 219.

‡ Let Dr. Campbell and St. Cyprian themselves decide between you and us. "I shall evince, says the Doctor, (vol. i. p. 210.) beyond all possibility of doubt, that the bishop's cure was originally confined to a single church or congregation.—I shall not produce the passages at length, from the fathers of the second and third centuries, but shall barely mention the principal topics which serve to vouch the fact, and which can be verified from the clearest and most explicit declarations of those primitive writers, particularly of Ignatius, of Justin Martyr, of Ireneus, of Tertullian, of Cyprian, and several others!" But we have heard St. Cyprian declare, that, manente concordie vinculo, &c.; the bishop was answerable for his conduct in his own church only to the Lord! The reader, therefore, will judge whether, on this subject, you or we have written most correctly.

§ Something like a falsehood in the words of truth. Worthless bishops were indeed degraded by a synod of comprovincial bishops, who, to be sure, were Christians; but we never heard of bishops being degraded, or, as you call it, deposed by the people, at any period, or by the inferior clergy, except at Glasgow, in 1638. See Anti-Jacobin, vol. ix. p. 376.

ecclesiastical

clesiastical delinquencies of clergymen *; and, *last of all*, divers sorts of jurisdiction over the laity." I might here, Mr. Editor, appeal to your readers, whether you have acted with the decorum of wise men—with the discrimination of good critics—and with the accuracy of language;—not to say fidelity in relation of facts, which was necessary in making quotations, when you have differed in opinion from Dr. Campbell concerning the state of the primitive church, and the powers of the bishops in the days of St. Cyprian: but I am aware that my appeal to your readers might imply, that I favoured the jurisdiction of the people. To avoid giving offence, I appeal to yourself, Mr. Editor, as president, or bishop, of the Anti-Jacobins, and to the Reviewers with whom you are connected, as your assessors, or council,—" *vobis presentibus, et compresbyteris qui te assidebant*,"—whether you do not owe an apology here, for questioning Dr. Campbell's consistency, and even *his integrity*; when, in fact, you contounded *some share in the decision of questions* respecting morals, with a decisive voice, and with asserting *the jurisdiction of the people*; and also, when in the heat of polemic disputation, instead of the temperate language of just criticism, you quoted Dr. Campbell's words so carelessly, (for I do not accuse you of wilful misrepresentation,) and then triumphed over him as guilty of a gross anachronism. If you had not questioned *his integrity* I should not have expected, nor, indeed, asked this apology; and, by your making, or refusing to make, one, you will shew that you are either a reformed bishop, or a pope in literature, who pretends to infallibility †. But to proceed—

In

* And is not this a palpable falsehood? Justinian may or may not have first allotted to the episcopal tribunal, the *civil* delinquencies of clergymen; but that a lecturer on ecclesiastical history should say that he first allotted to that tribunal their *ecclesiastical* delinquencies; and that a careful reader of Cyprian's Letters should contend for the truth and accuracy of such an assertion, are two of the most extraordinary things that we ever met with. Pray, Sir, be so good as peruse with attention the canons commonly called *apostolical* (you will find them faithfully translated into English, by Mr. Johnson, in the second volume of the Clergyman's *Vade Mecum*), and then say whether the delinquencies of clergymen were first allotted to the episcopal tribunal by Justinian! You have *carefully* read the Letters of Cyprian; and, therefore, need not be told, that when a clergyman was deposed, he was deprived of his share of the *oblations*, and reduced to the necessity either of begging from the *heathen*, or of working with his hands for his daily bread; so that, even in a persecuted church, excommunication; considered only in a temporal view, was something more than what you not very decently term it—"a mere declaration of opinion!"

† This attempt of Mr. Skene Keith to promote schism in our critical councils, must be founded upon one of two suppositions, equally inadmissible; he must either suppose that the Editor did not concur with the Critic in his opinions of Dr. Campbell's conduct, on the point in question; or, that the arguments used by himself, in defence of his friend, were so strong and irresistible as to flash conviction on the mind of the Editor. Nothing, we can assure Mr. Keith, can be farther from the fact. The Editor most cordially subscribes to every decision of the Critic, and will cheerfully submit to any portion of censure which may justly be thought to attach to the review of Dr. Campbell's Lectures, though he can lay no claim to any part of the praise which he, in common with many of his readers, believed to be due to that masterly specimen of critical skill and acumen.

We

In your Review for April (p. 364,) you accuse Dr. Campbell of "belying the Church of England." And you say, "it is most evident he has belied her: for he has more than insinuated that the test was contrived to compel men, by the coarse implements of human authority and worldly sanctions, to embrace her communion." The fact here is, that Dr. Campbell does not belie the Church of England; nay, he does not pass the slightest censure on her as a church. He merely remarks, "that in England a minister may be compelled to admit to the sacrament of the Lord's Supper, a man who is well known to be a most improper person, an atheist, blasphemer, or profligate." After shewing the tendency and effect of this compulsion on the English clergy, which many of them have considered as a grievance, he says, "True religion is of too delicate a nature to be compelled by the coarse implements of human authority and worldly sanctions." Surely this general remark contains no belying of the Church of England, any more than it is an attack on the British constitution, which Dr. Campbell both respected and defended, though he was much displeased with the Test Act*. Far from censuring, and still farther from belying the Church of England, he says expressly, that "his remarks affect not the doctrine taught, the morals inculcated, nor the form of worship practised in that church;" he only "points out the consequences of the confusion of the spiritual and secular jurisdictions in that church, however respectable on other

We should have deemed it a duty incumbent upon us to expose the fallacy of Mr. Keith's reasoning, the impotence of his arguments, and the weakness of his deductions; had not the Critic taken that trouble on himself, and so completely succeeded in the performance of his task, as to leave nothing for us to say on the subject.

Whether Mr. Skene Keith may, with his usual logical precision, infer from this declaration, that the *Editor* is "a reformed bishop, or a pope in literature," is a matter of perfect indifference to him; he will submit to any libel but that of ranking him with a Dissenting Pastor, whose ignorance of scripture leads him to convert objects of reverence into subjects for contempt.—*The Editor*.

* Really, Sir, we know not what to answer to this. It is such an instance of effrontery as calls for reprehension, in terms which nothing but compassion could prevail upon us to withhold. Dr. Campbell's words are these: "Men have been very long in discovering, and even yet seem scarcely to have discovered, that *true religion* is of too delicate a nature to be compelled, if I may so express myself, by the coarse implements of human authority and worldly sanctions. Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society, for this is its proper province; but let it not tamper with religion, by attempting to enforce its exercises and duties. These, unless they be free-will offerings, are nothing; they are worse. By such an unnatural alliance, and ill-judged aid, hypocrisy and superstition may, indeed, be greatly promoted, but genuine piety never fails to suffer!"—Is it possible to affirm more explicitly than your friend does in these words, that the test was contrived to compel men, by the coarse implements of human authority and worldly sanctions, to embrace the communion of the Church of England? Did not Dr. Campbell know that the test was contrived not for this purpose, but to exclude from certain civil offices all who are not already of the communion of the Church of England? And, does not every man who gives of the test an account which he knows to be false, belie, at once, the church and state of England?

accounts.

accounts." Surely the reviewer of these Lectures has read them over very carelessly; or he is not master of this controversy, *however respectable he may be on other accounts.* I do not accuse him of wilfully misrepresenting what Dr. Campbell has said of the Church of England; but it is evident that he is very little acquainted with the constitution of the established Church of Scotland; for, in the very same paragraph in which he speaks so rashly of Dr. Campbell, he talks of an absurd and impious practice among the Scottish clergy, in refusing the sacrament of baptism to the children of parents whose moral conduct has not been unexceptionable; stating, that he does not suppose that this *impious* practice "is authorized by the church of Scotland, but that it is too commonly connived at by her judicatories."—It is necessary here, to inform you, that the established Church of Scotland, which is Presbyterian here, follows exactly the Scotch Episcopal Church before the Revolution; and prohibits not *the baptizing of children* in such cases, but the admitting of the parents, while they are under scandal, to be sponsors for their children, till they are restored to the peace of the church; but that, when any proper person, (that is, when any man who is free from church censure) is willing, to act as sponsor for the child of the most profligate parents, all the established clergymen are obliged to baptize such children; and I never heard of a single instance in which any Presbyterian Clergyman refused, in such a situation, to baptize a child*. I leave it now, Mr. Editor, with yourself, to say, who has belied either of the national churches; but I am not fond of coarse language, though I may sometimes use a sharp expression, while I vindicate the memory of my friend, who was incapable of belying any man, or any society of men.

(To be concluded in our next.)

* We have heard of many such instances, and, for the truth of what we asserted, could bring legal proof. Nay, we are not more certain that Mr. Skene Keith is the author of the letter before us, than we are that some of the ministers of the Church of Scotland make the sacrament of baptism an instrument of what, in England, would be considered as the most capricious tyranny; and that one of them urged the latter part of the 16th verse of the eleventh chapter of the epistle to the Romans as the decision of St. Paul, that the children of drunken parents should not be baptized, till either their parents reform their lives, or they themselves arrive at the year of discretion! In no church are parents, under *scandal*, received as sponsors for their children; but a man is not under *scandal* merely for treating the minister of the parish with less respect than he may chance to require!

TO CORRESPONDENTS.

The letter from the venerable BISHOP SKINNER was not received till the last sheet of our review was put to press. But it shall certainly appear in our next.—X. W. X. stands precisely in the same predicament. He may safely, therefore, continue his communications without any fear of rejection and he will find his opinion of our impartiality not ill-founded.

The valuable Essay on THE LEVIATHAN AND THE BEHEMOTH, by our highly esteemed friend the Rev. JOHN WHITAKER, is intended for early insertion.—SCRUTATOR, on the construction and conduct of an Encyclopædia, shall appear in our next; as shall F. S. C.'s able review of Garrett's Methodistical Farrago.

CANTABRIGIENSIS's reliance on our candour will prove not to have been misplaced.—His defence of Dr. PALEY shall appear.

Z. will perceive that we had anticipated his wishes.—W. S. is received.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

FOR JULY, 1802.

Principia in Vita sunt bina, Bonumq; Malumq;
Scriptorum in mundo sunt duo, Fama, Fames.

ORIGINAL CRITICISM.

Archæologia ; or, Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Volume xiii. 1l. 5s. White, Robson, Nicol, &c. 1800.

THE contents of such a volume as this are, of course, so different in their manner, and so diversified in their matter, that a general judgment can hardly be passed upon the whole. At least, it cannot be passed with any propriety, before we have gone over the contents, considered the manner, and examined the matter, of all. This we shall instantly begin to do, sensible that we have delayed too long to do so, and endeavouring to make up for our dilatoriness before by our diligence now.

The first article is "a description of, what is called, a Roman camp in Westphalia, by the Abbé Mann." The abbé describes "this Roman camp, as it is called," to be "situated on a high plain adjoining to a hamlet, called in the maps Barrum or Barnum; about two and a half English miles W. by S. of the city of Dorsten, on the river Lippe, which falls into the Rhine at Wesel; and about a mile south of the said river, and one-eighth of a mile from the high road leading from Dorsten to Duisbourg." This however the abbé does not believe to have been a camp, and his own plan of the ground proves it not to have been one; it having no confirmation of a camp at all. But "contiguous to it, on the north side, is another oblong square," or (as the abbé should rather have said, in adherence to his own plan, and in prosecution of his own reasoning,) a long square of regular

regular form, while the other presents no square either regular or irregular to the eye. This indeed is "less than the preceding one; being a plain lightly inclining to the north towards the river Lippe. It has more the appearance of having been a camp, than the other; as the ground on the west, north, and east of it has been distinctly dug from it to the adjoining declivity; which on the north and west sides is considerably steep. On this last side, and close to it, is a deep gully, rendered impassable by springs and boggy ground." But "close to this north side the declivity becomes considerable, and the ground is cultivated down to the Lippe." The very plan of the ground unites with the description of its boundaries, to prove this a real camp, placed upon the northern summit of a steep hill, and having an impassable morass upon its western side; extending along and beyond this, in that favourite diagram of the Romans for a camp, a long square; commencing from the ground described before, and reaching up to what is called upon the plan "a slight appearance of a vallum." Here, therefore, we have undoubtedly a Roman camp. Yet of what moment is it to notify a camp, unless we can appropriate it to some portion of history? Without such an appropriation indeed, we read, we wonder, and we learn nothing. The abbé has given us the former, and we hasten to furnish the latter. "Slowly recovering from a long and dangerous illness," as the abbé was when he wrote, in February 1796, "obliged to leave this place," Ratisbon, "for Austria, in the beginning of April *," and being now destitute of books and all literary aid, it was "not possible" for him then "to make any researches, concerning the æra of" this camp, "or the occasion that gave birth to it†." The abbé however enters into the history of the Roman expeditions into Germany, "as far as memory prompts," and thus concludes at the end; "from these and many other well-known facts in the Roman history, it is easy to conceive, that the whole extent of the banks of the river Lippe, must have been the scene of many bloody battles in their long wars with the Sicambri, Marfi, Angrivarii, Cherusci, Bructeri, &c." Yet still we are only floating at large in our historical geography, and argue only what the very configuration of the camp had proved before, the Roman quality of the camp. Let us come therefore to a point at once, and settle upon it. "The different sources of this river," notes the abbé concerning the Lippe, "are in the Trutoburgian mountains, (*olim saltus Trutoburgienfis*), so famous for the defeat of Quinctilius Varus, with the loss of his legions and eagles, under Augustus Cæsar, near Dethmold, (*olim Trutoburgum*); and that of Drusus, near Lippspring (*olim Fontes Luppiae*). The *Ara Drusi* is near this last-named place; and the vestiges of the *Ara Drusi*, or *Castram Alifonis*, are still more visible, near the junction of the Elfen (*olim Alifo*) with the Lippe, on a high heath four miles west of the city of Paderborno." Thus does the

* P. 2.

† P. 4.

abbé throw an useful irradiation of light, over this part of Roman Germany! But the irradiation bears not upon the Roman camp near Dorsten. This is almost the whole length of the Lippe distant, from either Paderborn or Dethmold. To what expedition then does it actually belong? It belongs to Drusus's apparently. In the year ten before our æra, Drusus "again pushed out to the war in spring," says Dion Cassius, "and crossed the Rhine, and overthrew the Usipetes; then BRIDGED OVER THE LIPPE, burst into the country of the Sicambri, and advanced through it even to the country of the Cherusci, as far as the *Weser**." He thus penetrated along the Lippe, from west to east, up to the very vicinity of Varus's defeat near Dethmold. Accordingly Velleius Paterculus, stretching out the history a little beyond the truth, tells us "he crossed that *Weser*, which I wish had not been soon ennobled by the slaughter of our army†." For, as Dion Cassius more circumstantially informs us, Drusus "would have crossed the *Weser*, if he had not been in want of provisions, and if the winter had not been approaching‡." He therefore marched back, not by the route which he had taken before, but by the union of the Lippe and the Elsen near Paderborn; and there he constructed a fort at the point of union§." Yet what then are these two camps, the one supposed the other apparent, and both immediately adjoining? On that to the south of the apparent camp, "within this compass of ground," as the abbé tells us, "are seen twenty-eight or thirty tumuli or barrows, confusedly placed, so as to make it not easy to count them; but all perfectly distinct and round, two excepted. They are from six to twelve feet in height, and respectively as many yards at least, in diameter. They are all covered with the same heath and white pebbles as the surrounding plain, and of the same apparent antiquity" with each other. "These tumuli seem to indicate, that the ground whereon they are placed was rather part of, or adjoining to, a field of battle, than a camp; because it is probably that they were raised over distinguished slain, and because it was not usual with ancient nations" or with modern "to bury within their camps or habitations." The whole plain has evidently been a field of battle, and by connection with the historical extract from Dion Cassius above, we see that the Usipetes, whom Drusus is said to have overthrown, just before he bridged over the Lippe, and "burst into the country of the Sicambri" beyond, were overthrown by him upon this very plain, at the very last angle of their country, and upon the very ford out of it. The Romans had intrenched themselves in their usual manner, within their long square camp; the Usipetes, who had hung, upon their rear, drew up to engage them, on the plain at the south side of their camp; and the Romans threw down their vallum on that side, so as to leave only "a slight appearance of a vallum," in order

* Lib. liv. 33. † L. ii. c. 105. "Et (utinam minus mox nostrâ clade nobilis!) transitus visurgis." ‡ Lib. iv. 39. § Ibid. ibid.

to march out in good order and engage them. Within that vallum the Romans had taken their position, while the workmen were employed in bridging over the Lippe at the vale below. And thus employed as the Romans were, the Usipetes could venture at last to face them in the fields, approached their entrenchments accordingly, but were met, encountered, and beat upon this heath by the Romans. Yet the Romans fixed no fort here, as they fixed one near Paderborn. The vallum, therefore, which had been nearly levelled to favour the march of the army out of the camp, in military array, has remained in that levelled condition ever since; the Romans, on their return, not coming this way, but marching by Paderborn. To have attempted a return by this way, would have exposed the army in its distress for provisions to considerable delay in its movements; as its own camp would naturally be seized by the Germans, for a post of advantage against them; as "the elevation" of the heath "is so considerable," that "the city of Wesel is distinctly seen at twenty miles distance," even "Xanten at twenty-six miles distance;" the whole being, "by conjecture, 200 feet above the level of the river Lippe." We thus see the reasons of the Roman advance by Dorsten, and of the Roman retreat by another course. Nor have we taken this long track of enquiry with any other purpose, than to shew antiquaries in general, how they should attach remains in the country to incidents in the annals, and apply both to the elucidation of general history. The abbé happily presented some remains in Germany, and we have seized the opportunity of exemplifying the principle in applying them.

The next article is one of a very different nature; being "Observations upon the Life of Cicely Duchess of York, daughter of Ralph de Neville Earl of Westmoreland and of Richmond; communicated by the Rev. Mark Noble, F. S. A." The observations are useful in themselves, and elucidate the life of this princess strongly. "Many and great," indeed, "were the changes (which) this princess saw. She saw the crown of France wrested from the infant brow of King Henry VI; and she saw him deprived of that of England, restored, again dethroned, and his innocent blood cruelly spilt. She saw her son, King Edward IV. crowned, dethroned, restored, and cut off by his (own) intemperance at an early age. She saw her grandson, King Edward V. upon the throne, but deprived of his sceptre, imprisoned, and murdered, by whom, and when, perhaps, she never knew. She saw her youngest son, King Richard III. usurp the regal honours, and lose them soon after with his life, when not more than thirty-two, or, at the most, thirty-five years of age. And finally, she saw the enemy of her family," or rather (as Mr. Noble should have said) the enemy of that family of York into which she had married, herself being a Lancastrian by birth, as her mother was a daughter to John Duke of Lancaster*, even that enemy "who had

* Mr. Noble's own Essay, p. 7.

vanquished him," Richard III. "proclaimed by the name of King Henry VII." Such were the misfortunes, that centered all in the person of this prince! Compared with those, what are the ordinary misfortunes of life! What indeed are the miseries, that even our own very eventful period of revolutions has accumulated upon the head of any one female!

In the article immediately succeeding we have a description, made by the same clergyman, of a gold medal struck upon the birth of King Charles II. "It is well known how much King Charles I. loved the arts, and what care he took to have his coins more beautiful than any of his predecessors. His money is more varied in type, than that of any of our sovereigns. He was so extremely pleased in diversifying the type or fashion of his coins, and he excelled all our monarchs in the number and variety of his models, which he continued occasionally to strike, until the unhappy civil wars; and even after that time his coins, from their beauty, their reference to events and places, and their dates, may be almost ranked with medals. We cannot, therefore, wonder, that his majesty should in his happier days strike medals, to commemorate the principal events of his reign. Of these we have many.—As the medal of gold here exhibited, struck to commemorate the nativity of Prince Charles, who became a great monarch, is finely preserved, and is (I presume) an unique; it is extremely valuable. For it probably was one of the very few issued, and those that were (it may be justly supposed) presented only to some few select personages; for King Charles I. was never a rich sovereign; his majesty had always more taste than wealth. His medals are generally of silver, and the few of his that are of gold are very small. This medal, which I have now described, I may therefore aver, is one of the most valuable, and every way estimable in the English series." These observations seem as just and proper, as their language is incorrect and drawing.

Mr. Noble next gives us "An unpublished gold Coin of Charles I." describing it. "This curious piece of money," he adds, "is of very elegant workmanship, and appears to be from a die of that great artist Briot. Both the letters placed over the shield upon the reverse, and the mint mark, evince that it was coined in the city of York; and the numerals III. behind the king's head, that it was struck for a three shilling piece." Yet, either from some difficulty in the point to be determined, or from some confusion in the ideas of Mr. Noble, or from both, he concludes his essay with saying of this coin; that "as it is of peculiar elegance, though, from its smallness, difficult to be done justice to in a drawing, it might be for the express purpose of being shewn to his majesty, whether it was a pattern piece for a three-shilling piece, or as a fine type for a threepence." Even in the intermediate parts of the essay, Mr. Noble speaks concerning "some coins as *specimens*;" by which, in consistency of reasoning, he ought to mean pattern pieces, struck off "for the express purpose of being shewn to his majesty," but actually means what the immediate con-

text declares, "pieces of money in different metals from what they are designed to be made current in," and "given to the friends of such as are favoured by the persons *in office in the mint*," which many cabinets shew, by having such *specimens*." So confused does he actually appear in his ideas here! In this confusion he proceeds thus: "as such specimens in other metals are very rarely, if ever, found so far back as this reign, and as the monarch, who struck the piece, coined a far greater variety of money than any *other* of his predecessors or successors, *I do not see any reason why it should not be looked upon as a real coin*, struck in York, *of the value of three shillings*. If it is so, it may be pronounced very valuable, as it is (I apprehend) an unique." Mr. Noble thus asserts at the beginning, that it was a three-shilling piece; re-asserts in the middle, that he sees no reason why it should not be considered as a three-shilling piece; and yet allows, at the close of all, that it *might be* a pattern-piece for three-shillings, or for *three-pence*. Antiquaries surely, the minute and the accurate especially, should always be clear in their conceptions, and consistent in their reasonings.

We have then an article that is very curious in itself, yet sets all criticism at defiance; being "A complete List of the Royal Navy of England in 1599." The vessels are, however, let us observe, from the title-page of the original record, "The Shippes, or Navy Royall, lying in Harborowe, as well as in the Roads by Chatham in the River of Medway Waters; as also upon present Occasions by Gravesend, in the River of Thames," &c. From this record we learn with astonishment, what neither the exhibitor of, nor the annotator upon it has observed; that in 1599 the royal navy was all laid up at Gravesend, or at Chatham only. The grand harbour of Portsmouth, that capital roadstead for our navy in peace, was no more used by Elizabeth, than the other roadstead of Plymouth was by her successors to the reign of William. Yet Portsmouth we actually find to have been used by her father; as "about a quarter of a mile above this tower," Leland tells concerning the eastern point of the harbour, "is a great dok for shippes, and yn this dok lyith part of the rybbes of the Henry Grace of Dieu, one of the biggest ships that hath beene made in hominum memoriâ *." So much grander in his ideas of a navy, and so much juster in his appointment of roadstead for it, was Henry, than Elizabeth! Hers were only forty-five in number, and the forty-fifth, "the Waffspight," a misprint (we suppose) for Warspite, "of two cannon, two demi-cannon, thirteen culverins, ten demi-culverins, and two sakers, all of brasse."

The sixth is a "Dissertation on the Life and Writings of Mary, an Anglo-Norman Poetess, of the 13th century, by Mons. La Rue." This is in the form of a letter to F. Dance, Esq. "Mary may with great propriety be regarded," says the original author, as translated

* Itinerary, iii, 113, ed. 3d.

by Mr. Dance, "as the Sappho of her age. Unfortunately she has scarcely mentioned any circumstance relating to herself. But she made so considerable a figure amongst the Anglo-Norman *Trouveurs*, that she may very fairly lay claim to this investigation of whatever concerns her memory." In this investigation we find, that, "the first poems of Mary are a collection of lays in French verse, forming various histories and gallant adventures of our valiant knights; and, according to the usage of those times, they are generally remarkable for singular and often marvellous catastrophe. These lays are in the British Museum amongst the Harleian MSS. No. 978. They constitute the largest, and, at the same time, most ancient specimen of Anglo-Norman poetry of this kind, that has been handed down to us." The author then enters into a detail concerning her and her lays. Among these "the smaller ones are, in general, of much importance as to the knowledge of ancient chivalry. Their author has described manners with a pencil, at once faithful and pleasing; she arrests the attention of her readers, by the subject of her stories, by the interest which she skilfully blends in them, and by the simple and natural language in which she relates them. In spite of her rapid and flowing style, nothing is forgotten in her details, nothing escapes her in her descriptions. With what grace has she depicted the charming deliverer of the unhappy Lanval? Her beauty is equally impressive, engaging, and seductive; an immense crowd follows, but to admire her; the white palfrey, on which she rides, seems proud of his fair burden; the greyhound which follows her, and the falcon that she carries, announce her nobility. How splendid and commanding her appearance, and with what accuracy is the costume of the age she lived in observed! But Mary did not only possess a most refined taste, she had also to boast of a mind of sensibility. The English muse seems to have inspired her; all her subjects are sad and melancholy; she appears to have designed to melt the hearts of her readers, either by the unfortunate situation of her hero, or by some truly afflicting catastrophe. Thus she always speaks to the soul, calls forth all its feelings, and very frequently throws it into the utmost consternation." Yet, "convinced as I am," says M. La Rue, "that Mary did not compose her fables in France, but in England," as she uses frequently English words to interpret words Welsh or American, "it is in this latter kingdom that the "*Earl William*," at whose solicitation she professes to have written her fables, "is to be sought for; and, luckily, the encomium which she has left upon him is of such a nature, as to excite an opinion that he was William Longword, natural son of Henry II. and created Earl of Salisbury and Remare, by Richard Cœur de Lion. This Earl died in 1126*, so that Mary must have written her fables before that time. She, who in her lays had painted the manners of her age with so much nature and fidelity, would find

* Sandford's Genealogical History of the Kings of England, p. 166.

no difficulty *in* succeeding *in* the kind of apologue. Both require that penetrating glance, which can distinguish the different passions of mankind, can seize upon the varied form which they assume, and, marking the objects of their attention, discover at the same moment the means (which) they employ to attain them. This faculty Mary had developed in her first work; and it was therefore to be supposed that no diminution of it would appear in her second. For this reason her fables are written with all *that* acuteness of mind, *that* penetrates the very inmost recesses of the human heart; and, at the same time, with that beautiful simplicity (which) is so peculiar to the ancient romance language, and which causes me to doubt whether La Fontaine has not rather imitated our author, than the fabulists either of Rome or of Athens. It must at all events be admitted, that he could not find in the two letters," in either the Roman or the Athenian fabulists, "the advantages which the former offered him. Mary wrote in French, and at a time when that (this) language, yet in its infancy" of improvement, "could boast of nothing but simple expressions, artless and agreeable turns, and on all occasions as natural and unpremeditated phraseology. On the contrary, Æsop and Phædrus, writing in Latin, could not supply the French fabulist with any thing more than the subject matter and ideas; whilst Mary, at the same time she furnished him with both, might besides have hinted expression, manner, and even rhyme. Let me add, that through the works of La Fontaine will be found *an infinite number of words in our ancient language*, which are at this day *unintelligible without a commentary*." This last argument appears decisive, for La Fontaine's imitation of some ancient author, and therefore hers assuredly, whose manner is said to be exactly his. "Mary herself, in speaking of Æsop, informs us that a king of England

" Le translaté puis en Englis,
Et je l'ai rimé en François," &c.

"Now, at present, to deny the existence of this English translation, is in the first place to suppose, that it is inconsistent for the English to have had a collection of Æsopian fables in their language, during the 13th century. And where is the man of letters, that would venture (I do not say to maintain, but even) to hazard such an opinion? In the next place it is formally contradicting a woman, who assures us that she translated her fables from an English original, who glories in it, and who must have felt a much higher gratification in stating herself to be the author of them, if she really had been so. If her own testimony should be, nevertheless, thought insufficient, it might easily be corroborated by that of the MS. in the royal library, 15 a. vii; which contains a great part of the Æsopian fables in Latin, and in which it is expressly mentioned, that they had been translated into English. Being written in the 13th century, it is of the same time as Mary; and the transcriber, writing only in Latin, simply mentions the English version, which then existed, in an historical point

point of view." Yet "if in the last place we examine the fables of Mary themselves, we shall discover in them internal evidences of their being translated from the English. In the first place, mention is made of counties and their judges, of the great assemblies held there for the administration of justice, the king's writs that were issued, &c. &c. Now what other kingdom besides England was at that time divided into counties? What other country possessed similar establishments? But Mary has done more; in her French translation, she has preserved many expressions in (of) the English original, such as *welk*, in the fable of the Eagle, the Crow, and the Tortoise; *witecoos* in that of the Three Wishes; *grave* in that of the rich lion; *werbes and wilets* in that of the Battle of the Flies with other animals; *wafrel* in that of the Mouse and the Frog; &c." This argument speaks for itself. Yet a difficulty occurs concerning "the English collection of Æsop's Fables." And the point is even involved in "impenetrable obscurity." If however "I were compelled to form an opinion," he adds, "I should contend that these fables were the work of some monk of the 11th or 12th century, and should endeavour to prove it by the rites of the Roman Catholic worship, which he several times alludes to, and by entire passages of the Vulgate, which he very frequently inserts." Yet, as he subjoins, "it is enough to know, that in the time of Mary there actually did exist a collection of Fables called Æsopian, and published under the name of Romulus," who is said expressly to have been "the Emperor Romulus" in the translation of the Greek into Latin; "that this author, whether real or imaginary, has very much imitated Phædrus; that these Latin fables had been translated into English; that, without doubt, those of some other unknown writers were added to them; and finally, that from this latter version Mary made her translation into French verse." We thus compress the substance of M. La Rue's dissertation, even in the very words of his translator, Francis Dance, Esq; and think it very convincing, as well as very novel, ingenious, learned, and judicious.

We have next an article very extraordinary indeed, being an "Account of Inscriptions discovered on the Walls of an Apartment in the Tower of London, by the Rev. John Brand, Secretary." This apartment is "a room in Beauchamp's tower, anciently the place of confinement for state prisoners, and* which has lately been converted into a mess-room for the officers of the garrison there. On this alteration being made, a great number of inscriptions was discovered on the walls of the room, which probably have, for the most part, been made with nails, and are all of them, it should seem, the undoubted autographs, at different periods, of the several illustrious and unfortunate tenants of this once dreary mansion. For the discovery as well as the preservation of these most curious memorials, the society stand indebted to the unremitted zeal and attention of their

* Superfluous!

respectable member Colonel Smith, F. R. S. Major of the Tower of London." The inscriptions are all exhibited successively, which Mr. Brand endeavours with great diligence and no little success, to appropriate. "Of the severity of the restrictions (which) these state delinquents in old times were put under, and* who, being generally denied the use of books, to alleviate the horrors of imprisonment, seem to have substituted this singular species of amusement, in recording in the best manner they were able, on their prison-walls, their names, arms, crests, devices, &c. with the dates of their confinements†; we have a striking picture in the Anecdotes of distinguished Persons, lately edited by another respectable member of this society. At page 103, vol. iii. of that entertaining work, we are informed that 'Thomas, Duke of Norfolk, who probably escaped death by the death of Henry VIII., in his petition to the Lords, from the Tower of London, requests to have some of the books which are now at Lambeth; for, (says he) unless I have books to read ere I fall asleep, and after I awake again I cannot sleep, nor have done these dozen years:' further requesting, 'that I may hear mass, and be bound upon my life not to speak to *him* who says mass, which he may do in the other chamber, whilst I remain within; that I may be allowed sheets to lie on, to have licence in the day time to walk in the chamber without, and in the night be locked in as I am now.' And he concludes, 'I would gladly have licence to send to London, to buy one book of St. Austin de Civitate Dei, and of Josephus de Antiquitatibus.'" We know of no punishment more severe, and of no cruelty more savage, than to lock up active minds, all used before to the bustle of the world, within the walls of a prison, and there debar them from books. Yet most of the prisoners in this apartment seem to have been so debarred. And as our eyes rest upon the inside view of this apartment, which is prefixed to the accounts, which is so dimly illuminated by "darkness visible" from a thickly grated window in a passage, and which, by its inscriptions on the walls, presents all the past in mournful combination to our minds; we cannot but be pleased with the change of it into a mess-room, and anticipate, in fancy, the walls or the roof echoing now to sounds very different from what they once heard.

"Copy of an original Manuscript entitled 'Instructions for every Centioner to observe, duringe the Continuance of the Frenche Fleet upon this Coast, untill Knowlege shall be had of their Dispersement; given by Sir George Carye, Captrin, this first of September, 1586.'" The appearance of a *French* fleet upon our coast, in September 1586, is asserted only (we believe) by the present manuscript. A note, indeed, written (we suppose) by the secretary, produces a long extract "from Strype's Annals, 1586," as containing "the History of this Event." Yet the extract contains not a syllable concerning the appearance of a *French* fleet. It mentions, indeed, by name, the very

* Superfluous again!

† A full stop in the original.
 issuer

issuer of these instructions, as "Sir George Carew, governor of the isle of Wight; but mentions not a *French fleet* to be upon the coast of the isle. It speaks also of "the queen, this year," having "enemies on all hands of her, and continual apprehensions of invasion;" but adds, that these apprehensions rose "especially from *Spain*, now the queen had taken the people of the Low Countries under her protection." It even adds, as the common report at Newhaven (now Havre de Grace) in France, "that the king had sent to her majesty an ambassador, that if she would by any means aid Rochel, *he would have war with her.*" So little does that extract contain "the History of this Event!" Where then shall we find the history? Not under the year 1586, any where. Strype indeed avers in the extract, that this year, "to secure herself by sea, Sir Francis Drake was sent out with forty gallies, for defence and offence, and did notable execution." Yet the sending and the execution were neither of them under 1586. "*While with these and similar reasons,*" says Camden expressly, under 1587, "*Elizabeth gently sooths the king*" of Scotland for the murder of his mother in the February before; "that she might be beforehand with the war which she saw impending from the Spaniards, she sent Drake with four of her own ships, and with others, to the coast of Spain, who entered the port of Cadiz," &c.* The annotator therefore has not done his duty, because he has not resolved this difficulty; because he has even attempted to resolve it in a manner that is wrong in itself, and would lead its readers wrong. But having said this, we must also observe, that the word "*Centioner*" in the title of these instructions is left unexplained by the annotator. Several other terms are explained by him very satisfactorily. Yet this is not at all. Nor is the term, as we were inclined to consider it at first, merely the same with our English *centry* or *sentinel*. The language of these instructions shows it is not. "That you appoint the serchers of every beacon," says the second instruction, "diligently to attend ther charge from tyme to tyme, to advertise you the *centioners* what shall be discryed, and that uppon any matter discovered you advertise me with diligens what shall be seen." Here the *centioners* appear to be quite distinct from the *centries*, the latter being (we suppose) "the serchers of every beacon," and the former being, assuredly, officers immediately under the captain or governor of the isle. "That you take order," adds the fourth instruction, "in all the parishes within your *canten*, that no bells be ronge in the church, for service, christeninge, or buriall, but only on bel during the tyme, and uppon the alaram al the bells to be ronge out." This shows the strength of the alarm that was taken, at the real or the rumoured appearance of the French fleet

* Camden's Annales, 469. edit. 1615. "Dum Regem his et hoc ejusmodi rationibus leniter demulcet, ut bellum quod ab Hispano imminere prospexit præverteret, Dracum cum quatuor navibus, regis et aliis in Hispaniæ littora emisit; qui Pertum Gaditanum ingressus," &c.

upon the coast of the isle. But it also shows the "centenier" to be the præfect of the "canten." Yet the sixth shows this still more. "I order," says the captain in it, "that you charge *all* your *cantens*, as they will answer to the contraire at their perills, to provide themselves with powder," &c. The whole isle thus appears to have been divided, as we know it with the whole kingdom to be at present, into *hundreds*, in the affected French of the times denominated *centains*, or cantons; and the præfects over each *centen* appears to have been therefore denominated, a *centenier*, in the same affected French, a *centioner*, or a hundreder, he who holds one of our hundred courts at present, and who is almost lost to our knowledge in his own insignificance. And we close our observations with noting, what is requisite to be noted for sweeping away all the difficulties before, that the rumour of a *French* fleet off the isle of Wight was actually false; that the rumour of such an appearance resulted merely from what Strype tells us in the extract before, of the French king "then preparing a fleet to go against Rochelle, whereof ten sail came out of Newhaven, who were appointed to haul out of Newhaven as the day before;" and, that this rumour hardening into an assurance, into a certainty, even into an actual appearance, Sir George Carew issued this, as he had previously issued a "former Book of Instructions," for watching the coast, firing the beacons, and calling out all the militia of the isle.

"Account of the fall of some of the Stones of Stonehenge, in a Letter from William George Maton, M. B. F. A. S." This letter is dated in May 1797. "On the third of the month," it says, concerning January preceding, "some people employed at the plough full half a mile distant from Stonehenge, suddenly felt a considerable concussion, or jarring, of the ground, occasioned (as they afterwards perceived) by the fall of two of the largest stones and their impost. That the concussion should have been so sensible, will not appear incredible when I state the weight of these stones; but it may be proper to mention first, what part of the structure they composed, and what were their respective dimensions. Of those five sets or *compages* of stones, each consisting of two uprights and an impost, which Dr. Stukeley expressly termed *trilithon*, three had hitherto remained in their original position. and entire, two being on the left-hand side as you advance from the entrance towards the altar-stone, and one on the right. The last-mentioned *trilithon* is now levelled with the ground. It fell outwards, nearly in a western direction; the impost in its fall striking against one of the stones of the outer circle; which however has not been thereby driven very considerably out of its perpendicularity." Such has been the recent fate of this trilithon! We venerate the stones for the sake of the structure. We therefore feel a kind of Pygmalion-like affection for every stone of it. But, "the lower ends of the two uprights or supporters being now exposed to view, we are enabled to ascertain the form into which they were hewn. They are not right-angled, but broiled off in such a manner, that the stone which
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floor nearest to the upper part of the *adytum*, is 22 feet in length on one side, and not quite 20 on the other. The differences between the corresponding sides of the fellow-supporter, is still greater; one being as much as 23, and the other scarcely 19, feet in length. The breadth of each is, at a medium, 7 feet 9 inches, and the thickness 3 feet. The impost, which is a perfect parallelopipedon, measures 16 feet in length, 4 feet 6 inches in breadth, and 2 feet 6 inches in thickness. Now, a cubic inch of the substance of which the above stones are composed, weighing according to my experiment, 1 ounce 6 pennyweights, the ponderosity of this entire *trilithon* will be found to be nearly 70 tons. The impost alone is considerably more than 11 tons in weight. This stone, which was projected about 2 feet beyond the supporters, made an impression in the ground to the depth of seven inches or more; (yet) it was arrested in its tendency to roll, by the stone (which) it struck whilst falling. The supporters, of course, have not sunk so deep; indeed, one of them fell on a stone belonging to the second circle, which I at first supposed to have been thrown down by it, but which, from recurring to plans of the prior state of the structure, I find to have long been prostrate.* This account we dwell upon with an awful satisfaction, as it recalls to our memories a structure that we have viewed with great admiration in our youth upon the pages of Stukeley, that we have personally surveyed with greater in our manhood, and that we consider in our old age as certainly the most extraordinary monument in the British isles. So we feel at present, and so felt the author himself at the time of writing! "Though I could not contemplate without emotions of peculiar awe and regret," he adds, "such an assault of time and the elements on this venerable structure; I must own these emotions were in some measure counterbalanced by the satisfaction of being now enabled to discover the original depth of these stupendous stones in the ground. It appears, that the longer of the supporters was not more than 3 feet 6 inches deep (measuring down the middle), nor the other but little more than 3 feet*. In the cavities left in the ground there were a few fragments of stone of the same nature as that forming the substance of the trilithon, and some masses of chalk. These materials seem to have been placed here, with a view to secure the perpendicular position of the supporters." The masses of chalk were plainly what were thrown up out of the cavities, when those were formed for the reception of the pillars into them; as the fragments of stone were equally the chippings of the blocks, when they were moulded by the chisel from that rude, unshapely, and unsightly, form, in which they lately appeared at Abury, into the regular symmetry of tall and taper columns, finished with imposts for an architrave above, and secured by fragments of chalk, or stone, well rammed in below. These two

* This corrects Dr. Stukeley, who, in page 16, speaks of "the 4 or 5-foot in length below ground."

buildings indeed exhibit to us in a striking contrast the temples of our British ancestors, one of them in the rude primæval form of the earliest Britons, the other in all the finished form introduced lately by the Belgæ from Gaul, yet both large in themselves, circular in their disposition, and grand in their appearance, the very cathedrals of their respective builders. But, as Mr. Maton subjoins at the close, lingering fondly with *us* about these dignified remains, and endeavouring fondly to gratify himself or *us* with hope of their long continuance notwithstanding the accident, "we do not find the precise time of any alteration prior to this upon record; it is therefore probable, that none may have happened for several centuries; and the late accident, being the only circumstance ascertained with exactness, may be considered as a remarkable æra in the history of this noble monument of ancient art."

(*To be continued.*)

Elements of Natural History, &c. comprising the Characters of the whole Genera and most remarkable Species; particularly of all those which are Natives of Britain; with definitions of technical Terms. In 2 vols. 8vo, with 12 explanatory Copper-plates. Cadell and Davies, London; Creech, Edinburgh.

LETTERS, of which the invention arose from the absolute necessities of human life, were, at their origin, employed to record none but truths, which it was indispensibly requisite to preserve and communicate; and which could not receive this advantage by any other imaginable contrivance. They were applied, not to the secondary and remote, but to the primary and immediate uses of society. Laws, the revelations of religion, treaties, important public epistles, great national transactions, and moral precepts, were, hence, the first things, taught and commemorated in written language. External nature was, of itself, one vast volume: and, in their first penury of knowledge and of literature, mankind would not readily think of describing in writing what they could, at any time, actually survey. Abstract ideas and objects irrecoverably evanescent, would alone seem to demand to be perpetuated by letters. That which was first written, became the first matter of learning. Out of learning, originated science and the literary arts. By these means was it, that the culture of theology, moral science, eloquence, and poetry, preceded Natural History and physical science in general, in the order of invention, among the ancients; that geometry and general speculations concerning the elementary formation of the earth and heavens, were the first branches of physics particularly studied; that Natural History was, in its origin, but incidentally cultivated, as by Herodotus, in the character of an appendage to enliven the scenery in the history of civil society; that when moral and critical science had attained to high perfection in Ancient Greece, natural history

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still remained in a state extremely confused, uncertain, and imperfect.

Solomon among the Jews, whose work has not reached us; Aristotle among the Greeks; and Pliny among the Romans; were the only great writers who attempted systems of Natural History, among the ancients. They wrote when literature and science were at the highest pitch of improvement in their respective countries. But the art of printing; the use of so many instruments of later invention for the service of philosophy and the arts; above all, the general intercourse of mankind in parts of the surface of the globe mutually the most remote from one another; were wanting, to raise this study in ancient times, to any thing like the perfection to which it was destined to advance among the moderns.

The first persons who applied, in modern times, to the study of Natural History, did so with a view to illustrate the writings of Aristotle and Pliny. They were content to follow the methods of their masters, and to repeat after them, the same tales, with but very few corrections or additions from modern observation. From the time when Lord Bacon proposed his new methods of enquiry; but more especially from that at which the institution of the Royal Society set an example, which was imitated by the formation of other similar societies throughout Europe; natural history began to assume the character of a new science; no longer an assemblage of unconnected narratives; but a system attempting to ascertain the existence and mutual relations of the material resemblances of those generic and specific ideas of things which were, according to certain schemes of philosophy, believed to have existed from all eternity, in the divine mind, as the prototypes of all created objects. Hence the origin of various systems of natural history, in the latter part of the seventeenth century, in England and other countries, upon methods of classification useful indeed, and frequently ingenious, but still extremely imperfect, because they were built upon a view of facts not yet sufficiently extensive, and were formed at a time when due advantage was not yet to be derived from the lights of the other sciences. But, while so many societies and academies were zealously employed in the tasks of experiment and observation, while new regions were daily explored, and new instruments of scientific observation, invented and put to use; the mass of the facts of natural history could not fail to be daily augmented, and its increase to render a new arrangement at once more desirable and more easily attainable.

After many attempts by others, Linnæus produced, at length, a systematic arrangement of the subjects of natural history, which may be said to have, for the first time, advanced this part of knowledge to the genuine dignity of science. Spite of opposition by those naturalists whom prepossessions withheld from the true discernment of its utility; it gradually found its way to general reception. The school of Linnæus came, in consequence, to embrace, by degrees,
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the whole body of the votaries of natural history. And the advantages of precision, luminousness, order, conciseness, and accuracy in the evidence of facts, which his works possessed, soon contributed, in a signal manner, to entice many more to the culture of this science, than had ever before applied to it, to explode innumerable falsties and errors which had hitherto debased the general mass of its truths, and to produce an unexampled rapidity in the increase of the number of the facts belonging to it.

From a brief and small manual, the book of Linnæus was, even in his own lifetime, enlarged to a work of very considerable bulk and magnitude. In successive editions by his disciples since his death, enlarged to comprehend the new discoveries, it has been expanded to fill many volumes. It no longer retains those advantages of easy brevity which are requisite in a work destined to give the first elementary instructions in any branch of knowledge. While some naturalists, therefore, have written new systems, respectively, of the history of this or that particular kingdom of nature; and some have produced ingenious disquisitions on one or other of the species of natural bodies; there have been others, especially among the professors of this science in universities, who have usefully employed themselves in the composition of introductory compends of its first elements, such as should be sufficiently simple and clear, to be easily understood by beginners, brief enough not to frighten or disgust them by prolixity, and of a size not inconvenient for being carried about in rural excursions. Some of these compends have been written in the Latin, still the common language of the learned world. Others have been very commendably given in the vernacular languages of modern Europe, for the benefit of persons who, though unskilled in the languages of classical antiquity, may be, yet, neither unqualified nor unwilling to advance the study of natural history. The Germans especially have produced the best of these manuals. Such are those of Blumenbach, and of Leske who appears to have been followed in the work now before us.

The late Dr. Berkenhout published, indeed, many years since, a small synopsis of Natural History, in the Linnæan method. And we possess a multiplicity of larger works illustrating the different branches of this science, as well as compends of the elements of several of those branches, distinctively. But, till the present work appeared, we had no complete scientific enumeration, in a compendious form, of all the species, or even of all the primary and leading species in the animal kingdom.

Even this work is not, as its title seems to indicate, and as we should rather have wished it, a complete view of the genera and species in all the three commonly acknowledged kingdoms of nature, but of those in the animal kingdom only. The author or compiler meant, originally, to make it embrace natural history in all its parts, but was, he informs us, deterred by difficulties and inconveniences which arose as he proceeded in his task, from carrying that original design fully into execution.

His first volume comprehends an ample introduction on the animal kingdom in general,—the history of the mammalia or sucking animals,—the history of the aves or feathered and flying animals,—that of amphibia or animals living sometimes on land, sometimes in water,—that of fishes.—an alphabetical vocabulary explaining in English, the sense of the Latin terms peculiar to the Linnæan system,—and a general alphabetical index of the contents of the volume. Insects and worms are treated of, in the second volume: and an alphabetical vocabulary of technical terms, with an index of the contents of the volume, are here, likewise, added. Each of these volumes is illustrated with six copperplates.

The INTRODUCTION defines the science; distinguishes its subjects; explains the principle of its arrangements; indicates the best means to attain a knowledge of it by study; and concludes with a list of those which are reckoned the fittest books to be perused in the endeavour to acquire it.

Here is little matter but what is pertinent, correct, and conveyed in clear, unaffected, and even elegant language. Yet, that we may not sacrifice to an affectation of candour, the just discharge of our critical duty, we shall not dissemble, that here are a few things which we should have wished to appear otherwise.

The definition of the science of Natural History is inexact both by deficiency and by superfluity of words. It represents natural history to be “a description of the appearances and properties of the natural bodies that are found on the surface of our earth.” But, *appearances*, or at least the modifications of structure on which those appearances depend, are certainly among the properties of bodies: and it was, therefore, quite unnecessary to mention appearances and properties in the definition as two distinct things. Besides, this definition taken literally, limits the investigation of Natural History to matters and forms “*on the surface of the earth*,” excluding from its examination all that better part of mineralogy which is employed in exploring the interior strata. These faults are indeed trivial. But, inaccuracy of definition in the elementary parts of science, tends to encourage a general looseness and want of precision in thought and language, of which the effects are ever incompatible with close and correct reasoning.

In the next sentence, after this definition, the author speaks of “the study of *Economicks*.” This term, “*Economicks*,” is not, in itself, improper. It is adopted by the Germans from the ancient Greeks. It implies “the principles of that prudence which is exercised in preparing and preserving things for the use of man, and in applying them to use with the smallest waste, and the greatest advantage possible.” But, it is a technical term, almost peculiar, in the present time, to the Germans, and far from being peculiarly happy. The author would have done well, therefore, rather to have said “the science of Economy,” or to have used a defining circumlocution, than to have at all introduced such a word as “*Economicks*” in his book.

Nor are we disposed to agree with this writer, that "bodies changed in any manner, by human art or industry, should be called *artificial* bodies." By this rule, all the domesticated animals, and all vegetables raised by culture, would be *artificial* bodies! We should, in truth, call no bodies artificial but "those which owe to art, a new exterior form, or a new internal structure of their parts, or perhaps both together."

The elementary bodies in nature are, here, represented to be, "water, air, an inflammable principle, and earth." We should not have asked, in this place, an enumeration in detail of all the elementary substances which modern chemistry has distinguished as such. But, the enumeration here actually given is incorrect in the terms which it uses, as well as defective. What is it the author means by "*an inflammable principle*?" If he mean a principle susceptible of combustion; then, water and various airs, as being liable to decomposition by burning, are to be referred to the genus of that principle. If he mean rather "fire," the substance that is the principal agent in those changes which take place in burning; then ought he to have called it "*an inflaming*," not an inflammable "*principle*." "*Water*," also, is so commonly known to be a compound body, that, even by naturalists, it should be no longer described as a primary and elementary one. Of "*Air*," the same observation may be made. It is with a great latitude of expression, that metals, alkalis, and the acidifiable bases are comprehended under the common name of "*Earths*." But, against this, we should not have been forward to object, if the enumeration had been, in its other parts, reasonably exact.

"Organized bodies" are, by this author, defined to be "such as have fluids moving, by means of some internal power, through their solid parts:"—a definition, also, inaccurate and imperfect. By this account, the organization is destroyed whenever the living function of the plant or animal cease! We should rather define organized bodies to be "such natural bodies as are formed with an unity of structure, in which all the parts have a mutual dependency upon one another, and co-operate, during the life of the plant or animal, for the discharge of certain common functions; which bodies are augmented in bulk, not by the deposition of other matter upon their surfaces, but by its intro-susception and assimilation in functions which are performed within them."

This writer, with the other naturalists in general, would confine natural history to the examination of those which are called the three kingdoms of nature, the animal, the vegetable, and the mineral. But, we do not see, why the range of the science should not be enlarged, and the aerial and liquid kingdoms added, in systematic arrangement, as well as in fact, to those which it is already acknowledged to comprehend.

In distinguishing between natural and artificial systems of natural history, the author rightly defines natural systems to be "those
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which the bodies stand the nearest to each other, which agree in the greatest number of properties." But, he has neglected to state, that "artificial systems are those in which bodies are arranged according to their agreements or differences in one or in a few leading properties, with comparatively small regard to the rest."

In the German fashion, this writer gives at the end of every subdivision of his work, a list of the books in natural history which he used in compiling it. We own that we should have been better pleased, if he had either exactly quoted each particular authority where it was employed, or had else been content to give, in the beginning, or at the end of his book, a general alphabetical list of his authorities.

The facts relative to "Organized Bodies in general," are stated judiciously, fully, and with little intermixture of error, in the chapter which follows first after the introduction. Yet, the author would, perhaps, have done well to have spoken less positively of the utter and universal inability of Hybrid males to impregnate a female. We do not know that this position, however affirmed by De Buffon and others as a general truth, has been yet sufficiently ascertained to hold universally.

The second Chapter, on Animal Physiology, is highly satisfactory and judicious. In one particular, however, we blame, not indeed the author, but the absurd theories which he has modestly thought it his duty to repeat. These are the theories ascribing the origin of animal heat to the action of the nervous system, or to the oxygen absorbed by the blood in the lungs. But, the truth is, that in the whole animal body, many changes continually take place, in every one of which heat is absorbed and given out. By these, a constant circulation of heat throughout the body, is maintained. There is, besides, a continual abstraction of heat from the body, on the one hand, by perspiration, by expiration, and by colder substances coming in contact with the skin; and, on the other hand, a continual introduction of new heat into the body by the medium of warm air and fluids approaching the skin, the lungs, and the stomach, at a temperature above the mean heat of the body, as well as by electricity, frequently entering the body, from the surrounding atmosphere, and undergoing, in certain temperatures, a decomposition, by which it gives out heat to animate the vital functions. These are the means by which a due quantity of heat is constantly maintained in the animal body. By any diminution in the proportion of heat given out,—in the proportion of heat taken in,—or in the changes circulating heat within the body,—disease will be occasioned, and the proper temperature will no longer be maintained.

The writer of this work, after the explanation of the physiology of animals, proceeds to state the three grand divisions in Linnæan Zoology, which arrange animals—as having hot red blood which circulates from a heart with two auricles and two ventricles,—as having cold red blood circulating from a heart with one auricle and

one ventricle,—or as having cold white blood with one ventricle and no auricle. The *Mammalia* and *Aves* belong, as two different classes, to the first of those divisions: under the second, are the *Amphibia* and *Pisces*: the *Insecta* and *Vermes* are the classes belonging to the third division.

The third Chapter details the history of the *Mammalia* or sucking animals. Some introductory paragraphs relate those things which are common to the whole class. The seven orders into which it is subdivided in the system of Linnæus; *Primates*, *Bruta*, *Feræ*, *Glires*, *Pecora*, *Belluæ*, *Cete*, are then successively enumerated and illustrated throughout their different genera. The generic characters are faithfully translated from Gmelin's edition of the *Systema* of Linnæus. Of the *Primates*, he distinguishes the usual four genera, of which only the species of the first and the last, Man and Bats, are natives of Britain. He has, very properly, distinguished by the addition of a capital B, all the species whether of this or of any of the other classes, which are found in the British isles. The *Bruta*, the second order, are subdivided into seven genera, none of which comprehends any very considerable number of species. In the enumeration of the ten genera of the *Feræ*, and of their subordinate species, we discover great correctness in the generic and specific characters, an highly commendable selection of the most interesting particulars in the manners, and in regard to such of them as are natives of this country, the faithful exposition of several new facts not hitherto particularly recorded in the systems of naturalists. Of the *Pecora* comprehending eight genera, the *Belluæ* containing only four genera, and the *Cete* included, also, in four, the same praise may be justly pronounced. Yet, as the work is intended especially for use in this country; and as we believe its author to be eminently skilled in British zoology; we should not have been displeased, if, by now and then contracting his accounts of the manners of foreign species of the *mammalia*, he had made room for ampler details of the facts less generally known respecting the species which belong to Britain. Of our domesticated animals in particular, we think that he might have usefully explained the history, and numbered the varieties somewhat more at length.

Having before us the German manual of the illustrious Blumenbach, we have been induced to compare the view of the *mammalia*, which is given by that philosopher, with this which appears in the English System we now review. Blumenbach has not implicitly confined himself to illustrate the system of Linnæus; but has formed a new, and in our judgment, a more natural arrangement of the orders and genera. The Linnæan order of the *Primates*, is by Blumenbach, subdivided into the two orders of *Bimanus* and *Quadrumanus*. The Linnæan genus of *Vespertilio*, he erects into a new order with the name of *Chiroptera*. He divides the equine genus from the order of *Belluæ*; and disposes them in a particular order under the name of *Solidungula*. Blumenbach's orders of these animals are, therefore, ten, while the author of this English compendium strictly con-

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fining himself to the illustration of the system of Linnæus, gives but seven orders. The English writer following Linnæus and Gmelin, gives but 46 genera: Blumenbach subdivides the *Simia* genus into *Simia*, *Papio*, and *Cercopithecus*; thus enlarging the number of the genera to 48.

The AVES, the second class of the animal kingdom, here enumerated, after Linnæus and Gmelin, fill six orders, and 87 genera. Many important facts respecting British birds, are introduced from the works of English ornithologists. In a series of introductory paragraphs, the common structure of birds, and the terms peculiar to ornithology, are well explained. Blumenbach, in his endeavours to improve the arrangement of Linnæus, has increased the number of the orders of birds to nine: but his genera are only 79.

AMPHIBIOUS animals, the third class, are here enumerated in the three orders of *Reptiles*, *Serpentes*, *Nantes*, consisting in all of five and twenty genera. The abstract here given of their history exhibits many marks of accuracy and diligence. Blumenbach, not including the *Nantes* in this class, but referring them to Ichthyology, gives only ten genera of amphibia.

FISHES, according to the Linnæan arrangement regulated by the presence or absence and the position of the fins, are here subdivided into the four orders of *Apodes*, *Jugulares*, *Thoracici*, and *Abdominales*, comprehending not fewer than 51 genera. Blumenbach adding to the fishes those genera which Linnæus subjoined to the amphibia, in the order of *Nantes*, has here the two orders of *Chondropterigii*, and *Branchiostegi* prefixed to the four which have been already mentioned as given by our English author. Yet his genera under these six orders, are only 59. Many curious facts relative to the fishes in the British seas, are given by the author of the English System.

INSECTS, the next class, arranged by Linnæus, according to the diversities of the wings, are exhibited here in the seven orders of the Swedish naturalist, and in 121 genera. At the end of their history is given a synopsis of the genera of British Insects. The system of Blumenbach does not for this class of animals, differ in the orders, from that of Linnæus: and his genera are only 87.

The VERMES or WORMS are traced, after Linnæus, in the five orders of *Intestina*, *Mollusca*, *Testacea*, *Zoophyta*, and *Infusoria*. Of the four first, 102 genera are successively enumerated. Of the *Infusoria*, 15 genera are particularly described. Blumenbach includes the *Infusoria* among the *Zoophyta*; multiplies the other four orders to six; and being not particularly acquainted with our British Vermes, gives only 85 genera.—The vocabularies explanatory of the technical terms, which occur at the end of each of the two volumes of our English compend, are sufficiently minute, correct, and easily intelligible. The indices are exact. The engravings illustrate only the general descriptions, and those parts of animals which are entirely peculiar, and have particular technical terms appropriated to distinguish them.

The plan of this work did not permit the author to give any but the Latin and English synonyma. Except in the genera of *Papilie* and *Sertularia*, he has not ventured to add even the English names of the class of insects.

We hesitate to say, whether we should not have wished for a few more of the synonyma especially of the principal genera and species. Blumenbach has frequently given, in his manual, as well the French and English names, as the Latin and German ones.

We own, that we should have been much better satisfied with this work, if it had presented such improving variations as those of Blumenbach, from the system of Linnæus; if it had comprehended at least the vegetable and mineral kingdoms of nature, with the animal; if it had been free from those few instances of incorrectness which we have particularly exposed, and from a few others which it was inconvenient for us to state in detail.

But, it were uncandid and unjust, to inspect such a work, merely for the sake of finding out, whether some parts of it might not have been differently executed, and whether it be not marked with some of the imperfections incident to human infirmity. We are, in truth, much more surprized by the great though modest merits of this publication, than by the few faults with which these are alloyed. To reduce such a body of information within so small a compass, and in an order so convenient, required skill and pains by which a much more ostentatious work might well have been executed. We have in English no compend of Zoology that, for accuracy and utility, can aspire to comparison with this one. By the contrivance of the author or compiler, it combines all the advantages of a *Fauna Britannica*, with those of a compend of the general history of living animals. It joins much of the general philosophy of Natural History with the orderly detail of so many of the minuter facts belonging to the science. Its style has the simplicity, the precision, the correctness, which we should chiefly desire in a work like this. We are astonished, that the author should have been able to descend, in a work of this size, to the enumeration of so many species, and to enter into such a detail of the manners of the different animals which he describes. If he have freely availed himself of the information furnished by other writers, he has used with a masterly hand whatever he had occasion to borrow. With such a manual, the student of Zoology may make more rapid progress than by any other means which we can point out to him. He who possesses these volumes of Zoology, with those of Hull's Botany, and Schmeisser's Mineralogy, wants few or no advantages toward a successful progress in Natural History, which are to be derived from an acquaintance with the best guides.

Travels through Sweden, Finland, and Lapland, to the North Cape, in the Years 1798 and 1799. 2 Vols. 4to.. Pr. about 800. 3l. 3s. Mawman. 1802.

WHATEVER tends to augment the stock of our knowledge of countries, with which we are but imperfectly acquainted, has a strong claim to public attention. Where travellers visit only kingdoms which have been previously and fully described, still, from the different points of view under which different individuals consider the same objects, and from the disposition of inquisitive minds to seek out objects which have eluded the search of preceding enquirers, their descriptions seldom fail to afford some portion of useful and even valuable information. But information increases, of course, in utility and value, when a traveller, having explored countries before unexplored, lays before the public the result of his researches. The author of the volumes before us has pushed his discoveries beyond the utmost point to which any preceding traveller had extended his search in the bleak, but not inhospitable, regions of the north; and where he describes countries which have been already described by others, he, not unfrequently, corrects the mistakes of his predecessors, and thereby renders an acceptable service to the public. Mr. Acerbi, in his first chapter, makes some observations on the common objections preferred against the writers of travels,—partiality and inaccuracy,—from which we are led to infer, that he is wholly exempt himself from the prejudices by which others have been warped from the strict line of duty. We suspect, however, that the reader of these travels will not implicitly subscribe to the justice of such inference.

“ We may grant (he says) that a man possesses a perfect knowledge of the local situation, the government, manners, and other particulars of his country: but, nevertheless, he may be prejudiced; and, while he labours under this disadvantage, and is swayed by these narrow ideas, which are the almost inevitable consequence of a life entirely passed at home, he cannot claim unlimited confidence for his assertions. Thus, when a Swede smiles at Mr. Coxe’s representing Warmerland as a most delightful country, beautifully interspersed and variegated with lakes, charming vales, and well-cultivated fields, we think him justified in differing from that gentleman’s description, and admit that, on the contrary, it is a dreary and unpleasant tract, diversified only by naked rocks and barren hills. But when he censures an English, French, or Italian traveller, for affirming that there is no such thing as convenient travelling in Sweden, and on the other hand maintains, that his country abounds in comforts; every one that has the least knowledge of the subject, will immediately perceive the error and fallacy of such a position.”

The remarks respecting travelling is certainly just; but not so the observation on *comforts*, which is a relative term; that may be a *comfort* to a *Swede* which may be *most uncomfortable* to an *Italian*; and, on the other hand, that may be a *comfort* to an *Italian* which

may be most uncomfortable to a Swede. There is one objection which may be fairly urged against the majority of travellers, of which Mr. Acerbi seems not to be aware: it is the practice of measuring the excellence of various objects, comfort and happiness, by a standard of their own; which, being formed on their own habits, manners, notions, and pursuits, must necessarily be fallacious in its general application. The objections to the mode of travelling in Sweden seem to be extremely well founded, as there is no public carriage throughout the kingdom, and no regular conveyance between the country and the capital. The accommodation on the roads, too, appear to be most wretched.

Our traveller proceeded from Helsingburg to Stockholm through Gothenburg, Trolhatta, Weslerland, Nericia, and Sudermania. He arrived in the capital of Sweden on the 19th of September, and there remained till the month of March. One hundred and sixty pages are allotted to the description of that city, its institutions political and literary, and the manners, customs, and amusements of its inhabitants. A description is given, in the second chapter, of a very singular character, who ought to be better known. On the arrival of our traveller at Stockholm, he found the only inn in the city already filled.

"When we arrived at this inn, all the apartments were occupied; and we should have been utterly at a loss how to pass the night, if we had not been so fortunate as to meet at the door Mr. Malmgrein, the most amiable and obliging man in all Sweden. There is not a traveller that has ever been at Stockholm, but will see with pleasure in these pages the name of that gentleman, and perhaps recollect, upon this occasion, some act of kindness shewn to himself by that truly benevolent and estimable person. Mr. Malmgrein, who has but little to do or care for, places his happiness in acts of complaisance and goodness to others, and particularly in shewing attention and kindness to strangers. He is always in motion, and always in an equal good humour. I believe he was never known to be ruffled or discomposed by spleen or anger. He is the friend of every one in Stockholm, from the greatest lord to the humblest burgher, and equally respected, beloved and caressed by all. Every body is happy to gratify any wish of Mr. Malmgrein's, a circumstance which he rarely turned to his own account, though he never missed an opportunity of using it for the benefit of others. He is the inventor of a game at cards in great vogue at Stockholm. He has his eye on every thing that passes; he is the great master of ceremonies on all occasions; and wherever you meet Mr. Malmgrein, there you also find harmony and good order. To the ladies he shews all the little attentions in his power, and appears ever ready and eager to oblige them. It may surprize the fair, that this man, who possesses the advantage of a fine person, should be so active and constant in their service from motives of the purest and most disinterested nature: in short, this man stands single in his kind; he has no enemies, because he has no ambition; he has no care, because he has no interest to pursue; he has no flatterers, because he has no favourite weakness; he never experiences any aggressions, because he possesses in his integrity a shield for their repulsion. Such was the first person we met with at Stockholm, when we were seeking for some place to

to pass the night in, that we might not be obliged to remain in the carriage till morning. It will not appear surprising, after the character I have given of Mr. Malmgrein, that in the space of half an hour he provided us with lodgings, a coach-house for our carriage, a valet de place, and sent to our apartments an excellent supper. On the very same evening he would needs shew us the city. As we were looking about for lodgings, he pointed out to us the statue of Gustavus III. the Prince's Palace, the Opera-house, and the North bridge, at the same time giving a particular account, with the greatest rapidity, of the sums employed in the construction of those edifices, and other particulars; when they were begun, and by whom; how they were carried on, accidents that delayed their accomplishment, and when they were finished. At first I took him for a valet de place; but when I perceived that he was saluted in a very familiar manner by the gentlemen that passed us in the street, and that all the people, wherever we went to enquire for lodgings, answered his questions with the greatest respect, and apparent readiness and desire to oblige him, I did not well know what to think of my friend. In the morning we were awakened early by a band of military music, that did us the honours of the place at the door of our bed-chamber. Having a greater inclination to sleep than to hear their performance, we gave them some rix-dollars, and wished them a good morning; but we were deceived in our calculations; as they found it worth their while, they came again two days after to wish us good bye. But as we did not like a continuation of this practice, we suffered them to depart without taking any farther notice of their civility. Next day, when we went to present some of our letters of introduction, we were astonished to find that all the gentlemen to whom they were addressed were already apprized of our visit. They were acquainted with the time of our arrival, and with what happened to us since; they knew in what sort of carriage we had come, the route we had taken, where we lodged, who was our lackey, what was our dress, &c. &c. These circumstances did not impress us with any great idea of the capital of Sweden; and we anticipated those inconveniences which are usually experienced in a large capital, but without the pleasing freedom of living at perfect ease, and just as one pleases, amidst the obscurity of an immense capital."

Mr. Acerbi describes the Swedish ladies in a manner which, probably, may lead our readers to suspect that he is himself not exempt from those local prejudices, and "narrow ideas" which he so loudly condemns in others.

"The ladies of Sweden are, generally speaking, very handsome. Their countenances bear the characteristic of northern physiognomy, which is an expression of the most perfect tranquillity and composure of mind, indicating nothing of that passion and fire which, to every discerning observer, is visible in the features of the French and Italian ladies. As there is but little gallantry or attention shewn them by the men, and as they pass a great part of their time either alone or amongst themselves, their conversation, though they are well educated, possesses but a small share either of variety or interest; and of that happy art of supporting conversation with vivacity, which so eminently distinguishes our Italian ladies, they are wholly destitute. The principal object that employs their time and attention is dress; and this anxiety is rather the effect of an ambition to outshine their rivals in elegance and splendour, than the result of an eagerness to please."

please the men and make conquests. They are, however, not free from the imputation of coquetry, because they are certainly fond of admiration and praise: they would like to see every man at their feet, and would wish to be called the belles of the north: but their predominant passion is a desire of public notice and distinction. There is not an individual for whom they feel, in their heart, such strong and violent sentiments of friendship, tenderness, and love, as are found in those who live in warmer climates."

Of the Swedish entertainments, and of the passionate attachment of the Swedes to cards, we have the following, not very flattering account.

"The Swedish dinner parties are expensive arrangements of shew and formality. It will often happen that out of forty or fifty people, who appear in consequence of an invitation sent with all possible ceremony, and perhaps a week or a fortnight before the appointed day, scarcely three or four know one another sufficiently to make the meeting agreeable. A foreigner may still fare worse, and have the misfortune of being seated near a person totally unacquainted with any language but his own. Before the company sit down to dinner, they first pay their respects to a side table, laden with bread, butter, cheese, pickled salmon, and *liqueur*, or brandy; and by the tasting of these previous to their repast, endeavour to give an edge to their appetite, and to stimulate the stomach to perform its office. After this prelude, the guests arrange themselves about the dinner table, where every one finds at his place three kinds of bread, flat and coarse rye bread, white bread, and brown bread. The first sort of bread is what the peasants eat; it is crisp and dry: the second sort is common bread; but the brown, last mentioned, has a sweet taste, being made with the water with which the vessels in the sugar-houses are washed, and is the nastiest thing possible. All the dishes are at once put upon the table, but no one is allowed to ask for what he likes best, the dishes being handed round in regular succession; and an Englishman has often occasion for all his patience to wait till the one is put in motion on which he has fixed his choice. The Swedes are more knowing in this respect, and, like the French, eat of every thing that comes before them: and although the different dishes do not seem to harmonize together, yet such is the force of habit, that the guests apparently find no inconvenience from the most opposite mixtures. Anchovies, herrings, onions, eggs, pastry, often meet together on the same plate, and are swallowed promiscuously. The sweet is associated with the sour, mustard with sugar, confectionaries with salt meat or salt fish; in short, eatables are intermingled with a poetical licence, that sets the precept of Horace at defiance—

"Sed non ut placidis coeant immitia.

"An Italian is not very much at a loss at these feasts; but an Englishman finds himself quite uncomfortable and out of his element: he sees no wine drank either with the ladies or the gentlemen during dinner; but must take it himself in a solitary manner: he is often obliged to wait for hours before he can help himself to what he prefers to eat, and when the meat arrives, he generally thinks it not dressed plain enough, but disagreeable from the quantity of spices with which it is seasoned. After dinner the ladies do not leave him to his bottle; he is expected to adjourn immediately with them to the drawing-room, where the company, after thanking the master and mistress

mistress of the house with a polite or rather ceremonious bow for their good cheer, are regaled with tea and coffee. I have not entered into a circumstantial description of these long dinners, but only given the general outline, that I might not inflict upon my readers that *ennui*, which I confess I have myself sometimes experienced when I was among the number of the guests. In the interval between dinner and supper, which however, from the many hours that are thought necessary for the acts of eating and drinking, is not long, there is no amusement whatever but playing at cards. If you cannot join in this rational recreation, you are abandoned to your fate, and may sit in some corner of the room, indulging in meditation on whatever subject you please.

"I have already noticed the extreme passion of the Swedes for cards; an amusement too fascinating in all countries, but which in Sweden, especially among the higher orders, seems to absorb every power and faculty of the soul. The following anecdote may serve to illustrate it in a striking manner:—A nobleman of great rank having waited longer than usual for his dinner, and seeing that no preparation was made for it, went down to call his servants to an account, and to examine into the reason of the delay. He found his household, in imitation of their superiors, deeply engaged at cards. They excused themselves to their master by telling him that they were now at the most interesting point of the game; and the butler, who had the greatest stake, took the liberty of explaining the case to his excellency, who could not in conscience but approve his reasons. However, being unwilling to wait for his dinner till the game was decided, he sent the butler to lay the cloth, while he himself sat down with the other servants, and managed the interest of that individual in his absence."

The great formality and restraint which prevail in all the upper circles in Sweden, are ascribed by our author to the rigid observance of forms at the Swedish court. But this is an assertion unsupported by argument; and they might, in our mind, be, with greater justice, imputed to the feudal tyranny of the Swedish nobles, previously to the last revolution. Of that revolution, and of the last king of Sweden, Mr. Acerbi speaks in terms strongly expressive of disapprobation; and when we are told, that "the ruling passion of Gustavus, his secret preference of his own fame to the well-being of his kingdom, was seen" in his "vigorous preparations for an invasion of France" which he reprobates as romantic; and compare this with other political reflections scattered loosely through the work, we are forced to conclude that Mr. Aberci's *prejudices* have their origin in a much more polluted source than his attachment to his native country. Indeed, he appears to us to have associated, during his residence at Stockholm, with some of those refractory nobles whose detestable tyranny was exerted for the destruction of public order, by rendering at once the regal authority a mere cypher in the state, and the people a mere herd of slaves. Mr. Acerbi labours to prove that "during the aristocracy" science flourished more in Sweden than it has since; but his proofs are most curious: viz. that he does "not find any naturalist that might be ranked with Linnæus, nor a mineralogist of such distinguished merit and reputation as Bergmann," &c.; by parity of reasoning.

reasoning we might condemn the government of George the third, as inferior to those of Elizabeth and Anne, because Great Britain cannot produce any dramatic writer "that might be ranked with" Shakespeare, nor a poet "of such distinguished merit and reputation" as Pope. He represents, with a confidence peculiar to himself, Gustavus the third as "a greater enemy to the Swedish nation than Charles 12th;" and he does not scruple to assert that that prince "was willing to root out every sentiment of honour and to extinguish every spark of liberty, that he might bear sway over a herd of slaves." And all this abuse proceeds, solely, as far as the reader can collect from these volumes, from the conduct of that monarch, in humbling the inordinate pride and in controlling the unbounded tyranny of an aristocracy which, this, its apologist, is compelled to acknowledge, "was corrupt, venal, and ever ready to sell itself to the highest bidder;" adding that "France and Russia purchased the men of abilities in the senate at no small price; the others were overlooked and disregarded." And what was the mighty advantage which counterbalanced this abominable profligacy of character and conduct and the inevitable tendency and real effect of which were "to root out every sentiment of honour and to extinguish every spark of liberty, that it (*the aristocracy*) might bear sway over a herd of slaves." Why, forsooth, "in that very disposition to venality was contained an incentive to the acquirement of qualities and accomplishment that might lead to distinction !!!" That is, to speak plainly, that the nobles found it their interest to cultivate their talents, because they could then carry them to a good market, and sell them to the enemies of their country! And this is the wonderful advantage which leads a professed philosopher (for Mr. Joseph Acerbi has philosophy constantly in his mouth, and on every topic decides in the dogmatic tone of a *modern philosopher*) to deplore the humiliation of the Swedish aristocracy!

Fortunately we have more authentic accounts of the cause, progress, accomplishment, and effect, of the revolution in Sweden in 1772, than any supplied by the jejune production of Mr. Joseph Acerbi;—accounts furnished by an eye witness, and by a man of undoubted veracity who had the best possible sources of intelligence open to him, and no interest to conceal or disguise the truth. Speaking of that event, he says: "The calm which succeeded to scenes of trouble and confusion; the *clemency*, the *wisdom*, the *impartiality* displayed by the KING on the occasion; the love the major part of his subjects bore him, and the admiration in which he was held even by such as had been most inclined to oppose him; all contributed to render the change he had effected acceptable to the bulk of the Swedes."* Again. "The lower rank of people rejoiced at the de-

* History of the late Revolution in Sweden, &c. By Charles Francis Sheridan, Esq. Secretary to the British Envoy in Sweden, at the time of the late revolution. P. 310.

fruition of a government in which they had no share, and from which they derived no advantages. They beheld with the highest satisfaction the power of an aristocracy, *from which they had experienced only insolence and oppression*, transferred into the hands of a monarch, who was already master of their affections."* Our readers will now judge to which of the two, the monarch or the aristocracy, the reproach is most applicable, of a wish "to extinguish every spark of liberty, and to bear sway over a herd of slaves." The language of the diet, on confirming this revolution, (of which it should be observed, that it was little more than a restoration of the ancient form of government, which had been abolished by the aristocracy after the death of Charles the 12th) was very different from that of Mr. Joseph Acerbi; "We perceive," said they, "the ancient liberty and safety of the Swedes confirmed;—by this means Sweden has obtained a true king to fill her throne, and all the inhabitants of the state may at present, without anxiety, leave the administration in the hands of a king, to whom it belongs, to govern and to preserve it; who is king not for his own private advantage, but for that of his subjects; and who places his greatest glory, in reigning over an independent people, and in being the first citizen of a free society."†—It might have been expected, that a writer who enters into the minutest detail respecting the literary and scientific institutions of the country, and even descends to minutiae which are not merely uninteresting but tiresome, and better adapted for a "Traveller's Guide" than a book of travels, and who is also so copious in his comments on political events and characters, should have given some account of the most memorable transaction which has taken place in Sweden, since the last revolution;—*the murder of the King*. But, to our great disappointment, we have not found one syllable on the subject. The motive of such extraordinary silence on so important an event, we shall not attempt to investigate.

Mr. Acerbi does not seem to view the present King of Sweden with much more favour than his predecessor.

"During the whole of the regency the young king kept himself in a state of total insignificance. He never of his own accord appeared before the people, nor did any thing without asking leave of the duke: it seemed as if he considered himself as nobody during his minority; for the sole purpose of making the regent feel the sole weight of his authority, when the period should arrive of exercising it in its full extent. The leading features in this young prince's character, as I conceive, are an ambition of governing without ministers, or any interference that might set bounds to his absolute sway, and a sincere wish at the same time to do as much good as lies within the narrow sphere of his powers and knowledge. Under the influence of two priests, and strongly imprelled with an abhorrence of what is called the new philosophy, he has become a determined bigot, and

* Ibid. p. 301.

† Ibid. P. 315, 316.

hence is influenced by a superstition that throws every possible obstacle in the way of progressive improvement. Those two priests are Bishop Fleddin and Bishop M***. The first was the king's preceptor in religious instruction: he is a man of no learning, but of an aspiring temper, and ready to make any sacrifice to his private interest. The religion of Luther, under his auspices, degenerates into the rites and ceremonies of popery. It is by his advice that the soldiers have received orders on Good-Friday to turn the muzzles of their fire-arms downwards, and to have the drums slackened and deadened, as at Rome and in other catholic countries. Bishop M*** in his earlier years was a friend to democracy: he was first brought into notice by a treatise in favour of that form of government, entitled, *De Democratia Optimo Regimine*.* He embraced the ecclesiastical profession merely from motives of interest; but afterwards became a zealous stickler for the most absurd tenets of the grossest superstition, whether it be that he has in reality become a convert to what he at first merely believed *ex officio*, or, as some people are inclined to think, from hypocrisy."

The freedom of the press is said, by our philosophical traveller, to be "entirely subdued" at Stockholm; but our readers must already have perceived the necessity of receiving his assertions, particularly in cases which affect his own peculiar notions, *cum grano salis*.

"At present a censorial commission is established, which mutilates works, or suppresses them altogether at pleasure: and what is still worse, and unheard of in any other country, when the censors have passed a work, its publication may be prohibited by the king afterwards. An instance of this kind happened during my stay at Stockholm, in the case of a work, entitled, "Thoughts on the Restoration of the Old Monarchy in France." After this statement of facts, it will not be difficult to conjecture the situation of the sciences and of philosophy in a country where such measures are pursued by the government. The contrast in these respects between Sweden and Denmark, is strongly marked by the number of journals and other periodical publications issuing from the press annually in the two countries. In Denmark I reckoned up more than twenty; but as for the neighbouring kingdom, I could never find in the capital, nor in all Sweden, more than two. The periodical publications of Denmark are fraught with the most liberal opinions on every subject. In Sweden publications are stopped without the allegation of any reason whatever, or on pretence the most frivolous. The Journal, entitled, "Memoirs of the Society for the Improvement of Knowledge most useful to the generality of Citizens," digested and published by a society of philanthropic individuals, which was held in great estimation by the public, was put an end to by the king and neither the members of the society, nor the editors of the journal were ever able to obtain from his majesty any account of the cause of its suppression. Another journal, called *Extraorden*, (nearly answering to the work *Courier*) was silenced on account of a dialogue which it contained between Luther and the Devil, in which the latter appeared to be too good a logician. In 1798 a royal edict was issued, ordering that no periodical writings whatever should be published without express permission from the

* "Democracy the best form of government."

king. The only two works of the kind that at present come out in Sweden are—Journal for Swedish Literature, and a Collection of miscellaneous subjects for reading.* The first is only a catalogue of Swedish books, with critical remarks. The editor is Mr. Silverstolpe, a man of considerable learning, and of a very satirical turn. The second is a work written in a fine style and manner, and contains many beautiful pieces in literature and belles-lettres, as well as philosophical essays, very free and bold for the present times and circumstances. In this journal the principal writers are, Mr. Her sparre, Mr. Leopold, and Mr. Lehnberg. It would have been suppressed on more than one occasion, if those three gentlemen had not possessed considerable credit at court, as well as influence with the censors."

Though these restrictions are certainly not very consonant with our ideas of the liberty of the press, yet some allowance must surely be made for the anxiety of a young monarch whose father was murdered by a revolutionary fanatic to impede the destructive progress of revolutionary writings. The father of Mr. Joseph Acerbi, who seems to possess a great share of filial affection, has been more fortunate, for he seems to have weathered in safety the revolutionary storm, and, as we learn from the dedication, lives, in quiet retirement on his estate in Italy, "enjoying the contentment of a peaceful life," amidst surrounding desolation, and "occupied," like the late Duke of Bedford, "in the advancement of agriculture, that noblest art, that truest source of national wealth and best contributor to human felicity." Our traveller, therefore, may not entertain the same apprehensions as are entertained by the King of Sweden; and, being wholly exempt from *bigotry* and *superstition*, may not fear any evil consequences from the triumph of the devil over a religious reformer. We do not, however, exactly see, how "the situation of the sciences and of philosophy" is affected by this exertion of power in respect of political publications. But we shall leave Mr. Acerbi to settle that point with his brother philosophers of the National Institute at Paris, who have the happiness to live under "the mild and equitable government" of *liberty* and *equality*.

"There is *nothing more curious*,"—observes our traveller in a subsequent chapter, where, for what purpose it is impossible to conjecture, unless it be for that of informing the world that the "fashion of patronizing literature and science was imported into France from Italy," he gives a superficial account of the establishment of academies in France,—“in a philosophical or more important in a political point of view, than to trace the mutual influence of events on opinions, and opinions on events. Their action and re-action on one another, the degree and manner in which various tenets and habits of thinking affect the conduct of individuals, is impossible to ascertain, nor, if it were possible, would it be worth while to enquire.”—

Thus it is impossible to ascertain, and would not be *worth while* to enquire into, were the impossibility removed, *that* which, we are assured, constitutes one of the most curious and the most important objects of philosophical and political investigation!—We begin to fear, our readers will conclude that Mr. Joseph Acerbi is a *very young philosopher* indeed!

On his visit to the “cabinet of models, or repository of machines,” at Stockholm, our traveller’s “inspection influenced him to remark, that many mechanical inventions and improvements, which are produced to the English nation as new, may be found to have originated in Germany, and to have been previously known in Sweden. This should put the people of England on their guard not to betray their ignorance in giving approbation and patronage to things that are borrowed from other nations, and held out to them as inventions.”—It *may be so*; but, as our traveller has not condescended to specify any one such invention so stolen from a foreign country, we cannot conclude that *it is so*; neither, admitting the case to be such, do we see why Englishmen should be censured for their ignorance of the contents of a Swedish cabinet, nor for affording approbation to what they find to be useful, merely because it is not, or, rather because, it *may not be*, the invention of their own country.

A singular kind of charge is preferred against our countryman, Mr. Coxe, for being less communicative than inquisitive when employed in collecting materials for the composition of his work, in some of the northern countries. No doubt the Swedes found Mr. J. Acerbi much more communicative, and much more entertaining.

“It is a just tribute to Mr. Coxe, and which I readily acknowledge, that he at this day possesses in Sweden the reputation of an indefatigable enquirer and collector of every possible information on a variety of subjects. Whatever he could learn from any one he noted down in his journal, under some head or other. If among the mass of materials which he thus gathered, there were some that had already met the public eye, it must not be thought that Mr. Coxe published them again as a plagiarist or compiler; but it arose from his not knowing, or from overlooking their existence in the literary world. The republication of them, by confirming what others had noticed before him, gave an additional value to his work, which is one of the richest miscellanies that ever has appeared under the name of travels. This testimony to the industry of Mr. Coxe, it would be ungenerous in me to withhold; although I, as well as all other travellers who came after him, suffered, in those places where he had been, some trifling inconveniencies from the ardour of his zeal in pursuit of information. I was told by different persons, that his eagerness and impatience to obtain instruction on several points of public economy, for the improvement of his statistical tables, was so great, that he was always ready to put questions, but never to answer any. The Swedes naturally expected that a stranger would contribute to their entertainment, as they were willing to facilitate his labours: but Mr. Coxe, I was told, declined all free and communicative conversation, and was intent solely on his own private views of making a publication. He did not hesitate to request gentlemen to collect materials

materials for him, and to favour him with their statements in writing. All this might be excusable, and even laudable in a philosopher, yet it was not quite satisfactory to the people whom he visited: they wished to have their own curiosity in some measure gratified, by an interchange of information: they expected something more from the reverend English traveller than to undergo a mere examination. The things were frequently mentioned to me, as soon as the first civilities of reception had passed, and I considered it as a premonition to myself, and did not fail to take the hint, as my readers will readily conceive and believe, from the paucity of statistical subjects that I have touched on, in comparison with the various and precise details of Mr. Coxe. This hint, which I took myself, I throw out for the benefit of future travellers.

"The state of Sweden, and particularly that of the capital, has left this general impression on my mind, that a greater progress has been made in the sciences and arts, both liberal and mechanical, by the Swedes, than by any other nation struggling with equal disadvantages of soil and climate, and labouring under the discouragement of internal convulsions and external aggressions, from proud, powerful, and overbearing neighbours. Their commerce, all things considered, and their manufactures are in a flourishing state. The spirit of the people, under various changes unfavourable to liberty, remains yet unbroken. The government is still obliged in some degree to respect the public opinion. There is much regard paid to the natural claims of individuals; justice is tempered with mercy, and great attention is shewn in their hospitals and other institutions to the situation of the poor and hopeless. From the influence of the court among a quick, lively, and active race of men, private intrigue and cabal have, to a great degree, crept into every department of society; and this is what I find the greatest subject for blame, or of regret, in speaking of that country. The resources of a state are chiefly three; population, revenue, and territory. The first two are not considerable in Sweden; the last is great in extent, though not so in its immediate value: but the vast extent of territory itself is an object of importance. Land and seas, however sterile and rude, constantly become more fertile and useful, as the course of science and art advances—as the French say, "*Toujours va la terre aubon.*" Art subdues natural difficulties and disadvantages, and finds new uses for materials of every description: and, finally, it may be justly observed that, in the very rudeness of the natural elements, and in their poverty, the Swedes have a pledge and security for civil freedom and political independence.

"It is deemed a very great calamity in Sweden, and one not less heavy than a bad harvest, if the winter be such as to prevent the use of sledges, because it is by means of these that bulky commodities, namely, iron, wood, grain, and other articles, are conveyed from one place to another. Winters, however, so mild that sledges cannot be used, sometimes will happen; then the communication is limited, and commercial intercourse confined: for the highways are by no means sufficient for the purposes of travelling and carrying goods; whereas, with a sledge you may proceed on the snow, through forests and marshes, across rivers and lakes, without any impediment or interruption. It is on account of this facility of transporting merchandize over the ice, that all the great fairs in Sweden and Finland are held in the winter season. Nor is it an uncommon thing for the peasants to undertake journeys, with whatever they have got for the market, of three or four hundred English miles. They have been known to travel with their sledges about two hundred miles in ten or twelve days."

Our traveller left Stockholm on the 16th of March, 1799, on his arduous journey to the North Cape, through which we propose to accompany him, in a subsequent number.

(To be continued)

An Enquiry into the Nature and Effects of the Paper Credit of Great Britain. By Henry Thornton, Esq. M. P. 8vo. PP. 320. 7s. Hatchard. 1802.

NO inconsiderable alteration in the minds of men has taken place, during the latter part of the last century, with regard to this particular, the importance of secrets and mystery. Formerly hardly any handicraft trade was so mean as not to have its secrets, upon which the artisan prided himself, and for the disclosure of which he exacted a premium, under the title of apprentice service, and apprentice fee. As for the higher transactions of mankind, they were so overrun with secrets, as to be thought an unfit subject for the contemplation, or discourse, of any but the initiated few. Mysteries of state were thought the most profound and subtle thing in nature, and the whole lives of men of the greatest abilities were deemed hardly sufficient to become acquainted with them. Even such an operation as banking was involved in mystery, and the secrets of the craft were carefully kept by the banker, and revered by the rest of mankind. The whole system of secrets is now so completely exploded, that hardly any body professes them, except the makers of quack medicines, or the inventors of washes for the skin, and compositions for blacking of shoes. In almost every trade even some professor of the trade itself has come forward and liberally explained to the world what he knew concerning it. Nay, the very men who have made inventions in the arts and manufactures have much more frequently imparted them, for the good of the public, than kept them up for their own private emolument.

In pursuance of this laudable example, we have here a book, written to explain the nature of banking, by one of the greatest bankers in the world. And though we cannot say that the business is yet so well or so fully explained as we wish to see it, it must not be denied that Mr. Thornton has contributed a good deal to improve the knowledge of the public in the subject of banking, both by adding to their knowledge of facts, and rendering their notions more precise.

The knowledge of Mr. Thornton in the professional details of banking, in the business of the desks, and of the directors rooms, from the nature of his situation, was not to be doubted. But it was not, before this, known, that he possessed such enlightened and accurate views, concerning the grand, philosophical principles of commerce, and commercial credit. It is yet but a short period since this important class of the transactions of mankind became a subject of speculation to the philosopher. It is not little, however, which he has

has already done. He has traced the origin of these transactions up to the simple and original principles of our nature; and he has ascertained several of the general laws according to which it is their nature to be conducted. It was not, however, to be expected that the science of the complicated transactions of commerce could be brought to perfection at once. The men who have already done so much good to the world by the light which they have thrown upon this subject, have certainly left a great deal to be done by their successors. There is a number of circumstances too which cannot be sufficiently known to the mere philosopher, which may limit, and sometimes even overthrow his general conclusions, and which the man who is thoroughly acquainted with them from practical intercourse, is alone perfectly fitted to explain. The philosopher possesses many important advantages over the man of practice, and the man of practice possesses not a few advantages in this subject over the philosopher, and it can be brought to perfection only by the united labours of both. It is indeed peculiarly fortunate in such a subject when a man appears, who unites the qualifications of both. And it is no more than justice to Mr. Thornton to say that he does so in no mean degree. It is to be hoped, from the knowledge which Mr. T. shews that he possesses concerning the subject of commercial credit, and the banking system, its organ, that this is not the last, nor the best production which we have to expect from him. A book written by him, not as a political pamphlet, or for an occasional purpose, but simply to explain as fully as possible to the common apprehension of mankind, even the practical details of banking and of paper credit, as well as its general principles, in short a complete didactic treatise upon the subject by a man completely acquainted with it would be, in our opinion, a very important present to the public.

The objections which the critic might make against the *composition* of this book are not few, nor small embellishment on such a subject may be so well spared, that it is better absent. But it is not always that Mr. T.'s style is a model either of purity, or perspicuity. We do not think it, however, fair to make this a subject of fastidious remark in the case of a man whose life has rendered the accurate study of composition impossible. And Mr. T. does not write like a man who wants either education or good sense. A good deal of the obscurity too which is complained of in the book, arises neither from the defect of the language, nor from want of clear ideas in the author, for in general his ideas are abundantly clear, but from a defective arrangement of those ideas. It is very rare, indeed, that the man who has been accustomed to manufacture his thoughts only for his own sake, and without an immediate view to transmit them in the most effectual way into the minds of others, possesses the secret, because he has not been obliged to study it, of that *lucidus ordo*, which is so great an instrument both of perspicuity and of persuasion. It were often, for this reason, to be wished that men of business, who have the ability, and the inclination, to give the world instruction

respecting their peculiar occupations, would associate with them the labours of some man, who makes literature his profession, and possesses in a greater degree than men of business can be expected to do, the art of arranging materials, and communicating ideas with perspicuity and pleasure. A much more general and rapid currency would commonly, by this means, be communicated to their instructions.

The three first chapters of this book contain an account of the origin, and foundation of paper credit, of its necessity, and of the different kinds of paper which make part of the circulating medium. No author has yet explained these subjects so distinctly as Mr. T. has here done; and not a little he has contributed to give the public precise notions concerning them. As soon as the system of barter and traffic passes beyond the simplest cases used by men in the rudest state, it is impossible the exchanges of one commodity for another can always be made from hand to hand; it must often happen that I may be willing to give a commodity to you to-day, for one which you can only give to me to-morrow or next day. I trust you in the mean time. Here then is the origin of commercial credit. It is absolutely necessary to carry on the exchange of commodities among mankind. And the more numerous and complicated these exchanges become, the more extended must be the commercial credit which accompanies them. Paper credit, Mr. Thornton very justly remarks, is only a particular way of expressing that fundamental credit, which is unavoidable in commercial transactions. It is, besides, the most convenient mode of expressing commercial credit, which has yet been devised. And they who inconsiderately assert that paper credit ought to be abolished, have one of these two things to perform; either to shew that commercial credit can be abolished, or to point out a more convenient mode of conducting that credit than by paper expressions of it. It is true, however, that paper expressions of commercial credit give an opportunity, and a temptation, to extend farther that credit, than the nature of commercial transactions absolutely requires. The proper questions then, which arise on this subject, are, whether this extension be a good or an evil? to what amount? and what are the means of restraining it within proper bounds? It does not appear to us that Mr. Thornton had stated to himself with perfect precision what was the real object of his enquiries; and from this chiefly arises any appearance of confusion or obscurity which is in his book. He has contributed, however, no inconsiderable share of materials for the resolution of these questions. And if, after his example, every person who is able to add any thing to our knowledge of the subject, would generously do it, difficult as the questions are, we should probably in no long time reach some fixed conclusions concerning them.

The different kinds of paper, which constitute paper credit, are, properly speaking, Mr. T. thinks, only three; bills of exchange; promissory notes; and notes of bankers payable to bearer on demand.

Mr.

Mr. T. has here corrected an ambiguity of expression, or a confusion of ideas, which has hitherto been universal, and has even got into the books of our best authors. In general the last only of these three kinds of paper is spoken of as circulating paper. We often, however, extend the expression to all the three, and draw our conclusions sometimes according to one meaning of the expression, and sometimes according to another. Mr. T. has shewn that all three are included in the circulating medium, and he has distinctly explained in what variety of ways, and with what difference of rapidity they respectively pass in the circulation. As to the exclusion of those kinds of paper from the circulating medium, bills of exchange and promissory notes are things without which, or something equivalent, commerce could not be carried on: the question, therefore, is restricted to notes payable on demand, or at least to this, and another, whether bills of exchange ought to be discountable or not?

After these explanations Mr. T. proceeds no farther in the general investigation of paper credit, and attempts not to ascertain any principles by which it ought to be regulated. He steps aside immediately to the Bank of England, and almost the whole of what follows in his book is employed to prove that it was no extraordinary emission of paper by the bank, or extension of their loans, which led to the late suspension of their cash payments; and that no blame belongs to the directors on account of that event, an event which was owing to causes over which they had no controul. In the title of the fourth chapter, which is the first on this part of the subject, he announces an account of the nature of the institution of the Bank of England. Whether Mr. T. meant to address himself to men of business only, who are already acquainted with the subject, we know not, but it is only to them that here he can easily be intelligible; and this is one of the chief objections which lies against the book both in this and in other places. His account of the Bank of England consists of the following observations, and in the following order: That London is the great theatre of money transactions for the whole of the kingdom, bills being drawn on it from every part of the kingdom, while none, or next to none, are drawn by it upon the country;—that the bank has a capital of twelve millions, with four millions of undivided profits, or savings;—that it is quite independent of the executive government, the meaning of which must be that the bank may be insolvent, and the credit of government remain, and government may become bankrupt, and the security of the bank remain;—that it lends a large proportion of its funds to government, in the same way only, though to a larger amount, in which it lends to a merchant. Thus far goes the account of the institution. Then follow some conclusions. The bank lends so much to government, only because they are the two greatest money dealers, and because great dealers always find it most convenient to deal with one another. This does not affect the quantity of aid afforded to merchants, because if the bank of England lent less to government and more to

the merchants, the other bankers would lend more to government, and consequently would have less remaining to lend to the merchants. It is not servile dependence, therefore, in the directors, but convenience and profit which makes them prefer government for a debtor; that for this reason it is not to be feared they will ever extend their issues in favour of government too far;—that government has no temptation to require them, all which it could derive from the bank; by an extraordinary emission of paper, bearing so inconsiderable a proportion to its wants, and it being so very easy for it to raise much greater sums from the nation;—that the bank of England has no resemblance to the government banks on the continent, the governments there being the bankers, and the credit of government the banking capital; whereas the bank of England has for capital the independent property of individuals, and is managed by its private directors, exactly as any other bank in the country;—that the proprietors of the bank of England being men, whose stake in the country is out of all proportion greater than their share in the bank, it is impossible they can be led, from any view of bank profit, to countenance measures injurious or dangerous to the credit of the country. Some more general observations are presented next; that gold coin is chiefly useful as a standard by which the value of bills and paper money may be regulated; that the great object of care is that coin shall exactly accomplish this end; that one necessary mean of making it do so, is, that there shall always be a supply of gold in the country to exchange for paper; that this supply may be less or more, not only according to the quantity of commercial transactions, but according to the degree of knowledge generally prevailing respecting the nature of paper credit, and according to the degree of confidence in it; that this supply should always be sufficient to provide for the common and less important fluctuations, and likewise for the two following contingencies, an unfavourable balance of trade, and the extraordinary demand of any sudden alarm at home. Then follows part of the history of the late suspension. An unfavourable balance of trade had for some time prevailed against England, and drained the bank of its guineas. At this time an alarm from the fear of an invasion produced the failure of some country banks, a great demand upon the bank of England for guineas, and great distress in the metropolis for want of notes, money bringing interest at a rate of sixteen or seventeen per cent. per annum; the bank lessened the number of its notes with a view to bring back guineas. Then succeeds a long discussion to prove that the bank can never reduce the number of its notes greatly below the ordinary sum; it is as follows: All the larger payments in the metropolis are effected through the bankers; the notes in their hands form a large proportion of all the circulating notes in the metropolis; these are almost entirely bank of England notes; a certain average quantity of notes is thought by the bankers necessary to be held in their hands to secure the punctuality of their payments; it is their interest to hold as few as possible, and

and the skill arising from their immense practice has enabled them to introduce the greatest economy in this respect. The smallest quantity of notes, therefore, which is consistent with punctuality of payments, is employed in the circulation of the capital, and any considerable diminution could not fail to produce distress; any deficiency in the punctuality of the payments of the metropolis is attended with much more serious consequences than in any place elsewhere, being, the larger proportion of them, for sums of such magnitude, any want of punctuality in the payment of which is regarded as an act of insolvency. A general insolvency in London must produce the suspension of confidence, the derangement of commerce, and the stagnation of manufactures throughout the country. Here an objection is taken up, that diminishing the number of notes would cause our merchants to import gold. It would only cause any merchant to import gold, if it should become profitable. It is profitable, says Mr. T. to import gold, generally speaking, only when the value of the goods sent abroad exceeds the value of the goods brought home, and the difference is imported in gold. The difficulties arising from the diminution of the means of making payments, he endeavours to prove, would have no tendency to make the value of the goods we send abroad exceed that of the goods brought home; but rather the contrary tendency: he concludes, therefore, that to diminish the notes of the bank of England would not bring into the country at least an immediate supply of gold.

He next shews that the maintenance of any number of notes in circulation, however small, is sufficient to drain the bank of any number of guineas, however great, if payment of the notes shall in consequence of alarm, be always demanded in gold, and if they shall be issued as loans for bills discounted; the bank by this means possessing bills payable to itself equivalent to all the guineas it had issued in payment of its notes, together with all the interest due upon them. This is a hardship to which that institution which provides the medium of circulation for the country in the last resort is subject, and from which the other banks and traders are exempt, because they have it always in their power to have recourse to that institution. For these reasons Mr. T. is of opinion that the limitation to such a degree of the number of bank of England notes was one cause of the run upon it for guineas, and that an extension of its notes would have lessened that run. He goes on to remark, that the loans afforded by the bank to government did not cause its distress, because government pays its debts to the bank not in guineas but notes of the bank; that commerce would receive no more encouragement by the bank of England notes being sent into circulation by loans to the merchants, than by loans to the government; because many merchants would borrow from the bank only to buy exchequer bills; because if the private borrowers were taken away, and government left to the other bankers, it would be supplied by them; and because even the private lender, who advances his money to government, is

by that means prevented from giving it to his banker, or some other trader, who would make a profit by the use of it; and thus the same sum is withdrawn or withheld from trade by a loan to government, by whomsoever you shall suppose that loan to be advanced; that the amount of the whole loans of the bank of England, at the time of stopping its cash payments, was unavoidably not less than it was, and probably was too little, because the loans are made to maintain the notes in circulation, not the notes issued for extending the loans; because the loans are thus in proportion to the notes, and the notes were at that time considerably less in number than usual, and that number too small: that there is, however, another circumstance beside the maintenance of the number of its notes which affects the loans of the bank of England, the increase or diminution of its gold, its loans increasing equally to the gold which departs from it, and decreasing equally to the gold which comes in: that this arises from two circumstances in the peculiar situation of the bank, the difficulty it finds in procuring supplies of gold, and the necessity it is under of maintaining the quantity of its notes; that the government in reality committed no injustice when they interfered to prevent the bank from fulfilling its engagement to any individual, because it is to be observed that the number of debtors in the nation is equally great as the number of creditors, that every creditor is in general a debtor too, and that it is not fair that a small number of individuals, from any alarm, should be allowed to throw the country into distress which extends to almost every one, and which it is the interest of almost every one to avert.

We have given so very full an analysis of this chapter, because it is, in reality, the sum and substance of the whole argument; because it was the best means we could employ to make our readers observe the strange order in which the remarks of the book, in themselves most frequently both ingenious and solid, are thrown together; because too, such an analysis, we are sure, will be of no little service to enable persons, not very conversant in the subject, to join together the distant parts of the long and intricate discussion, and to comprehend the whole; and lastly, because the subject is of so much importance that we thought it our duty to call to it in a particular manner the attention of our readers. The remarks we might make on the reasonings and conclusions of the chapter, which would often be intended to explain and strengthen, sometimes to limit, and sometimes to controvert, would require a space equal to the book itself to make them intelligible. We must therefore entirely leave them alone. The account of what follows in the book shall be kept within as narrow a compass as possible.

In the next chapter is explained the way in which an unfavourable balance of trade draws gold out of the country, how it raises the market price of gold above the mint price, and what effect that has upon the bank. It is inquired whether the idea of Dr. Smith be right, that the excessive issue of notes by the bank is the cause of

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raising the market price of gold above the mint price. The conclusions are, that it may be so raised without any excessive issue; that a diminution of notes has a tendency to lower it, but that diminution may produce a multitude of inconveniences; its operation is a considerable time in being felt abroad, and it may increase the demand for gold at home to a greater degree than it diminishes the demand from abroad. The probability is asserted that gold will return, and the best means of procuring that return is to leave things to themselves. It is stated that the same circumstances existing at the occasion of the renewal of the suspension, which originally produced it, the renewal was equally necessary with the original act.

The chief subject of the following chapter is the enquiry, whether the bank was to blame, in not having a larger provision of gold in store. This inquiry leads to a conclusion which we are persuaded Mr. T. did not mean to suggest, that the twelve millions of capital of the bank, which are lent to government at three per cent. ought not to be permitted to be held by government; because the bank must carry on its business, so as, like every other trading company, to make a profit; this must be somewhat higher than the current interest of money, let us say six per cent.; on its twelve millions of capital it gets only three per cent.; it must therefore lend out such a quantity of its disposable effects as to produce this profit; and the more it is obliged to lend out, the less it can retain in its coffers, in bullion or coin; the true method therefore of enabling it to retain more gold, is to restore to it its twelve millions, the one half of which it might keep in its coffers in gold, and by trading with the other half make a profit equal to the interest it draws for the whole at present. No attempt is made by Mr. T. to define what is the quantity of gold which ought to be kept in store by the bank. He only says that no person unacquainted with the affairs of the bank can be capable of pronouncing a clear judgment. This is rather cutting the point too short; and we should have been obliged to Mr. T. who is acquainted with these affairs, and who has done us the favour to undertake to explain them to us, to have given us his judgment.

The nature of country banks is next explained very distinctly; and several very important observations follow on the advantages of these institutions, and the evils at the same time which they are liable to produce; they render more frequent those alarms which lessen the confidence in paper credit, drain the bank of England of guineas, and produce the distress which the diminution of the circulating medium occasions; and they have a tendency to produce a depreciation of paper money. Paper, Mr. T. states, fluctuates in price like any other article, falling when the supply is greater than the demand, and rising when the demand is greater than the supply. A low price of paper, at the same time, is equivalent to a high price of all other articles, to which it furnishes the medium of exchange, and a high price of paper is equivalent to a low price of all other commodities. It is by raising the price of commodities, Mr. T. thinks, that an excessive

excessive issue of paper raises the market price of gold above the mint price. The high price of our commodities lessens our exports and increases our imports, till the balance of trade turns against us, and along with it the course of exchange. A low state of our exchange implies a low valuation of our money. Dr. Smith's account of the excess in the market price of gold above the mint price is clearly shewn to be imperfect. We wish our author had explained somewhat more particularly, what is certainly true, but what is not in general at all understood, that the paper of the bank of England is that which regulates the quantity of paper of the country banks. As far as we know Mr. T. is the first who has told this in print; it is of great consequence that the point should be distinctly understood; but any one who is not pretty familiar with the language and the combinations of ideas of commerce, will not easily see, from Mr. T.'s account, how the effect happens, nor yet with what exception of cases it is to be expected.

The effect of an excessive issue of paper to raise the price of commodities, to sink its own value, to hurt the balance of trade, and to produce an exportation of gold, is resumed in the next chapter, under form of an answer to objections, and is still more minutely explained, and the fact more strongly enforced. The value of bullion compared with that of the circulating medium, is the proof of the too high or proper emission of paper in any country. He proves that the proper limitation of the business of the bank of England, even in extending loans, has no tendency to fix itself, and that the bank is under the necessity of imposing restrictions upon itself. It is completely proved by these discussions of Mr. T. that there is a point of limitation of the bank of England notes and credit, which is prejudicial: that there is likewise a degree of emission which is dangerous. The important subject which remains then is to lay down as exact rules as possible to determine what is that middle point of propriety in every state of the mercantile transactions of the country. Mr. T. has not attempted this; but he has thrown so much light upon the subject as forms a good preparation for the attempt.

The last enquiry in this book respects the influence of paper credit in raising the price of commodities. As far as it affects their bullion price, it is a rise equal to all countries, as well as to that in which the paper is issued. And even their current price, that is, their price in the circulating medium, is raised above their bullion price, not by the emission of paper alone, but by every thing which affects unfavourably the state of exchange.

The History of Ilium, or Troy; including the adjacent Country, and the opposite Coast of the Chersonesus of Thrace. By the author of *Travels into Asia Minor and Greece.* 4to. Pp. 168. Robson. 1802.

WE shall not think it necessary to detain our readers with a very long account of this book. The subject is not very interesting

ing to most people, and all that most curious enquiry concerning it, with which we have been so liberally treated of late does not appear to us to be very useful. As the title announces, the present performance is simply a history of Troy: with but little, if any, mixture of those controversial discussions, which even Troy has amply furnished. The author begins with the earliest accounts, which we have in ancient authors, of this region and its inhabitants. And he has collected, with great industry, all the notices concerning the subject, which are found scattered in different books, from the time of Homer, till the country became part of the Turkish empire.

In our opinion, in which however we know we shall not meet with a universal concurrence, the labour, thus employed, was not very profitably expended. We have already expressed our opinion that the question concerning the very people and the city, which form the subject of the poems of Homer, is but one of very secondary importance. Surely, however, when you have passed below the period of his poems, and have no other writings which can be elucidated by such enquiries, it is scarcely worth while to take much trouble to know every minute accident which happened in a spot of a little moment in the history of the world as the region of the Troad has been, ever since the Grecian ships sailed from its shores. The leading facts respecting its history are known to school-boys. And after all the labour which this author has spent, and it is not a labour of a kind for which every man is qualified, the world will not find itself much wiser for his instructions.

We thought the reproof extremely just and seasonable, which, on the occasion of the Greek verses produced to the public by some of our scholars, was administered, by an author of great reputation a few years ago, to men of learning, who employ their talents and their time on subjects of no importance. In truth, hardly any thing is more to be regretted. And no occasion should be omitted of warning them against it. To men who excel in the knowledge of ancient literature, this caution seems to be very necessary, since, if we may judge from experience, they have a particular propensity to fall into this error. We willingly class our present author among the men of this respectable description, because he must have read a great many ancient books, and because the foible of the tribe has adhered to him.

We have only further to remark, that the composition of the book is not very skilful. It is a very particular species of defect too which exists in it. The words are, in general, not ill-chosen; nor are the phrases bad; so that the members of the sentences, taken by themselves, are not often exceptionable. But those members are, on many occasions, so oddly joined together, as to make the sentences both obscure and awkward. The cause of this fault, we think, may be easily pointed out to our author. He is greatly conversant, as should appear from the direction of his studies, with the authors of ancient Greece and Rome; and their structure of sentences is that which is most familiar to his ear. The relation which is constantly
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shewn by the inflections between one part of the sentence and another, however distant, made it easy in those languages to join a great number of members together in one sentence, and insert parenthetical members in the heart of others, without embarrassment or awkwardness. Our author has inconsiderately fallen not a little into the same taste in the work before us. But in our language, which is void of inflection, and where juxta-position alone, in most cases, points out the relation of one word to another, such a stile does not answer. It fails both in perspicuity and grace.

We think it necessary to exhibit a few examples of the faults which we condemn. In page 66 is the following sentence:—"The Mityleneans, to whom the territory belonged, sent a fleet to regain Sigæum; and Pittacus, afterwards elected their tyrant, one of the seven celebrated sages of Greece, had no ordinary antagonist in Phyrno, the Athenian general, a conqueror in the Olympic games, who challenged him to single combat; but, proving victorious, the place was recovered." According to English construction the united adjectives, *proving victorious*, should belong to the nearest nominative, that is *who*, and then the meaning is directly contrary to what the author intends. Upon stopping to enquire what the meaning should be, we find these adjectives belong to a nominative at the beginning of the sentence, with several members and nominatives intervening. Again, p. 48. "When Xerxes arrived at Sestos, Artâctes was the Persian governor of that district; in which was the city Eleus, and near it Protefileon, or the barrow of its patrôn-hero Protefilâus, with his shrine and temple, which was rich in phials of gold and silver, in brass, raiment, and other offerings of great value; as also his sacred portion, or the land allotted to him for its support." By the construction of the latter part of this sentence, the meaning should be, that the temple was rich in *his sacred portion, or the land allotted to him for his support*, as well as in phials of gold and silver, in brass, &c. We shall next give a specimen of his long sentences, p. 74. "What places were depopulated to increase the number of Ilieans we are not told; but Antigonus had transferred to Alexandria the Scepsians, Cebrenians, and Neandrians, the inhabitants of Colonzæ, Chrysa, Larissa, and other inconsiderable towns and strong holds in that neighbourhood, and had annexed to it their respective territories; also whether it was he or Lyfimachus who instituted games at Ilium, according to the design of Alexander, is not mentioned; but Lycon of Troas, as Alexander was also called, a celebrated schoolmaster at Athens, and famous for his eloquence, was said, not long after, to have contended in his own country, and as a wrestler, and as a thrower of the sphere or bowl, at the Iliean games." Such sentences as this are to be met with in every page of the book, and it is scarcely possible for one, which does not offend against the rules of syntax, to be more exceptionable. It is so disjointed, long, and confused, as to be inconsistent not only with elegance but perspicuity. Conjunctions can never unite except either contiguous words,

words, or contiguous members; but when we ask what the *also* in the middle of this sentence is intended to unite with the member at the head of which it stands, we find it cannot be either the contiguous word or the contiguous member; we are obliged to pass over the long member preceding, and find at last that it is intended to unite the very first member of the sentence with that at the head of which it stands, two members from one another the distance of an ordinary sentence. In the last part of the sentence, the parenthetical member, *as Alexandria was also called*, inserted between two substantives agreeing with one another in case, interrupts the progress of the sentence, and obscures the meaning. In the member "*and as a wrestler*," the *and* is not only useless but implies something not meant. When it is first said that Lycon contended in his country, and then it is added, *and as a wrestler*, the meaning ought to be, that first he contended in some general way not mentioned, and then, after that first contention, contended next as a wrestler, and so on. Take another short sentence, p. 77. "Antiochus, son and successor of Seleucus Nicator, the conqueror of Lyfimachus, engaging in an expedition against the king of Bethynia, and his fleet stopping on the way at Sygeum, went up to Ilium with his queen, who was also his sister, his potentates, and his retinue." According to the construction of this sentence, the meaning can be no other than this, that the queen of Antiochus was his sister, his potentates, and retinue. The misfortune is too, that these are not a few sentences painfully culled out. This is the general style of the book. Take one instance more, p. 109. "But Ovid had visited Ilium, and seen the temple there, which he allows to be that of the Trojan Minerva: *and the Palladium*, but this he denies to be the original heavenly image which, whether carried off by Diomed and Ulysses, by Æneas, or any one else, he affirms to be assuredly *that* at Rome." The meaning here again ought to be, that the temple, which Ovid saw, was the temple of the Trojan Minerva, and the temple of the Palladium. And the relative can never consistently with either propriety or perspicuity, be placed at such a distance from the antecedent, as the word *that* at the end of the sentence is here placed from *palladium* or *image* at the beginning of it. We found the word *laid* instead of *lay*, "he *laid* concealed among vines." And a new word, *Asian*, is always made use of instead of the old one *Asiatic*.

The Crisis of the Sugar Colonies; or, an Enquiry into the Objects and probable Effects of the French Expedition to the West Indies; and their Connection with the Colonial Interests of the British Empire. To which are subjoined, Sketches of a Plan for settling the Vacant Lands of Trinidad. In four Letters to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. 8vo. PR. 222. Hatchard. 1802.

THE importance of our colonial possessions in the West Indies needs no illustration from us. The prevalence of jacobinical principles

principles has unfortunately not been confined to Europe; but still threatens to shake the foundation of established governments in every part of the world. Those principles have at length reached the feelings, and shaken the minds of the Negroes employed in the European settlements; and essential changes in colonial governments are the menaced consequences. The author of these Letters seems fully to have examined the subject in all its bearings; and, though his decided opposition to the slave trade may have had a strong bias upon his views and his reasonings, he writes with judgment, sensibility, spirit, and candour. Considerable portions of his work relate to the expedition of France against the island of St. DOMINGO; but as the result of that expedition is now ascertained, it is not necessary that in this place, we should enter into all the author's arguments which apply to circumstances previous to that result. It is at present of more importance to mention what measures he advises the British government to pursue now that France has in a great degree recovered her possession of that island. We must again observe, that the author shews a laudable spirit of candour, a strong impulse of humanity, and an extensive knowledge of the subjects that come under his discussion. He strenuously labours to prove that it will be impossible after what has happened, for the French ever to restore negro bondage in the same state in which it existed before the negro had been tempted, by revolutionary doctrines, to shake off all awe, and resist the authority of their masters. Upon this ground in particular, we think our author's reasoning is supported with great strength of argument and probable presumption. His style is clear, elegant, and correct. We shall extract part of the last letter; but we can with confidence recommend the whole work to the perusal of all who are not sufficiently acquainted with the nature of our colonial interests, and the measures most likely to render them prosperous and secure.

"Of the task which I prescribed to myself at the outset, one part only, but certainly not the least important, remains to be accomplished.

"I have endeavoured to unveil the true nature, and to point out the most probable immediate effects, of the French expedition; and have shewn, though with powers very inferior to the important work, the new and alarming dangers to which in every possible event of the contest between France and her Colonial Negroes, the western wing of our empire will be exposed. It remains to enquire, as I proposed to do in the last place, *What measures should these prospects suggest, to the prudence of the British Government?*

"If our approaching situation in the West Indies is likely to be thus perilous, can that situation be averted by any means in our power to apply? Or if inevitably at hand, is there any preparative measure by which its evils may be palliated?

"That we cannot attempt to control the measures which France may think fit to adopt for the government of her colonies, is sufficiently obvious. To my mind, and I would hope, Sir, to yours, it is no less clear, that her hostile or coercive measures ought not to be directly or indirectly assisted by this country; but that we are bound by the plainest rules of policy, if not

also in justice towards Toussaint, to observe a strict neutrality. Actively to obstruct the French operations, would be to provoke a new war, but to farther them, would only be to hasten, perhaps eventually to augment, the jeopardy of our own colonies: and were our interference even to produce no worse effect, than that of exciting against us the hatred and enmity of the negroes, I should regard it as a disadvantage not to be counterbalanced, by the acquisition of a claim on the precarious gratitude of France.

"An insidious policy like that which our old enemies practised against us in our quarrel with America, would ill suit the character of Great Britain. Let us disclaim therefore every idea of secretly fomenting or prolonging the impending contest. But let us discern our own interest as well as our duty better, than to assist in hastening its termination. Though the protraction of discord or civil war in Guadaloupe and St. Domingo, is what humanity may regret, it is the best political hope of the British interests in the West Indies. It will postpone at least, the perils of our Leeward Islands and Jamaica, and the call for arduous efforts to defend them. When the labours of the Republic end, our own interest must immediately commence.

"It is not impossible even, that if a sanguinary contest should be long maintained between the Mother Country and her black Colonists, the breach like that between Great Britain and America may grow too wide to be closed, and a final separation may be the issue; and though this would be a case pregnant enough with danger, yet an independent Negro State, would certainly be a less terrible neighbour to the British Sugar Colonies, irreconcilably hostile to France, than if under her influence, and willing to promote her views.

"That the suppression of negro liberty is not less the cause of Great Britain than of France, is a proposition which our Creole fellow-subjects very naturally wish to maintain; but a British Minister will pause before he admits its truth, and must feel that at least there are sacrifices at the expense of which that cause ought not to be promoted. He will therefore do well to remember, that to accelerate the pacification of St. Domingo, would be to place more speedily at the disposal of the French Government at least 60,000 most formidable troops; to which Guadaloupe and Cayenne would probably add near 20,000 soldiers of the same description; not to mention the great European force by this time arrived in the islands: and it will behove him to consider what reasonable ground of reliance we have that this vast force will be afterwards disbanded, so as not to continue to be a mine under the foundations of our West India dominion, charged, and ready to be exploded, at the pleasure of the Republic.

"To the planters I admit that invasion will be less terrible by not bringing enfranchisement in its rear; but to the British empire at large, it will be small consolation that the tree of liberty is not planted along with the tri-coloured standard, if those rich colonies are to be added to the dominions of an enemy. The evil in a public view, will not be less, by their passing unimpaired in agricultural wealth, and commercial importance into the hands of so potent a rival.

"Let not self-interested voices then, however loud, and however specious their representations, prevail upon you to depart from the straight course of a sincere and exact neutrality. Do not contribute to hasten that perilous position of our national interests in the West Indies, which civil war in the French colonies only can suspend; and which at best will far out-grow your means of defensive preparation. Let not the plausible terms
of

of "repressing rebellion," "curbing the revolutionary spirit," or whatever other glosses may be used to disguise the true nature of the impending contest, induce you to assist in building a scaffold in the new world, for the ambition which has already raised to colossal a fabric in the old.

"With the moral merits of the question between the two parties, we have no concern; nor is it clear that did they stand at our judgment, the cause of the Republic would be found so just, as has been of late industriously represented by some whom dread of negro liberty has made this occasion her advocates. But of this we are certain, that supposing right in France to re-establish by her arms, that bondage which by her is she abolished, we can have no duty in the case superior to that of watching over our own interest and safety; nor is it less clear that the further extension of her power is an evil, as much at least to be dreaded, as the independence or freedom of the negroes; and that therefore as she can give us equal security for not using to our damage her approaching means of annoyance, it would be madness in us to accelerate a crisis that may place them entirely in her hands. In a word, for the re-establishment of order in the French colonies, we cannot afford to hasten that insecurity of our own which may oblige us to hold them in future, as tenants at will to the French Nation.

"I will insist no further on a point of policy, which with many, may appear too clear to have needed illustration. That you, Sir, view it in the same light I shall be happy to discover by your measures; but let me repeat that a passive line of conduct in his Majesty's Government will probably not suffice to ensure the neutrality of our colonies; of which the recent report given to *Lacrosse*, in some of our Windward Islands is if report may be credited, a striking indication.

"Of active precautionary measures that may be taken, while the dangers that so awfully threaten our Colonies are yet suspended, I would not briefly speak.

"That exterior means of defence can no longer be relied upon as formerly, has I trust been sufficiently shewn. They would be certainly inefficient; unless provided on a scale much larger than could without ruin to the general interests of the empire be long maintained. But the consideration of expence apart, our islands could not in their present state of interior imbecility, be effectually defended against the new and ever-threatening means of invasion which, in either of the cases we have contemplated, the Republic would certainly possess, by the arms of the Mother Country alone. Those new powers of hostility, being indigenous in the French colonies, would be too abundant and vigorous, to be opposed by the scanty and feeble exotics of European growth, heretofore imported into our own. To contend with the Republic between the Tropics, without a large portion of the same home-made belligerent force, would be like beating up for recruits against Cadmus, who could raise armies in a moment from the ground.

"Is it necessary then that large bodies of negro troops should be raised

"* Since this sheet was put to press, it is reported, that another instance of this kind has occurred at Jamaica; where a bare-faced anathema of recent engagements with Toussaint, is said to have been the first fruit of the notification of Peace with France."

and

and maintained in Jamaica and our other islands?" If we would long retain the sovereignty over them; if we would prevent their soon swelling the dominions of the French Republic; that expedient, objectionable and hazardous though during the present situation of their brethren in those islands it may be, must I think be adopted.

"To such a system of defence, were it not a matter of strict necessity, there are I admit some serious objections; and the planters, even under the present circumstances, may be expected pretty strongly to oppose it. If the enrolling the small negro force which at an arduous crisis of the late war was very prudently raised, gave general uneasiness in our colonies; how much more would the placing in them permanent garrisons of the same trained soldiery, powerful enough to guard against these new dangers of invasion, be a subject of disquietude and alarm! It cannot excite surprise that the white colonists greatly distrust such protectors; between whom and the slaves there must necessarily be the closest sympathy, and often the nearest domestic connections and attachments; for it is impossible that the black soldier should regard the extreme and degrading bondage of his brethren without disgust; nor is it easy to reconcile with that sense of honour inseparable from the profession of arms, and which while it excites, becomes also a necessary check, upon the military spirit, the contempt and abhorrence hitherto attached to the colour of his skin by the people of whom he is to become a defender.

"By the colonial politician, it would by no means be thought a trivial objection, that this complexional opprobrium would be lessened; for however absurd and unjust it may appear to European ideas, he approves and cherishes the prejudice; as a wholesome aid to subordination, and a cement of the master's authority. Nor can I in candour affirm, that the existing system, derives no support or security from this source: on the contrary I must admit, that had not nature imprinted on the skin of the negro an indelible and striking mark of distinction from his master, or had not prejudice converted it into a badge of infamy, as well as of servitude, the abrupt and monstrous disproportion of social condition between the white and black inhabitants of the colonies, would either not have been formed, or could not so long have been maintained. But while we admit, that to create a military order out of the abject cast, where there are only two classes of society, divided by the immeasurable distance between British liberty and the absence of every social right from each other, would not be unattended with danger; there is surely room to hope, that this establishment if successful, would gradually tend to the peaceable melioration of the social condition; not only by softening the prejudices which stand obstinately in the way of improvement, but by giving such internal means of supporting a vigorous police, as might lessen the danger of innovation.

"The ground of necessity however is that on which the plan of defence may best be recommended, and the only one upon which the planters can be expected to accede to it; and if there be any truth in the remarks which I have made upon the physical powers of negroes, opposed to those of Europeans in a hot climate, it is undeniable that this resort is not only necessary to save the lives of our soldiers and seamen, but to attain the end for which they have been hitherto sacrificed so freely. While encountered only by the best foreign soldiers of the temperate zone, our brave regiments may be expected to conquer in any field, however disadvantageous, as has recently been proved in Egypt; but they are men, and must yield

to constitutional superiorities so many and so formidable as those with which they would now have to conflict in West India war; assailed as they would at the same time be by tropical diseases, and out-numbered to a fearful excess.*

"Since at every step of our progress in this inquiry, the extreme and unnatural bondage in which the great majority of the inhabitants of those populous islands is held, presents some view of danger, or some obstacle to necessary measures of defence; is there no possibility, it may be asked, of going to the root of every evil at once, and strengthening our colonies in the most effectual way, by interior reformation?

"That a reformation of that shocking and opprobrious system is loudly called for, by every duty which the Christian, or even the philosopher, acknowledges; by every principle which politicians of all parties, or of any party, profess to hold wise or sacred; is indubitably true. But unhappily, there has been hitherto no disposition, and there may now perhaps not be sufficient opportunity, to make it.

"There was a time, Sir, and to look back on it may not be useless, when such happy reformation might have been insured. Already I am firmly convinced, its progress would have been great; and a foundation would have been laid, whereupon at this hour of danger a system of interior defence of the most substantial kind might have been speedily and safely erected. I allude to the first efforts made in parliament for an abolition of the slave trade; which I fully agree with its promoters in thinking would have been the surest and easiest mean of correcting all the evils attendant upon West India bondage. Had this great measure been adopted, even at the period limited for it by the votes of the Commons in 1792, very different indeed, would have probably been the present situation of our islands. Perhaps the day is at hand when this retrospect will furnish an impressive lesson; but it is not yet arrived; and nations, like individuals, seem fated to be taught by experience alone, the inseparable connection between morality and true wisdom."

These Letters, we understand, were written by Mr. STEPHEN, a member of the English bar, and who some years practised in the West Indies, whence he returned with a competent fortune, and a comprehensive knowledge of the subjects which prompted the present publication.

Specimens of Literary Resemblance, in the Works of Pope, Gray, and other celebrated Writers; with critical observations; in a Series of Letters. By the Reverend Samuel Berdmore, D. D. late Master of the Charter-house School. 8vo. Pp. 128. Wilkie. 1802.

THESE specimens of literary resemblance are the production of a polite scholar and an able preceptor; who, since the publica-

"* Since these sheets were prepared for the press, I have heard,* to my astonishment, that the black regiments raised during the war are to be immediately disbanded. If so, it is a strong proof at once of the prevalence, and the insatiation, of West India counsels."

tion of them, has paid that debt of nature, which all, the learned as well as the unlearned, owe, and which all must pay. The subject of the book is one which has often attracted the attention of studious men, and which has in it much to gratify curiosity, and much to afford amusement. It is a matter of difficulty, however, and indeed were it less difficult, it would be scarcely worth the trouble of performing, to trace with precision the difference between the *semblance*, or *coincidence* of sentiment or expression, and *plagiarism*. Men of the same turn of mind, and pursuing the same course of studies, very naturally imbibe the same sentiments, and may, as naturally, have recourse to similarity of expression, to similar examples and imagery, for the purpose of enforcing and illustrating those sentiments, without the least consciousness of plagiarism in him, who last presents his lucubrations to the public. General Burgoyne, in the Preface to his *Comedy of the Heiress*, made some apposite remarks on this species of coincidence, though he did not seem to be aware, that it was frequently urged by plagiarists, properly so called, as an excuse for wilful thefts; and, in no instance, was this appeal to it more evidently made for that purpose, than in his apology for his own production, the plot and many of the sentiments and incidents of which, were obviously taken from a novel written, some years before, by Mrs. Lennox. Our own ideas on this subject concur exactly with those of Dr. Berdmore, as explained and illustrated in his third and fifth Letters.

In the Bard we have a picture, exhibiting the death of Richard II. by famine, as recorded by * Archbishop Scroop and the older writers, executed by the boldest pencil of creative fancy:

"Fill high the sparkling bowl,

The rich & feasts prepare;

Rest of a crown he still may share the feast.

Close by the regal chair

Fill thirst and famine scowl

A baneful smile upon their baffled guest.

"Compare these fine lines with the following, equally fine lines of Virgil:

"*Lucent genialibus altis*

Aurea fulcra toris; epuleq. ante ora parata

Regifico luxu. Furiarum maxima juxta

Accubat, et manibus prohibet contingere mensas,

Exurgitque facem attollens, atq. intonat ore.

Æn. B. vi. l. 603.

These two poets chanced to have the same subject in contemplation.

* Richard the second, (as we are told by Arbp. Scroop, and the confederate Lords in their manifesto, by Thomas Walsingham and all the older writers) was starved to death. The story of his assassination by Sir Piers of Exon, is of much later date.

"Gray's Note."
Your

Your attention will be caught at first view by a striking similarity of manner in the execution of their design. It will be observed also, that this manner, so admirably suited to their purpose, is out of the common way, very far beyond the reach of common minds. In order to aggravate the distress, and to render the inflicted torments more poignantly excruciating; a rich and luxurious banquet is, with exquisite refinement, previously prepared by each of these great masters, and spread in splendid array before the face of the unfortunate sufferers; the sight of which, while they are withheld from partaking it, irritates the cravings of hunger, even to agony. Their constrained abstinence is enforced in both by the same poetical machinery. In Gray, *fell thirst and famine* exactly correspond to the *chief of the furies* in Virgil. The *baneful smile, scowled on the baffled guest*, in the former carries with it, perhaps, more of scorn and mortifying insult, than the more direct opposition of the fury, with her *up-lifted torch and thundering voice*, does in the latter. Still, however, the imagery—the turn of thought—the plan and structure of the piece, and the disposition of the parts, are in both instances precisely the same.

"Whence this extraordinary congruity arose, or by what means it was effected, I will not take upon me to determine. So far I will venture to say, and I assure myself of your cordial concurrence, that Gray's charming stanza, when seen by itself, has very much the air of an original.

"Common sense," we are told on high * authority, "directs us for the most part to regard resemblances in great writers, not as the pilferings, or frugal acquisitions of needy art, but as the honest fruits of genius, the free and liberal bounties of unenvying nature."

"The LEARNED CRITIC calls for this liberality of judgment in behalf of the Poets; with whom particularly he was concerned. I find myself, just at this present, very much disposed to claim the same consideration for the writers in prose: having in my mind two passages from two celebrated writers in that form, which I am strongly tempted to send you.

"The late Dr. Ogden, who in my judgment holds the very highest rank amongst the most eminent preachers, in one of those excellent sermons on the fifth commandment, addressing himself to a young man, whose behaviour he supposes less correct than it ought to be, enforces the obligations of children to their parents in a strain of irresistible eloquence, as follows:

† "Now so proud! self-willed! inexorable! thou couldst then only ask by wailing, and move them by thy tears; and they were moved, Their heart was touched with thy distress. They relieved and watched thy wants, before thou knewest thine own necessities, or their kindness. They clothed thee; thou knewest not that thou wast naked. Thou askedst not for bread; but they fed thee."

"Did you ever read? or can any young man, however proud, self-willed, inexorable, ever read this impassioned address without emotion? Nor can we easily persuade ourselves otherwise, than that the respectable author was here transcribing the affections of his own heart; for, as appears from the short memoirs of his life, drawn up and prefixed to an edition of his sermons, in two volumes, by the late Dr. Hallifax, he was a truly affectionate and dutiful son, such a one as 'maketh a glad father.'

* Hard, Discourse on Poetical Imitation, 1753, p. 159."

† Ogden's Sermons, 2 vol. Ed. by Dr. Hallifax, 1780, vol. 2. Sermon XL. p. 149."

"It may not be uninteresting to see the same thoughts worked up into an elegant form by an admired Ancient. Xenophon, you will recollect, in his *Memoirs of Socrates*, introduces the philosopher discoursing in the following terms:

"Η γυνὴ ἀποδέχεται τὸ φέρειν τὰτο, ὡς ἀποδέχεται τὴν καὶ κηδεύουσα καὶ καὶ ἐστὶ καὶ μεταδίδου τῆς τροφῆς, ἣ καὶ αὐτὴ τρέφεται, καὶ οὐ πολλὰ ἑκαστὴν ὀφείλει καὶ τὰς αὐτῆς τρεφεῖ τε καὶ ἐκτρέφεται, ὡς καὶ πρὸς τοὺς υἱοὺς ἀγαθόν, ὡς τὸ ΤΙΜΟΝ ΚΟΝ ΤΟ ΒΡΕΦΟΣ 'ΤΟ 'ΟΤΟΥ ΕΥΠΙΑΖΕΙ, ὡς ΣΗΜΑΙΝΕΙΝ ΔΥΝΑΜΙΣΙΝ 'ΟΤΟΥ ΔΕΙΤΑΙ."

"XEN. MEM. II. c. 11."

"The sentiments under the expressions, marked in the English text by Italics, and by Capitals in the Greek, bear, you will take notice, a striking resemblance to each other; and, though evidently most just and natural, yet, so far as my observation goes, no where to be found, but in these two passages. If you read the whole chapter, from which the lines above are taken, and the perusal will abundantly repay your trouble, you will find throughout a great similarity of thought between the philosopher and the preacher. In the short passage immediately before us, the preacher appears to have given more of pathos to the subject, by a judicious amplification, illustrating the general sentiment by specific instances, very happily chosen to affect the feelings.

"Dr. Ogden was undoubtedly well versed in all the works of Xenophon. May we not therefore suppose, without any derogation from his merit, that, while he was composing this admirable sermon, his thoughts might have their colour from the tints collected upon his mind by frequent communication with this fine writer?"

"After shewing, in his fourth letter, another remarkable instance of extraordinary coincidence between Bishop Hurd and Father Catrou, in some of his annotations upon Virgil, he thus comments upon it in his fifth letter.

"It is without scruple confessed, that a great part of the rough materials are to be found in the annotations of Catrou. Superficial readers, who do not attend to, or from their 'sluggish and clouded imaginations' are incapable of distinguishing, the nicer differences of things, have on this account formed very injurious conclusions, and even gone so far as to load the LEARNED CATROU with the charge of 'plagiarism.' Such, we know, was the ungen-

"The able critic (Mr. Hurd) looked into F. Catrou, in whom he found all that his master (Dr. Warburton) so applauds and exalts, only not quite so fine-drawn or wire-drawn.

"Confusion worse Confounded, 1772, p. 74.

Primus Idemque referam tibi, Mantua, palmas:—

"Virg. Geor. iii. 13.

"If the ingenuousness and delicacy of a R. R. critic, (who is said to have owed his present dignity to a note on the context) had not been long known, an ordinary reader might be startled at the resemblance between his Lordship's critique and Catrou's; whilst a fastidious one, in a spleenetic mood, might apply, like another Edwards, the marks of injustice, as so many worms to annoy their founder.

"History of the Caliph Vathek, 1786, Note, p. 269."

nerous treatment, which the great Founder of the Warburtonian * School more than once † experienced; and even a direct ‡ disavowal, accompanied with the most solemn assurances, was found scarcely sufficient to repel the charge.

"You will discover at first glance, how much they, who judge in this liberal manner, underrate the merits of the LEARNED CRITIC. No man of an enlightened and intelligent mind will hesitate to acknowledge, that to him, and him alone, exclusively belong the happy design and skilful plan of the piece, the judicious disposition of the parts, with the splendid ornaments thrown in here and there occasionally, giving lustre and additional beauty to the whole. It is only for the favoured few, whom '§ *Nature has touched with a ray of that celestial fire, which we call true genius,*' out of such materials to form so perfect and beautiful an edifice; which the amateur will never fail to contemplate with the liveliest emotions of delight and admiration. It were as unreasonable and unjust in this place to accuse the LEARNED CRITIC of plagiarism, as to condemn the architect, who brings the stones of marble, which he builds with, from the quarry, for want of taste and invention.

"The doctrine of the LEARNED CRITIC on this subject applies very appositely to the case before us. "|| If there be reason for suspecting any

"* It should be remembered that Mr. Hurd was one of the ablest supports and brightest ornaments of this celebrated school."

"† It would have been more generous and just in you to have acknowledged yourself indebted to Mr. L. for the application of the meteoric appearances from Casaubon's *Adversaria* to this subject; which, when it appeared in your more popular volume, was received with applause, as new and very ingenious; an applause, which, as you could not but know, belonged to him." "Dr. Lowth's Third Letter to Dr. Warburton, 1766."

"Mr. Warburton, who supposes—which thought, wrong as it is, though he lets it pass for his own, was borrowed, or more properly *stolen*, from a French Romance, called the *Life of Sethos*.

"Cooper's *Life of Socrates*, 4th ed. 1771, p. 102."

"Les sectes philosophiques cherchoient à diviner le dogme caché sous le voile des ceremonies, & tâchoient de la ramener chacune à leur doctrine dans l'hypothèse des Epicuriens, adoptée de nos jours par M. M. Le Clerc & Warburton.—Le Clerc adopted it in the year 1687. Mr. Warburton invented it in the year 1738."

"Critical observations on the Sixth Book of the *Æneis*, 1770, p. 8."

"As this last notion was published in French, six years before it was invented in English, the learned author of the D. L. has been severely treated by some ungenerous adversaries. Appearances, it must be confessed, wear a very suspicious aspect; but what are appearances, when weighed against his Lordship's declaration." Ibid. p. 33. See Note ‡."

"† That I may not continue worse in your esteem than I deserve, give me leave to tell you, that I am no plagiarist from your father. This is a point of honour, in which I am particularly delicate. I will venture to boast again to you, that I believe no author was ever more averse to take to himself any thing that belonged to another." "Dr. Warburton's 4th Letter to Dr. Lowth, 1766."

"§ Discourse on Poetical Imitation, p. 123."

"|| Ibid. p. 127."

communication between two different writers, it must be taken from something else, besides the identity of the subject-matter of such description; as from the number, or the nature of the circumstances selected for imitation—from the order in which they are disposed—or the manner in which they are represented.

"The great volume of Nature lies open to every observer. Is it then any wonder, if many of those who attentively peruse it, should be stricken with, and occasionally transcribe the same passages? The immortal works of Homer and Virgil, having descended through so long a series of ages, are to us, at this day, in a manner coeval with the beginning of things; and may be looked upon in the same light, as the everlasting mountains, or any other magnificent phenomena of nature. The several objects, which appear spread over them in various forms of grandeur and beauty, on all sides catching the eye of the spectator, are to be accounted as *common stock*, *in medio posita*, or, as the Poet expresses it, ** publica materies*; which every one has an equal right to appropriate to himself; and it becomes, under proper management, *privati juris*—his own.

"If therefore the principles, laid down by the LEARNED CRITIC, be allowed to be, as by every competent judge they cannot fail of being, equally just and candid, the right of property, which he assumes, is incontrovertibly established. He selected his circumstances from the common stock—the order in which they are disposed—and the manner in which they are represented, are entirely his own.

"I will not detain you longer on this pitiful species of common-place detection, so generally in use amongst the drudges in the lower walks of literature, which, from time to time, they are ever throwing, very harmlessly indeed and ineffectually, from their distance, on those of a superior order; from whose works, however excellent, they derive neither pleasure nor profit; while they read them only with the feelings of mortified vanity, and the paltry desire of discovering faults."

We shall conclude our account of these ingenious Letters, which will be read with pleasure, and not without profit, by men of study and reflection, with an instance of acute criticism on an obscure passage in one of the odes of Horace;

"Which has created no small perplexity amongst the scholiasts and commentators, such of them I mean, as have ventured to remark upon it; for some of the first order, as Bentley, Gesner, and others, with a reserve not very unusual where real difficulties occur, have kept a wary silence,

—————"Hinc *apicem rapax*."

Fortuna cum *stridore acuto*

Sustulit, hic posuisse gaudet." CARM. LIB. I. O. 34.

"It may not be unamusing to observe for a moment, how these *† leant Critics* puzzle themselves in endeavouring to explain what, by their awkward attempts, they very plainly shew that they did not at all understand.

"One gravely interprets the term *rapax* by *mutabilis*, *acuto* by *luctuosus*."

* "Publica materies privati juris erit." ——— "HOR. Ars Poet. 131."

† "Acron, Porphyron, Anton. Macinellus, &c."

"Another, by an exposition still more extraordinary, renders *rapax* *sultulit* by *clam* *sultulit*.

"A third, with great importance, on the words *cum stridore acuto*, 'his verbis puto significari Fortunæ commutationem, quæ vix intelligi potest sine magno sonitu ac fragore. Stridor enim sonitum ac strepitum significat, non clamorem.'

"Thus do they go blundering on, rendering 'confusion worse confounded,' not attempting, any of them, to describe the unusual figure which Fortune is here made to assume. Had they attended a little more to this circumstance, it would, perhaps, have saved them much of the trouble, in which they have involved both themselves and their readers.

"Bene, says a modern Editor, in general an acute and sagacious interpreter of his author, Baxter, *cum stridore acuto*, cum ante posuerit *rapax* adinstar scilicet procellosi turbinis.

"This roar of storm and thunder seems alio to have rumbled in the ears of M. Dacier; though, when on second thoughts he explains *stridore acuto* by * the sounds made by the wings of Fortune, he seems to have caught a glimpse of the real image, which the Poet had in his eye, that of a roaring eagle; as will appear from an extraordinary occurrence related by the historian. I will beg leave to transcribe the passage.

'Ei (Lucumoni) carpento sedenti cum uxore, AQUILA suspensis demissa lenitur alis *pileum* aufert, superq. carpentum cum *magno clangore* volitans rursus, velut ministerio divinitus missa, capiti apte reponit; inde sublimis abiit. Accéssisse id augurium læta dicitur Tanaquil, perita, ut vulgo Estrisci, celestium prodigiorum mulier. Excelsa et alta sperare complexa virum jubet. Eam alitem ea regione cœli, et ejus Dei nunciam venisse. Circa summum *culmen* hominis auspiciū fecisse. Levâsse humano superpositum capiti *decus*, ut eidem divinitus redderet.' Liv. lib. i c. 34.

"Wonders and prodigies ever attend the remoter periods of great states and kingdoms. They never fail to be recorded in their earlier annals; are superstitiously delivered down from father to son, and received with an easy and willing credence amongst the populace. Of this description is the tale of LUCUMON and the EAGLE; which I doubt not was as familiar amongst the Romans, as well-known, and as often repeated, as with us the legends of King Arthur, and the Knights of the Round Table, Guy Earl of Warwick, St. George and the Dragon, &c.

"Thus it appears, that the Poet, when he attributed so uncommon a figure to Fortune, with so singular a mode of action, alluded to a popular story in every body's mouth. The allusion, of course, was immediately acknowledged by the reader, and felt in all its force.

"By the light hence thrown on the subject, whatever there was of obscurity has vanished, all difficulties are done away, every expression resumes its usual and proper signification, and the sentence becomes clear and luminous.

"The term *rapax* is not, you see, to be understood as epithetical to Fortune, but to be taken, as adjectives are often used by the poets, adver-

* Mais on peut aussi fort bien entendre ce 'stridor acutus' du bruit, que font les ailes de la Fortune, dont Horace dit ailleurs, 'St. celeres quatit pennas.' Si la Fortune se met à battre des ailes pour se envoler.

Dacier, Note, p. 387.
bially,

bally, and joined in construction with the verb *sustulit*. *Rapax sustulit*, i. e. **rapaciter sustulit*, *rapuit*.

"By the expression *stridore acuto*, the great stumbling-block of the commentators, are plainly signified, as intimated by a vague conjecture of the learned Frenchman, the sounds made by the eagle clapping its wings, and screaming in its flight; which the historian expresses by the words *magna clamore*.

"I will not fatigue you by dragging you through these dry and tiresome disquisitions into the niceties of grammatical arrangement, which, I suspect, are not much to your taste. You will not however think that labour vain, which tends in any way to elucidate the sense of a favourite author, and to draw forth into more open view a latent beauty, which has so long lain buried under the accumulated rubbish thrown over it, from time to time, by professed critics and laborious annotators."

A Compendium of the Law of Nations, founded on the Treaties and Customs of the Modern Nations of Europe: to which is added, a complete List of all the Treaties, Conventions, Compacts, Declarations, &c. from the year 1731 to 1788, inclusive, indicating the several works in which they are to be found. By G. F. Von Martens, Professor of Public Law in the University of Gottingen. Translated, and the List of Treaties, &c. brought down to June, 1802, by William Cobbett. 8vo. Pp. 454. Cobbett and Morgan. 1802.

THE author thus explains, in his Preface, the nature and plan of his work.

"As a natural and necessary introduction to the examination of the laws that the treaties and customs of Europeans have established among them, I have taken a view of the different nations of which Europe is composed, and, after having shewn in what light they may be looked upon as parts of a whole, have considered them under the different points of view in which they are placed by their dignity, power, constitutions, and religion.

"Then, in coming to those rights which constitute the object of the science, I have found three principal questions to be resolved; to wit: 1. What is the basis of the positive Law of Nations? 2. What are the rights it is intended to secure? 3. How may a people lose those rights, when once acquired?

"The first of these questions has led me to speak of treaties, of rights tacitly acknowledged, or established by custom, and to examine how far prescription may be considered as giving a positive or natural right.

"The second question has required a more ample answer. I have therefore been obliged to divide the rights spoken of into, such as concern the interest of nations and those of their sovereigns, and such as have a relation to the means employed by the different powers in treating with each other.

"Every nation is interested in its external as well as its internal affairs. With respect to the latter, I have observed on the right that a nation has

"* *RAPACITER*, the regularly-formed adverb, though no where in use."

on its own territory; and with respect to the former, I have shewn what are the rights of one nation in matters concerning the constitution of another, and how far it has a right to intermeddle in the disputes that may arise on the choice of a sovereign for another state; and then I have treated of the power that a nation may think proper to put into the hands of its sovereign. After which, I have entered into the particulars concerning the principal rights of sovereignty with respect to internal government, and shewn how one power ought to act towards other powers, or their subjects, and the effects that may be produced by such acts of sovereignty.

"The object of a correspondence maintained with foreign powers, is the security of the state; this has occasioned me to treat of the equality, liberty, and dignity of states, and of commerce and navigation.

"Of the rights which concern the body of a nation, it is necessary to distinguish those which concern the nation in general less than the person of the sovereign, his family, or his private affairs, of whatever nature they may be; I have therefore spoken of them separately.

"The second principal class of rights, established on custom or tacit acknowledgment, are those which concern the means employed by the different powers in their transactions with each other. These means are of two sorts: amicable and forcible. Amicable means are such as conferences, treaties, and other acts by word of mouth or in writing. Forcible means are reprisals, war, and in general every act of force. Again, with respect to these last, I have been obliged to separate the rights of belligerent powers from those of allied, auxiliary, or neutral ones; and then I have pointed out the manner in which wars are terminated by treaties of peace.

"This has left me only the third question, with which I have concluded the subject, to wit: How a nation may lose the rights it has acquired by convention or custom.

"If I have, in some instances, exceeded the ordinary limits of a book of this sort, by introducing a great number of examples in the notes, it is because I am persuaded that it will render the work more intelligible, and, consequently more useful. It is certain, that neither these partial examples, nor the detached treaties, often mentioned, are sufficient to prove the universality of a certain custom; but it is not less certain that they are very useful by way of illustration; and, besides, it is well known, that, in practice particularly, a single example has often more weight than the most powerful reasoning. I could have very greatly augmented the number of these proofs, if I had not been afraid of swelling this little work to an unreasonable bulk."

Our readers will perceive from this outline, that such a book must be highly useful to those who are not in possession of the larger works to which Mr. Martens refers in his notes; and, indeed, will serve as a valuable *index* to such as have those books in their libraries. The greatest impartiality appears to obtain in the exposition of the different topics which must necessarily occupy the attention of a writer whose object is to convey a precise idea of the Law of Nations; and, in our perusal of it, we have not discovered any thing objectionable.

The Translator has performed his task with ability and success; and he has dedicated the fruits of his labour to Mr. JOHN PENN, a gentleman

gentleman whose liberal mind, sound principles, and exemplary conduct, render him a fit object of public commendation to all who think religion and virtue deserving of support, and who regard our religious and civil establishments as entitled to protection.

Communications to the Board of Agriculture; on subjects relative to the Husbandry, and internal improvement of the Country. Vol. III. Part I. 4to. Pp. 291. Robinsons. 1802.

THIS volume is inscribed, perhaps not unappropriately, "To the memory of the Most Noble Francis, late Duke of Bedford." The "communications" are confined to what now appears to be the grand desideratum in agriculture—viz. "the best means of converting certain portions of grass lands into tillage, without exhausting the soil, and of returning the same to grass, after a certain period, in an improved state, or at least without injury." The first essay in the volume is by Sir John Sinclair, and relates to the advantages derived from old pastures. He considers that, "though it may not be advisable to recommend the ploughing up of very rich old pastures, or water meadows, or land apt to be overflowed, yet with these exceptions, there is every reason to believe, that other sorts of grass lands, may be rendered much more productive, by being occasionally converted into tillage." "No. II." is by Dr. J. Walker, "Regius Professor of Natural History in the University of Edinburgh," and consists of a "memorial concerning the present * scarcity of grain in Scotland," which he attributes entirely to the increase of pasture land, and the neglect of tillage. Agreeably to some of his calculations, "a Scots acre of good grass land, worth forty shillings of yearly rent," will produce 120 lbs. of mutton, which cannot support a labourer above one third part of the year; whereas the same acre of land, if ploughed, and sowed with oats, would yield 1280 lbs. of oatmeal, which "is capable of supporting three laborious men in health and vigour, and with less additional sustenance for the same period."† "The labourer, therefore, who lives chiefly on meat, demands for his support about nine times the quantity of land that is necessary for the sustenance of a labourer who lives chiefly on grain."

J. Dalton, Esq. in "No. III." considers "paring and burning" to be the best method ever found of converting grass into tillage. This opinion also seems pretty generally to prevail among the writers in the present volume: Arthur Young, in particular, expatiates largely on the practice, and is decidedly in its favour. But we wish to submit to those who are most conversant with this subject, whether

* Dated January 10, 1802.

† This observation confirms the statement of Mr. Barclay, noticed in our last review.

the practice of digging grass land with the spade, and turning the turf in, is not preferable on the whole.

"No. VI." which is the first essay "in claim of premiums," by the Rev. H. J. Close. "Though a clergyman," he says, "and deriving the chief support for myself, a wife, and eight children, from the revenues of the church, yet I must candidly acknowledge, that tithes operate as a direct tax on the skill, the capital, and industry of the country." We may be blind, or stupid, but we confess that we have never been able to see tithes in this point of view. We believe, indeed, that, if cultivators of land possessed a sufficient portion of honesty to account ingenuously with their pastors for the profits and losses which they sustain, the clergy would not frequently be dissatisfied; but we have not so high an opinion of the improvement or perfectibility of human nature as to suppose that such ingenuousness will ever exist. Admitting that, however, to be the case, still some objections would present themselves: in the event of loss on the part of the farmer, the clergyman would be left destitute. Mr. Close adds: "I believe most of my brethren would rejoice, could any other mode of payment be devised, which would secure to them and their successors, the same rank in society which they now fill with so much credit to themselves, and with such advantage to the community." But what mode of payment, it may be asked, would be so proper, so fair, or so just, as the one now in use? The subject is important, and our author shall speak for himself.

"The plan I am about to propose to the Board, is simply this:—Let the tithes of the kingdom be valued, and each proprietor of land have the disposal of the tithes of his property at the valuation. Should this business be well conducted, the interest of half, or at most, three-fourths, of the capital thus raised, and vested in the public funds, would secure to the clergy the amount of their present incomes; and the remainder of the capital might be an accumulating fund, to prevent the present incumbents, or their successors, from suffering any injury by an advance on the necessary articles of life, and a consequent depreciation in the value of the circulating medium. Once in four or five years, the average of the price of wheat the staple and most necessary grain in the country, should be taken; and should it appear that an advance had taken place, the incomes of those who had disposed of their tithes, should receive a proportionate addition. But as no power on earth should invade the property of any individual, or oblige him to dispose of it without his free consent; I would propose, that the attempt to release the nation from this tax should originate with the King's most excellent majesty, who is ever ready to alleviate the distressed, and add to the comforts of his people. His Majesty, with the consent of the Imperial Parliament, may undoubtedly dispose of all the preferment in the patronage of the Crown; and to induce the present incumbents to approve of such a measure, an addition to their incomes of fourteen or fifteen per cent. might be offered, to all those who have received a composition in lieu of tithes, and whose agreements commenced previous to the year 1795, or these years of scarcity. To others, the commissioners might make, in writing, such offers as seemed in their judgment equitable, from which

which, no deviation should be made. Suppose the incomes of the parochial clergy, holding livings under the patronage of the Crown, to amount to 110,000*l.* a year; to this calculation, if it may be so termed, must be added at least one third, to come near the full value of the tithes arising from this preferment, independent of those belonging to the dignitaries, which are not included. This would amount to upwards of 146,000*l.* *per annum*, and at only twenty-six years purchase, though tithes are usually sold at thirty, would raise the sum of 3,796,000*l.* which, at only four per cent. would secure to the clergy holding such preferment, their present incomes, and leave about 40,000*l.* a year as an accumulating fund. The effect this would have upon the public funds, must be evident. His Majesty would not be deprived of his patronage; the clergy and their successors would be secure of holding their present rank in the scale of society; and the agricultural interest of our island would be exonerated from a burden, which is at present a constant subject of complaint. Were this scheme adopted, and put in practice with the livings in the gift of the Crown, and free liberty given to other patrons and incumbents to pursue the same plan, I am of opinion, no such mode of payment as tithes would exist in twenty years. Let a proportion of every man's farm be free of tithes, and he may crop the other part so as to make it the interest of every improPRIATOR to sell at a fair price; and with the clergy, there would be few who would make any objection, should the plan proposed appear to them, as it does to me, a very eligible one. I have been informed that Mr. Pitt has a scheme in agitation, somewhat similar to this. Should this prove true, he will have my hearty good wishes, and most sincere prayers for his success."

With a clergyman who can gravely recommend such a plan as this, and who appears to have as little knowledge both of the principle and the effect of tithes, as of the disposition of those who pay them; we shall not condescend to reason; because his prejudices must be inaccessible to reason. We would recommend him, however, to read Mr. Burke, and then repeat his wish that the clergy may become pensioners of the state, if he dare. Whatever may have been in agitation, we venture to predict, that neither Mr. Pitt nor any other minister will ever be bold, or rather weak, enough, to lay such a scheme before the parliament.

"No. VIII." by the Rev. Arthur Young, embraces a variety of subjects relating to, and connected with, the general question, and occupies no less than 75 pages. A series of calculations on the comparative quantity of human food produced from grass and arable land, is, in this essay particularly worthy of attention.

Dr. Campbell, of Lancaster, in "No. XI." takes it for granted, "that the soil which is made capable of producing an abundant crop of nutritious grass, may at any time be converted into fertile arable land." This essay which is chiefly intended to establish "the necessity of duly cleaning and pulverising the land; the advantage of plentifully manuring that which is under cultivation and tillage; and the utility of restoring it to the state of grass before the strength of the manure is exhausted," contains a variety of experiments which will be read with considerable interest.

We

We have heard of a dog that "wearied Echo with his din;" and we cannot conclude this article without observing that, though our patience has been nearly as persevering as that of Echo, we are heartily tired of poring over the mass of hobbling prose, unenlivened with important matter, of which the greater part of the volume before us is composed.

A Sketch of the Life and Character of Lord Kenyon; late Lord Chief Justice of the Court of King's Bench. "Justissimus et servatissimus æqui." 8vo. Pp. 42. 1s. 6d. Spragg. 1802.

THIS is properly denominated a *Sketch*; for it is a mere sketch; and, indeed, a hasty and imperfect sketch, of a most important character. The writer, however, is a man of observation and judgment, whose principles are good, and intentions unexceptionable. He has also formed a correct estimate of the general character of Lord Kenyon, and entertains just notions of its importance to, and influence on, society; but he has neither connected his narrative so as to rivet attention, nor accompanied the communication of his ideas with sufficient reasoning to make an adequate impression on the mind. Still the tract before us contains many pertinent remarks, and many excellent reflections.

It appears that Lloyd Kenyon was born in 1733, at Gredington; in Flintshire, the seat of his father Lloyd Kenyon, Esq. whose eldest surviving son he was. He served his clerkship to Mr. Tomlinson, an eminent attorney, at Nantwich in Cheshire, was entered at Lincoln's Inn, in 1754, and was called to the bar in 1761. He first practiced as a conveyancer, and soon acquired great eminence at the Chancery bar. In 1773 he married a Lancashire lady of his own name, to whom he was distantly related. In 1782, when the Rockingham party came into power, he was made Attorney General, and was elected member for Hindon. In 1784 he succeeded Sir Thomas Sewell as Master of the Rolls; and, on the reluctant resignation of the Earl of Mansfield in 1788, he was appointed Chief Justice of the King's Bench, and created (June 9) Baron Kenyon. This high and important office, the duties of which his lordship discharged with great honour to himself and eminent advantage to his country, he enjoyed till his death, which occurred on the 2d of April 1802, in the 69th year of his age.

"Lord Kenyon as a judge," says his biographer, "appeared to much greater advantage than as an advocate. The advocate's highest merit is to do the best he can for his client; on this account he must assume a versatility of character; he must at times conceal truth, if he does not palliate vices; the adulterer has been known to be most indignant in court, against that violation of a solemn compact; the domestic tyrant has been loudest in his enthusiastic praises of liberty; but the judge has a very different part to act; he preserves a greatness and an uniformity of character; he has but one

one law to go by; this adds strength to his remarks, and authority to his opinion."

His Lordship, however, is here accused of having frequently quoted "scraps of learning" for an unworthy purpose, which, we are confident, his mind never harboured; and if the assertion, that "his quotations were frequently misapplied" be correct, which we more than doubt, it behoved his biographer to adduce at least *some* proofs of the fact. Besides, how can such an assertion be reconciled with a subsequent observation, that his lordship "was one of those truly great characters, which are superior to all affectation, even the *affectation of knowledge*?"

"Other Chief Justices may have been profounder scholars; the decisions of justice may have been adorned with more graces of eloquence, and more luminous variety of illustrations; others have been more distinguished as political characters, but I believe there never lived a Lord Chief Justice, who more completely possessed and deserved the confidence of the public. Implicit confidence is more than is due to any man; but confidence in moral worth, in sterling integrity, in tried abilities, and sincere regard to religion, was what Lord Kenyon eminently enjoyed. The nation at large were more than satisfied with him; they reposed in him with a filial confidence that the great interests of morality, property, reputation, and marriage, were safe where Lord Kenyon presided."

Again—

"Lord Kenyon was remarkably quick, and saw almost with one glance of intuitive knowledge, into the real drift of a question, and how the purposes of substantial justice might best be answered. What he discovered, he would speedily execute. At times his ideas seemed to crowd so closely for utterance, that he laboured for words to express himself; and his words were not always most judiciously selected; but his remarks were pertinent, his intention was right, his morality was that of the Gospel."

These are just notions of his lordship's legal and moral attainments, and what greater praise can a British Judge desire?—We knew him well, and, in common with a great majority of the country, consider his death as a public misfortune. The Court of King's Bench, we fear, will, every day, find additional cause to lament the loss of a chief who never suffered his political opinions to bias his legal decisions; whose religious principles, confirmed by deep reflection, chastened by humility, and enforced with zeal, gave a strength and a colour to his sentiments which were in perfect unison with the laws of the land; and who, in no instance of his official conduct, allowed his sense of duty to be, in the smallest degree, counteracted by considerations of a private or personal nature. His lordship was, indeed, as his biographer observes, "a sincere believer in the truth of revealed religion;" and we concur with him in opinion, that "a greater proof of his sincerity he could not give than by entrusting his children's education to the care, and to the example of the Rev. Wm. Jones of Nayland." One of these children has succeeded his

his lordship in his title and estate; and we confidently predict, that his father's care in providing him with such an education, will be amply rewarded, and that the fruits of that education will be eminently conspicuous both in his public and his private conduct.

That "Lord Kenyon was no convert to the speculations of Adam Smith, and was unwilling to trust that every commodity would find its proper level" is undoubtedly true; but that he "was no friend to the established mode of providing for many of the clergy by tithes" we are loth to believe. His biographer's remarks, however, upon both these subjects, as well as upon some others, especially upon dress, are highly judicious. Still that this is a hasty composition is evident as well from the general management of his subject, as from the particular remark, (in allusion to the trial of Lord George Gordon, whose leading counsel was Mr. Kenyon) that "the attention of the public was fixed on the proceedings at the Old Bailey." Had the biographer's attention been fixed on his subject, he must have learned that Lord George Gordon was tried in the Court of King's Bench.

Literary Leisure; or, the Recreations of Solomon Saunter, Esq. 2 vols. 8vo. Miller. 1802.

THE morals and the language of the country owe a large portion of their improvement to those desultory works, which have occasionally appeared under the denomination of Periodical Essays. It is a style of writing which suits the young and the old, the grave and the gay; calculated at once to instruct and to amuse: the variety of the subjects supply the place of interest; and their different lights and shades afford prospects to the mind, animating, pleasant, and cheerful. The volumes before us we have understood to be the production of a lady; however that may be, they are the effusions of a vigorous and well-stored mind, acquainted with science, matured by study, polished by observation, playful and solid.

It would be injustice to merit were we not to make a few selections, and recommend the public to a full and serious perusal of the whole work, leaving them to class the author above the flimsy essayists of the present day, and as near as they may think fit to the elegant Colman, the magnanimous Johnson, and the immortal Addison.

Thinking so well of them, we cannot but regret that the Essays are not more numerous, and have to hope that the author's *literary leisure* may be increased, in order to our being indulged with more *literary delight*. In a work so equally excellent, and so variously coloured, we are necessarily at a loss where to select from, but begin with extracting from an Essay on *Female Education*.

"In all the plans of education the first idea that strikes the experienced friend of childhood is, that they have been formed in the closet, and are totally incapable of being reduced to practice;—the systems appear ingenious, but they rest too much on general principles, and are, in fact, written

ten as if all those who have devoted their time and thought to the subject were decided *Materialists* and *Necessarians*, and fully convinced that positive effects must follow certain causes;—they proceed on the supposition that parents and teachers never suffer any pursuit, however engaging,—any business, however necessary, to interfere with the incessant attention requisite to accomplish the great end of education; and also assume it as a grand postulate, that children will be at all periods docile to instruction, and eager to second the systematic views of their teacher: then, with instructors free from every human failing; and children, never wayward and always intelligent, they proceed, by regular gradations, to form the scholar, the wit, and, in fine, the perfect human being. Since, however, we live not in Utopia," &c.

The author proceeds with great good sense to enquire whether the end of female education is not to make the objects "virtuous in conduct, happy in themselves, and agreeable to others,"—examining the system mongers and system followers, contrasting the fashionable modes of ornamental improvements with the true principles, pursuits, and end of cultivating the human mind.

We now select part of a letter on *Grammar*.

There are a few points in grammar which I do not recollect ever to have seen noticed, and which I wish to submit to the attention of critics through the medium of your paper. The old distinction of six cases seems to be pretty generally exploded—the *vocative* is wholly abolished, and the *dative* and *ablative* incorporated with the *genitive* and *accusative*. This appears to be a false arrangement, since the *ablative* must be incompatible with the *genitive*, and the *dative* has but little connection with the *accusative*;—perhaps our language is too incorrect to be subjected to the same rules as the polished tongues of ancient days; and as our cases are only formed by *prepositions*, it is wise to abandon them altogether with respect to *nouns*.

But there is one instance in the English language of perfect *dative* and *ablative* cases in the adverbs *here*, *there*, and *where*: *hither*, *thither*, and *whither* are complete *datives*;—*hence*, *thence*, and *whence* are as complete *ablatives*, &c."—"All adjectives, in their first signification superlative can admit of no degree of comparison; *more* or *most universal* is mere tautology; *fuller*, *fullest*, *emptier*, *emptiest* signify nothing; a vessel cannot be more than full, a head cannot be more than empty, &c."

Two of the Essays contain a very fair laugh at modern commentaries, in an ingenious critique on

'Peter Piper pick'd a peck of pepper, &c.

and which the commentators themselves are likely to peruse with a sardonic smile; it would exceed our limits to quote from them.

As a specimen of the poetry interspersed through the work, we subjoin the following for its brevity:

THE WILD ROSE BUD.

Oh! why did I gather this delicate flower?

Why pluck the young bud from the tree?

'Twould there have bloom'd lovely for many an hour,

—How soon it will perish with me!

Already its beautiful texture decays,
 Already it fades on my sight!
 'Tis thus that chill languor too often o'er pays
 The moments of transient delight!
 When eagerly pressing enjoyment too near,
 Its blossom we gather in haste;
 How often we mourn with a penitent tear
 O'er the joys that we lavish'd in waste!
 This elegant flow'r had I left it at rest,
 Might still have delighted my eyes,
 But pluck'd prematurely and plac'd in my breast,
 It languishes, withers, and dies.

DIVINITY.

GARRETT'S *Light sown for the Righteous, cycloped A-Sermon.*

TO THE EDITOR.

SIR,

HAVING but little leisure, and still less inclination, for perusing the miserable trash which is daily obtruded upon the public by ignorant and impudent fanatics, I should probably never have seen, or even heard of, the strange performance to which I now beg to call your attention, had it not been lately put into my hands by a friend, as a most curious specimen of its kind. I presume it has not yet fallen in your way; and, perhaps, if it had; you might have thrown it aside as too obscure and contemptible for public animadversion. Indeed, I should be somewhat ashamed of volunteering my services in the nauseous task of exhibiting it to view, did I not conceive that the exposure of it may answer some good purpose. A *grab* is a very obscure animal, and it is dirty work to meddle with it: but its mischief is unceasing, and, if we save the meanest plant in our gardens from its depredations, we do not think our labours thrown away. Without further apology, then, I crave permission to insert in your miscellaneous department, a few extracts from this curious publication, accompanied with such curious remarks as occurred to me on the perusal of it.

The title-page runs as follows:—"Light sown for the Righteous; a Sermon preached at Lant-street Chapel in the Borough of Southwark, on Sunday Morning, May 10, 1801, by the Rev. Jeremiah Learnoult Garrett, P. R. Minister of the above Chapel, and Lecturer of Monkwell-street Chapel, London. Printed for the Author, &c. and sold by I. S. Jordan, No. 19, Ludgate-hill, and No. 166, Fleet-street; at the Book Room of the Chapel, Lant-street; the Vestry Room, Monkwell-street; and by the author's different and well-known agents in the course of his country connections. Price Sixpence."

Never having heard before of this *itinerant* performer, (though so well-known) I enquired for his pamphlet at Mr. Jordan's, Ludgate-hill, but in vain; since, though they acknowledged some acquaintance with him, and shewed me a book of hymns published with his name, they had not been favoured with any copies of *this* work for sale. Upon enquiring what was meant by the initials P. R. attached to Mr. Garrett's name, I was told that it signified *preacher of redemption*. This, I presume, is a new degree in the college

college of methodism, ready to be conferred upon any such hopeful pupils as Mr. G., who pour forth their spiritual effusions, unfettered by academical restraints, and disdainful, no doubt, of academical distinctions!

The *Preface* being very characteristic of the whole performance, I present it to you at full length. "On the Saturday and Lord's Day morning before I preached this sermon, my soul was too much harassed by the enemy and my own unbelief, to suppose that any thing was likely to come forth for the press." [If by "unbelief" he means his not believing himself fit to mount the pulpit, what a pity he should ever have got the better of it!] "Yea, I can truly say, that (like many other times when I go up into the pulpit) the highest of my expectation was, if the Lord in tender mercy would bear with such a poor, ill and hell-deserving wretch, and enable me but to get through the subject with common decency, it was all I could possibly expect at his hands: but I am here again favoured with a fresh proof of the *incorruptible* nature of the pure word of life; for if it was not *incorruptible* indeed, it would be so much tainted in passing through such tainted lips as mine, for any person to desire a second publication of the same from my sinful hands. But as the request was earnest, and the motion forwarded, as it respects the expence of the press, in the most liberal manner, by my HONOURABLE TRUSTEES of *St. Lant-street* and *Monkwell-street*, whose concern to promote the glory of God, the public welfare,—and my temporal interest," [Admire, I beseech you, the superlative modesty and beauty of this admirable climax!] "is, I trust, more sensibly felt, than can possibly be expressed, without the appearance of flattery; I shall, without further apology, submit the same, according to their wishes, to their perusal: And may that blessed spirit which accompanied it with power from the pulpit, bless the reading of it to all those into whose hands it shall fall; and the glory shall redound to the GREAT THREE IN ONE and ONE IN THREE—while I subscribe myself the servant of all those who have Christ in their hearts."

"JEREMIAH LEARNOUT GARRETT."

I shall not stop here to make any comments on the *style* of this introductory performance; or on the *character* Mr. G. gives of himself (which may possibly be a very just one;) or on the wonderful *liberality* of those *honourable trustees*, who have, it seems, an *equal* concern for the glory of God, the public welfare, and Mr. Garrett's temporal interest! But I cannot omit noticing a mode of *puffing* the sermon, not uncommon, I believe, with ministers and preachers of this description. For, what does the whole of this relate amount to, but that the author thinks so highly of his own work, that he cannot believe it to be his own; but attributes it to the immediate inspiration of the holy spirit, the infallible wisdom of God himself! If this be not the utmost extravagance of *self-conceit* under the guise of *humility*, I am now not by what terms to characterize it: and surely it affords a striking proof how nearly enthusiasm is allied to pride and profaneness, and how utterly incompatible it is with genuine modesty and piety!

The text of this sermon is: "Light sown for the righteous." In the very first sentence of the discourse, we have the expression, "an elect minister," certainly not a scriptural phrase, nor reconcilable with scripture, but by a very harsh and forced interpretation. To a vulgar ear (and for which this sermon is evidently intended) it will be apt to convey the dangerous notion that a sinner and a saint are synonymous terms. But this, *en passant*. Let us proceed.

The preacher being determined that his hearers should drink the very dregs

dress of Calvinism, makes his sermon the vehicle of the most extravagant notions that ever distinguished the most extravagant of its supporters. He begins with "setting forth the true character of the *righteous*," by whom, he assures us, are meant those who are "*sensibly righteous*." Here again we discover the Shibboleth of the party. "*Sensibly righteous*" is not a scripture phrase, any more than "*an elect sinner*;" but he labours to establish his position in the following most *logical* manner: he says, "St. Paul informs us, in 1 Cor. vi. 9. they cannot enter into the kingdom of heaven, till they are made *sensibly righteous* : for, *know ye not, brethren*, says the apostle, *that the unrighteous shall not enter the kingdom of heaven*. A plain proof that none else have a title."—i. e. (I suppose) none but the *sensibly righteous*. But where is there one word in this, or any other text, to convey such a meaning?

He then goes on to explain what he means by being "*sensibly righteous*;" and takes great pains to convince us that he does not mean "a consent that Christ is our righteousness, or that our righteousness is, of Jehovah," nor yet "an outward conformity to the gospel; no, nor yet a change of conduct;"—but that "we must feel the pardoning and cleansing efficacy of Christ's blood in our consciences;" and lest we should surmise that it is necessary that any good *effect* should be produced by it in our hearts or conduct, it is his express doctrine that even the grace of God leaves us as bad as it finds us; for, says he, "before we can apprehend the *RIGHTHOUSNESS OF CHRIST* aright, we must learn our need of it in *this way*, by utter dissatisfaction with all we can do, either from a *principle of nature*, or from a *principle of grace*; for 'tis evident, that not only *all our righteousnesses are as filthy rags*, as springing from a *principle of nature*, but the best things that we ever performed from a *principle of grace* is not worthy to be called *righteousness*." According to which doctrine, it should seem that divine grace is of no other use than to give us a *sensible* persuasion, conviction, or expectation, of our being "*elect sinners*," and that as to any help to our improvement in holiness and virtue, it is neither useful nor necessary.

But (says this confident instructor) "the gracious soul is not permitted to stop with a *sense of pardon*, for such is the *divine light* in his soul" (i. e. in the soul's soul) "that he is enabled now to look by faith to the *personal obedience* of a *precious Redeemer*, which he knows to be a *complete obedience*; which he claims as his own, in the exercise of that *precious faith*, which is of the operation of the *ETERNAL SPIRIT*, and by the power of that *blessed spirit*, he gets it in his possession. He now *sensibly* stands *before God*, as one that *kept all the commandments of CHRIST HIS HEAD*." Not content, however, with thus interpreting the doctrine of imputed righteousness, in a sense that seems to preclude the necessity of any actual performance of duty on man's part, he proceeds to expatiate upon this doctrine in a strain so grossly indecent, presumptuous, and impious, that I shudder in reading it. Thus he breaks forth in the true Katterfelto style.—"But now appears a *WONDER OF MERCY*, a *WONDER OF GRACE*: Oh! what shall I call it! a *WONDER OF WONDERS*! God puts it out of his own power to see our *fin*. It is an *old proverb*, there is none so *blind* as those who *will not see*; and the *GREAT JEHOVAH* having imputed his *righteousness* to us, is determined to see nothing else in us!"—Presently follows a dialogue between the soul of a sinner and his God, such as (I hope) is not easy to be paralleled. "When he (i. e. Christ) looks at his *disconsolate children*, who are *bemoaning their own wretchedness*, and seeing the *flesh* lusting against the *spirit*, he, by the *still voice* of his *blessed spirit*, calls the poor mourning soul *his love*, or as he said to Mary,

Mary, Why weepest thou? Lord! says the soul, I am so vile, I am so filthy. I am tempted, says the poor soul, to call all my former experience into question, for I am such a beast before thee. Pl. lxxxiii. 22. Why I behold no spot in thee, says the Lord: but says the soul, I both behold and feel many in myself. Why thou art all fair, my love, I behold no spot in thee, saith the Lord, Song iv. 7. Oh! wondrous love! Can this possibly be the voice of God? It is, my friends, it is! It is the voice of our heavenly father! Oh! then may we sing with the poet, from our very hearts,

"Hail, blessed Lord! 'tis thy sweet voice!

That bids me in thy name rejoice?"

It is added, "such a soul, in the eyes of a holy God, is a 'righteous member of a RIGHTEOUS JESUS! for while he has the perfect nature of God within, he has the perfect RIGHTEOUSNESS OF CHRIST without! And this is the only man that serves God in holiness and righteousness; for such a soul is redeemed from hell and purged in his conscience:"—and again, "those who know something of this experimentally, need not doubt for a single moment, but they are the righteous spoken of in the text; yea, I will go so far as to assure you, my friends, that if you are but now under the true humbling operation of the blessed spirit, you are in a sure road for all the rest."

Here ends the first part of the discourse, setting forth "the true character of the righteous;" by which it is evident the preacher would have us understand that it matters not how wicked men are, or continue to be, if they do but persuade themselves that the holy spirit has sanctified them, and that they are of the elect; not one word being said, nor even a hint given, that such sanctification or election is to be evidenced by any fruits of holiness, or to be any otherwise ascertained than by the "elect sinner's" own confident persuasion of his sins and his salvation, which is called by "this perspicuous orator, being "sensibly righteous!"

After these specimens of Mr. Jeremiah Learnoult Garrett's performance, you would, I doubt not, readily excuse me from raking any more in such a filthy puddle of ignorance and impiety. But there is yet here and there a choice flower of rhetoric, or an extraordinary flight of fancy, which may be worth your notice, before we close the book.

The second part of his discourse is to "shew what he understands by this RIGHT spoken of in the text." This he explains to be "the Sun of Righteousness, who arose with healing in his wings;" and this he adds, "supposes that the poor sinner is wounded with the arrows of conviction; and as the rising of the Sun above the horizon, disperses the noxious vapours, collected together in the dreary hours of the night, so the shedding forth of this DIVINE LIGHT in the soul, disperses the clouds of our unbelief," &c. The noxious vapours might be supposed an error of the press, but that it is marked in Italics; and the intimation that it means vapours collected in the night, proves that this is Mr. G.'s own orthography, and displays, in a wonderful manner, his etymological learning. O! rare Mr. Learnoult!

Thirdly he proceeds to shew, "in what respect this Light is sown for the Righteous." This head is spun out to a great length; and exhibits such a chaos of metaphors, dark allusions, and unintelligible illustrations, as remind one of Gray's description of an old Gothic building, with "windows that exclude the light; and passages that lead to nothing." Christ, he tells us, was figuratively sown in the ceremonial institution of sacrifices. This is instanced in Abel, Noah, Gideon, &c. Respecting Noah, it is said, that "the ark floating upon the water was truly emblematical," that "the

floods of *divine wrath* could not possibly drown an *'elect vessel'*; and "the ark resting upon such an *high mountain*, that the house and family of Heaven should be *exalted above the hills*."—Again; "Light was sown for the righteous in the *pillow* of the cloud which went both *before* and *behind* the children of Israel." Left we should suppose this *pillow* to be a typographical erratum, it is thus repeated five or six times: "Christ acted in the *cloudy pillow*;" he looked through the *pillow*;" &c. &c. Here, then, we have another specimen of Mr. G.'s erudition and talents for Biblical criticism! Shortly afterwards, we are taught that "Light was sown for the righteous in the *human nature* of JESUS CHRIST; and this (he adds) gives me an opportunity of answering that important question, If Jesus is the TRUE GOD, how could he increase in *wisdom* and *stature*, and in *favour* with GOD and *man*?"—What connection this question has with his subject, it is not easy to discover. His decision upon it, however, (as far as I can comprehend it) is, that the wisdom here spoken of, was the infinite wisdom of God, which, he assures us, "was sown, or in other words, *veiled in flesh*, yea, in a *dumb and sucking infant*, but as much INFINITY, OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE, behind the veil of flesh, as if exposed to open view." Then follows a most poetical simile of fog and sunshine, to elucidate the subject. But he proceeds, "I am well aware, that some will apply this increasing in wisdom, &c. to what they call the *human soul* of Christ, which they make *inferior to the father*; but sure I am," [this, by the bye, is a phrase which Mr. G. never omits, when he has any thing more than usually hazardous to assert,] "sure I am, that if the *soul of Christ* was not *divine*, it could be no *satisfactory sacrifice* for the sins of the people." This appears to me to be an absolute denial that our Lord had any human soul, contrary to the orthodox truth; and the assertion is followed up by an equally bold and presumptuous disquisition on the suspension of the Divine Nature during the sufferings on the Cross. Thus "fools rush in where angels fear to tread:" and Mr. J. L. G. without one single qualification for discussing such an awful subject as the hypostatical union, cries out, sure I am," and "sure I am," as if he had made discoveries which none should dare to dispute.

We next come to a simile of no common beauty and originality. "Light is sown for the Righteous in the hearts of all God's people; i. e. a portion of this *divine light* is communicated to discover the *vileness of their nature*, which as soon as it begins to diffuse its *genuine rays*, they begin to *lament their misery and wretchedness*. As for instance, if this *chapel* was ever so full of cobwebs and dirt, it would not be discovered if we met in *total darkness*; but light breaking in, would make the discovery." The subject is still further illustrated by a sample of "good Mr. Hart's" poetry: probably an extract from one of the hymns published by Mr. Garrett. We are told; moreover, that "the light *sown in our hearts*, not only discovers our own utter nothingness before we come to Christ, but it continues to make such discoveries afterwards as sufficiently proves, that however grace *subdues*, it does not *mend* our *ruined nature* in this world!" This strange mode of exalting the power of grace, by saying that it *subdues*, but it does not *mend* our nature, must imply that a state of grace is entirely compatible with a state of the grossest sinfulness, and that amendment of life, or improvement in holiness, charity, and purity, is neither to be expected, nor regarded, by those who are under its dominion. This is surely unqualified Antinomianism; and if established as a scripture doctrine, would "make a concord between

between Christ and Belial, light and darkness," and do away every motive to leading a Christian life, or shewing our faith by our works. The preacher, however, warmed with his subject, soars to the noblest heights, and tells us, that "the light that is sown in our hearts will naturally lead us to a discovery of all the *essential truths* of the gospel, such as INVINCIBLE OR SOVEREIGN GRACE! NON-CONDITIONAL ELECTION, FINAL PERVERSANCE, &c.!" Thus giving us, in one pithy sentence, a rich assemblage of "the Beauties of Methodism;" and enabling his hearers to carry home with them some precious words for their meditation, however difficult they may find it to annex to them any distinct ideas.

And now, Mr. Editor, "*sure I am*" (to use this author's energetic phrase) that you will very much rejoice, to find that we are drawing to a conclusion. But that I may not do injustice to the peroration by any attempt at an abridgment, I bespeak your patience yet another minute, while I copy two of the concluding paragraphs.

"I come now to dismiss the subject, by a *solemn appeal* to your hearts and consciences. And here I would observe, that there is not a man, a woman, nor a child, in this assembly, but is possessed of a *precious and never-dying soul, that must live for ever in another world*; and God knows, this may be the *last sermon* many of you may ever hear! What know you, my dear friends, of the *true light of God* in your souls, if death should tare you in the face *this moment*? Many talk about *light and righteousness*. But the question is, have I ever been convinced of my *unrighteousness by nature*? Of the *natural darkness of my mind*? Of the *enmity of my heart*? and of my *unbelief*? Now some will tell you, that there is a time, when the HOLY GHOST *strives* to convert every man: and if we set in with his stirrings, and become co-workers, there is no doubt but we shall be *converted*! Yea, I have heard them *confess*, that when they were under conviction, they could have *stified it if they would*: yea, that they could have *hindered their own conversion*. I ask, are there any of that awful *stamp* here this morning? Because, if there are, *I am bold to tell you*, that from your own account, what you call *grace* is not so strong as *nature*; and sure I am, that the *devil* is stronger than you and your *artificial grace* together; and as such, it matters not a *straw* all your *reformation*, living and dying in such hypocrisy, you will be *everlastingly damned*, as sure as JEHUVAH exists, and I stand in *this pulpit*. GOD IS A SOVEREIGN, and all the *graces* of his *holy spirit* are SOVEREIGN, like himself. The question is, what know you of a *light* that your own wickedness could not put out? Of a *power* that your own arm could not vanquish? Of wounds that nothing but the *blood of Christ* can *heal*? Of *filthiness*, that nothing but his *precious blood* can *purge*? and a *nakedness* that nothing but his *spotless righteousness* can cover? If you know something savingly of these things, though you may not be brought to a *full assurance of faith*, yet you are in a *safe road*; only be assured, that *that* which moves you to seek his face is *supernatural*; I say, be *but assured of this*, and I am bold to tell you, that the *light* spoken of in my text is *sown* for you, and though for the *trial of your faith and patience*, you may remain long under his *supposed indignation*, he will bring you forth in his *own due time*, to the light, and you shall behold his *righteousness*!"

The prominent features of this harangue are these *wholesome doctrines*, that if a man supposes he can "*hinder his own conversion*," by wilfully neglecting or resisting the grace of God, that very supposition, which leads him "*not to be high-minded, but fear*," will be sufficient, (however *nearly* he may endeavour to co-operate with God's grace, and to reform his

life and conduct,) to make him "everlastingly damned;" and, on the other hand, if he can but bring himself to a *full assurance* that he is in a state of grace, (let his conduct be what it may,) he is in the safe road, and certain of salvation.

Here ends, then, this "wonder of wonders," and Dr. Katterfelto drops the curtain!

It must be wholly unnecessary for me, Mr. Editor, to trouble you with any farther comments on this sarrago of impiety and absurdity. But, perhaps, your readers may be inclined to ask, "Why drag such a performance into notice? Why not leave it to its proper doom, the oven or the jakes?" In answer, Sir, I might quote a very just observation on an article in your last Appendix; that "it is sometimes not improper to render *demerit* conspicuous." If it be an act of charity to the public, to expose Quacks in *Medicine*, it is surely no less so to hold up to scorn and ridicule Quacks in *Spiritual* concerns. They who broach, in such unqualified terms, the doctrines of Unconditional Election, and the Sovereignty of Grace, without any regard whatever to the personal conduct of the individual, and in such a manner as to reconcile every enormity that it is possible for a man to commit, with a state of absolute and certain salvation, are surely doing no less injury to the *souls* of men, than the most ignorant and inhuman venders of *poisonous* prescriptions are doing to their *bodies*. The mischief, too, is equally extensive in the one case as in the other. Men of discernment and knowledge may be in little danger from either: but it is deplorable to think of the number of poor, ignorant, deluded creatures, who swallow with avidity every thing that is offered to them by these impudent Charlatans; and however oblique and contemptible Mr. Garrett may appear in our estimation, I make no doubt that his shop, for the sale of pardon and salvation, upon such cheap and easy terms as he offers, is resorted to by multitudes of both sexes, whose vagabond and infamous courses do not at all preclude them from aspiring to the flattering distinction of "elect sinners." But surely, Sir, every pious Christian, every honest and virtuous member of the community, must shudder at the probable consequences of suffering thousands, perhaps, of such preachers as these to spread their opinions through every part of the kingdom, arrogating to themselves the peculiar and exclusive denomination of Gospel Ministers! Compassion for those among our fellow-creatures, who turn a deaf ear against better instruction, cannot but make us anxious that some remedy could be applied to so serious an evil; and that every thing should be done that *can* be done, to discourage the lower orders from resorting to these houses of schism. Indeed, it becomes daily more and more evident, that the only effectual safeguard (under Providence) of sound religion, is to be found in a strict adherence to church communion, and a regular attendance upon *parochial* worship. Methodism prevails, unfortunately, but too much in the Church; but its ravages in the Tabernacle and the Field are still more formidable, and it is, doubtless, no inconsiderable cause of the licentiousness and profligacy of the lower orders of society.

Much might be added upon this subject; but, I fear, I have already trespassed too far upon your time and patience. I therefore hasten to assure you, Sir, that I remain, with great esteem and respect, yours, &c.

F. S. C.

P. S. It may, perhaps, be proper to state, that the quotations from the sermon, marked to be printed in *Italics*, or in *capitals*, are *exactly* as they appear in the work itself, and consequently were intended by the author to attract particular notice.

POLITICS.

POLITICS and POLITICAL ECONOMY.

Remarks on Mr. Morgan's Comparative View of the Public Finances, from the Beginning to the Close of the late Administration. Pp. 80. Wright. 1801.

FEW things are more easy than for an artful calculator to deceive the public by misrepresentation. "A plain and direct fallhood," says this writer, "especially in matters of finance, is easily contradicted and exposed. To counteract the effects of an artful misrepresentation, is a task somewhat more difficult, but undoubtedly more necessary." It would be impossible to decide fully on the merits of this performance without subjecting it to a tedious comparison with that of Mr. Morgan; but, from some of its more prominent features, we do not feel inclined to doubt either its general correctness, or that the representations of Mr. Morgan are, generally fallacious, and calculated to give an unfavourable and unjust bias to the minds of the public respecting the abilities of Mr. Pitt as a financier.

Public Credit in danger; or, Frauds on the Revenue, Private Wrongs, and Public Ruin. To which are added, Hints on the best Means to provide for a Peace Establishment without increasing the National Burdens. By a Member of the Honourable Society of the Inner Temple. Pp. 84. 2s. Hatchard. 1802.

THIS is a very spirited, though somewhat bombastic, attack on the unpatriotic conduct of those individuals who purchase contraband articles, and who evasively shrink from the payment of taxes. The subject, it appears, has long dwelt on the author's mind; but, the reason—certainly a very *philanthropic* one—why he has not brought it forward earlier, he informs us is, "that being decidedly adverse to the late war with France, and deeming it to be neither just nor necessary," he "could not reconcile it to" his "conscience to make any attempt that might alight its progress or prolong its duration." Besides, "what would a reform in such matters, however necessary and important, have availed the country under the late *prodigal war-devoted* administration?"—"Convinced that the splendour of his talents [Mr. Pitt's] was *dangerous* to the country," he "hailed the dawn of a new administration as the precursor of peace with France."—This, we presume, is a left handed compliment to the "*splendour*" of Mr. Addington's talents.

As we love to *amuse* our readers, previously to our entering into an examination of the principal subject of this performance, we will treat them with a *new* character of the *Man of the People*; but, reflecting on the vulgar adage, that "what is one man's meat is another's poison," we shall refrain from animadversion.

"Venerating, as I do, the character and talents of his [Mr. Pitt's] great political rival, my joy would have been complete, if the resignation of Mr. Pitt had been the signal for calling Mr. Fox from his retirement! A man, whose eloquence consists not in a puerile verbosity, in the gewgaw of barren metaphors, or the music of empty periods, but in sense without glitter, and argument without sophistry. A man, whose comprehensive mind is not only equal to take an instantaneous, just, and extensive view of every subject, but whose *amiable candour*, and *ingenuitous simplicity*, are formed both to enlighten the understanding and to win the heart.

"But

"But though we may lament that such talents are not rewarded with that high station of political preeminence, which they are so well fitted to adorn, though we may regret that a man, as dear from the benevolence of his character to his personal friends, as he is from his public talents, to the friends of his country, a known advocate for peace, a decided champion for CONSTITUTIONAL LIBERTY, not more beloved at home than respected abroad, should not be invited to take the helm at such an awful and momentous period as the present, we must not arraign the conduct of the sovereign in the exercise of his undoubted prerogative." This is decent.

Our author contends, with justice, "that frauds on the revenue are private wrongs."—"Let us suppose," says he, "for the purpose of simplifying the subject, that the exigencies of government required thirty millions to be raised for the service of the year, which they assess on ten millions of persons capable of contributing towards the burthens of the state; but amongst these ten millions, are a million of defaulters, who find means to screen themselves from the payment of taxes, to which they are justly liable in common with their fellow subjects, what is the consequence? there is a deficit of three millions within the year: that sum must be made up; and government is laid under the unpleasant necessity of putting their hands twice into the pockets of the honest part of the community, because their dishonest neighbours have thought fit to button up their own."

The remedies proposed for the respective evils specified are—that the purchasers of contraband articles be placed on the same footing with the receivers of stolen goods; that public meetings be held, and solemn compacts entered into, "not to purchase any contraband goods, nor to connive at the practices of those who do," nor to "withhold any tax or just due to government."

POETRY.

Pleasures of Solitude, Second Edition, with other Poems. By P. L. Courtier. 18mo. Pp. 130. Rivingtons. 1802.

WE are happy to find the justice of our opinion respecting the merits of this little volume * sanctioned by the voice of the public. Its circulation has been unusually rapid, and has afforded an opportunity to the author to insert some interesting little pieces in *this*, which did not appear in the former edition; and farther to embellish it with some well-designed and well executed plates. As we before deemed it entitled to the attention of the public, we cannot but consider it as having, in its present form, an additional claim on their notice and protection.

The Dream, a Poem: celebrating the glorious Victories of our Naval Commanders; from the commencement of the War with France, to August 1, 1800; and the great Events which from the earliest ages have taken place on the Shores of Egypt. 8vo. Pp. 24. Hatchard. 1802.

* See ANTI-JACOBIN REVIEW.

OUR readers will form a more just notion of the *plan* of this poem from the poet's "Argument" than from any explanation of ours. We shall, therefore, subjoin it.

"The author, in an evening walk on the coast of Caernarvonshire, opposite the Isle of Anglesey, reflecting on the difference of the events which formerly took place beneath the shade of the druidical oaks of that island, and of those which, under the pastoral care of a protestant bishop, passed beneath the shade of those on the Caernarvonshire side, and likewise on the happiness arising from the excellent conduct of our naval affairs, from the personal virtues of the sovereign, and from the wisdom and firmness of the minister, seats himself under the spreading oaks, and falling asleep, in a dream sees Britannia, who on a crowded plain laments the death of Lord Howe, and gives a wreath to Fame, to hang upon his urn; crowns Lords St. Vincent, Duncan, and Nelson with laurel, and notices the bravery of Sir John Borlase Warren.—Description of the effects, of the applauses of the auditors, with respect to the scenery of the surrounding country.—Britannia expressing her confidence in the gallantry of her naval sons to guard her from an invasion of the French; Neptune rises from the sea, and felicitating her upon that subject, he exhorts her not to suffer the Tree of Liberty to be planted on her soil, or French principles disseminated in her island. After adverting to her unrivalled commerce, and the Union with Ireland, he recounts the reflections which were formerly excited by taking a view of that coast where Alexander built the city which he called after his own name; where Pompey the Great was murdered; where Julius Cæsar saved his life by swimming to his ships; where Octavius, by the defeat and death of Antony, became master of the world; where Amrou Ebnal Aas conquered Egypt for the Caliph Omar; where it was reduced to the obedience of the Turks by the Sultan Selim I.; and where, having lately witnessed the arrival of a French force under the command of Admiral Brueys, he implores Jupiter to protect it from evils still more dreadful than any it has already suffered from its frequent change of masters, and, upon the appearance of the English fleet, conceives his prayer to be granted by Jupiter, to whom, in the form of Lord Nelson, he attributes the destruction of the French fleet."

This plan is not ill executed. The spirit of the poem is uniformly good; and the versification is far from inharmonious. We do not see, however, any necessity for introducing a *Pagan deity* to illustrate the triumph of a *Christian hero*.

Though published this year, the poem appears to have been written during the late administration, from a well turned and well applied compliment to Mr. Pitt and Earl Spencer.

A new Version of the Psalms of David, by Joseph Cottle. 12mo. Pr. 240.
4s. Longman and Rees. 1801.

IN the conclusion of his preface, Mr. Cottle says:

"It is worthy of remark, that whilst surrounding nations were enveloped in the profoundest idolatry, the 'sweet finger of Israel' entertained the sublimest conceptions of Deity. The glorious attributes of God, and the agency of Divine Providence, were his favourite themes: he beheld nature, with the eye both of a poet and a prophet; and, for fire of imagination;

tion; ardency of devotion; the developement of human feelings; simplicity; dignity; and, pathos; has never been equalled by a profane writer, nor surpassed by a divine."

In this volume we are indeed sorry to observe, that all that "fire of imagination," all that "ardency of devotion," all that "developement of human feelings," all that "simplicity," all that "dignity," and all that "pathos," are destroyed.—Mr. Cottle informs us that he does "not profess to have given a *literal* version of the Psalms:" his "object" was, "to catch the spirit rather than adhere to the letter." He certainly has not done either the one or the other.

By comparing the following Psalm,—which we select only because it happens to be one of the shortest—with the original, or with other versions, our readers will be satisfied with the justice of our opinion.

PSALM CXXVI.

- " 1. All ye who in the wilderness,
Bewail your wretched state;
Who mourn your sins with deep distress,
And cry at Mercy's gate;
- " 2. Though tears may now bedew your eye,
And Satan's darts annoy;
Your grief, ere long, like clouds shall fly;
Your sorrow change to joy:
- " 3. You have a Friend in Heaven above
Altho' the world may frown;
Who will with everlasting love,
His faithful servants crown."

It is scarcely necessary to add that, notwithstanding the sacrifices which Mr. C. has made, his version does not possess an *extra* portion of *poetical* merit.

NOVELS AND TALES.

Masson; or, the Philosophy of the Day. 1 vol. 12mo. Lane. 1802.

THE satire and instruction of this little work are couched under the interesting form of an *Eastern Tale*. The object is, as the title leads to expect, *fashionable philosophy*. The management of it is conducted with great ability; the arguments with much skill and knowledge; the language is easy yet strong, fanciful but correct.

It is to be lamented that the author should aim this "pigmy's straw" at the giant, *Innovation*, when he appears so capable of wielding against it the "lance of Justice." His motto is Πόδας αἶνος, (swift-footed) which epithet Homer applies to Achilles; surely this author does not think Innovation, too, only vulnerable in the heel, that his production has appeared so late.—Small as the work is; it is excellent of its kind, and in its object; and we heartily wish the motto may be transferred from the subject to the book itself.

Jealousy; or, the Dreadful Mistake. 2 vols. 12mo. Lane. 1802.

THE unaffected ease of the language, the simplicity of the tale, and the situation of life, in which the author describes herself as a clergyman's daughter, excite many ideas in the mind of the critic while he peruses the work, which conciliate his favour.—There are no pretensions to super-eminent ingenuity; no promulgation of splendid fallacies, either as novel or refined systems in politics or morality; no supernatural personages or events.—The story is interesting, in domestic life, and written to every one's understanding; it will please without surprising, and entertain the fancy without corrupting the heart.

MISCELLANIES.

The Paternal Present: being a Sequel to Pity's Gift. Chiefly selected from the Writings of Mr. Pratt. Ornamented with Vignettes. 12mo. Pp. 187. Longman and Rees. 1802.

THE compiler of this book observes, that "the person that does not rise improved from this rich little banquet, must be in a great measure lost to the finer sensibilities of the species, and incapable of reaping benefit from more elaborate and extensive performances." We must request permission to dissent from this opinion: love stories, and the "pains of parturition," &c. &c. may, indeed, influence the "finer sensibilities of the species;" but that they will afford "benefit" to the rising generation we totally deny.

The "vignettes" accompanying this volume we do not conceive to be at all ornamental: they are paltry wood cuts.

The Blagdon Controversy.—Truths respecting Mrs. Hannah More's Meeting Houses and the conduct of her followers; addressed to the Curate of Blagdon. By Edward Spencer. 8vo. Pp. 77. Robinsons. 1802.

WE have already bestowed so much time and attention on this controversy, which has been extended much farther than the injudicious partisans of Mrs. More had any conception that it would be extended, that our remarks on those publications on the subject which still remain to be considered must be much shorter than we could wish them to be.

The author of the pamphlet before us is a medical gentleman, resident at Wells, whose practice in that district of country in which Mrs. More's schools are, or, rather, were, situated is very extensive; and who, of course, has had a very good opportunity of obtaining accurate information on the subject of this controversy. His "Truths," therefore, should be attentively read and closely investigated by every one who feels an interest in the controversy. We are sorry to see, however, that Mr. Spencer's zeal has, in some instances, outstripped his judgment, by betraying him into intemperate and virulent expressions which even the example of his adversaries could not justify. As his pamphlet, we understand, is about to be republished with additions, we have no doubt that the objectionable passages to which we refer, will be expunged. If, as Mr. S. affirms, the Miss Mores did say to "an honest Quaker of" his "acquaintance (who is ready to affirm it) whom they met on the road when returning in their carriage from one of their school inspections, on a Sunday, in the polished dialect of Wapping,

ping; the Curate of Blagdon was one of the most — the greatest — the vilest — that ever existed!!!” — Still, we repeat, if they did so far forget themselves as to vent such abuse, this is no excuse for Mr. Spencer; any more than the alleged declaration of their scthy advocate the Rev. Sir Abraham Elton, that “we shall not only deprive him of his eucacy, but proceed to take his gown from his back, we have such things to prove! such transgressions to enumerate!” Alas, poor Sir Abraham! he has hitherto proved nothing more than his own folly, and the existence of a quality not quite so excusable! “The vilest, the grossest calumnies, conveyed in the most ignoble, base, and contemptible language, language that would disgrace a Poissarde, the advocates of Mrs. More have not disdained to use.” — If this be true, it is truly lamentable; but let not her adversaries plead it as an excuse for themselves.

In his historical sketch of Mrs. More’s school at Wedmore, which, he tells us “grew into a meeting house for adults,” he gives a most disgusting account of the man who was appointed to be the master; one *John Harvard*; “a notorious methodist preacher;” who broached “doctrines inimical to the social and moral order of society,” and who, under the sanction of “his favourite maxim ‘the blacker the sinner the brighter the saint’ — “had the impudence to assert and I believe with (for) the basest and most criminal of purposes, that the patroness of his order, the celebrated Mrs. H. More herself had not in her youth kept her mind in temperance, soberness, and chastity?” — An assertion so false was worse than impudence, and deserved the severest chastisement. No wonder that such a man should revile the clergy, and despise the service of the established church; but it is a wonder, if it be true, that, when his enormities, which are here described, “were mentioned by the Curate to Mrs. More and her sisters, and more than once, they generally waved the matter by saying ‘Twas certainly wrong if true; — could it be proved?’ And that, notwithstanding repeated remonstrances, he should be continued in his situation, until a parish meeting had been holden, and some strong resolutions subscribed by the vicar, the curate, the churchwardens, the overseer, and two and twenty of the parishioners, whose names (with a copy of the resolutions) are here given from the vestry book. This meeting declared that the school was offensive to them; that it was a meeting place for people who were not respectful to the regular ministry of the church; and that they disapproved of such schools as having ‘the doubtful, if not dangerous, tendency of innovation.” Here Mr. Spencer exclaims, “Lo! now this is the Mrs. More ‘who has always guarded her schools with the greatest scrupulosity against the intrusion of methodism.’ O! Abraham! Abraham! Abraham! how is thy veracity fallen!” In consequence of these resolutions, Harvard was dismissed, but, we are told “Mrs. More has since procured him a better situation in London.” — This man was succeeded by a Mrs. Carroll, “whose known rank methodical principles occasioned her losing (to lose) the confidence of the town of Axbridge, in a similar situation.” — Mr. S. says he has been also informed, that Harvard, before he left Wedmore, shewed a letter from Mrs. More, in which she “expressed a desire to have a person sent her for a teacher, of the Westley persuasion;” that the Rev. Mr. Boak told a lady of great credit and respectability in the parish, that “Mrs. More thought the education of the younger part of the community was best entrusted to people of the methodistical order.” Mr. Boak himself is severely lashed for his encouragement of the same principles; and for his conduct in

in the Blagdon Controversy. Mr. Spencer attacks the "Statement of Facts" by nine clergymen, formerly reviewed by us, and contradicts every leading position which it contains respecting the conduct of Mrs. More's schools. In the parish of Wedmore, he asserts, that, previous to the establishment of Mrs. More's school, "there were not more than twenty or thirty Methodists, now there are more than three hundred, and, instead of being satisfied with a simple room, are about to erect a sumptuous meeting house."

The author details many other facts in confirmation of his assertions; and affirms, that Mrs. More "constantly attended Mr. Jay's meeting house at Bath, and has frequently received the sacrament from that gentleman's hands."—The style of this pamphlet is incorrect; and it is evidently the production of a writer, little used to literary composition, but earnest and zealous in that cause which he believes to be the cause of truth.

An Alternative Epistle addressed to Edward Spencer, Apothecary. By Lieut. Charles H. Pettinger. Second edition. 8vo. Pp. 16. 4d. Hazard, Bath; Hurst, London. 1802.

THIS publication is dated from Clifton; but we have been assured that no such man as Lieutenant Pettinger is known at Clifton; and that the real author of it is no other than the Rev. Mr. Drewitt of Cheddar, who is very well known to our readers. Whoever wrote it, it is a miserable compound of stupidity and impudence. No book was ever published, according to this writer, at once "so wicked, so absurd, so conceited, and so vulgar" as Mr. Spencer's; and that gentleman is indirectly compared to "Guy Faux, Margaret Nicholson, or Jack the Painter." Whatever Mr. Spencer's defects may be, his book contains some strong facts which the forlorn Lieutenant has made no attempt to confute.

Illustrations of Falshood in a Reply to some Assertions contained in Mr. Spencer's late publication. By the Rev. Thomas Drewitt, A. M. Curate of Cheddar. 8vo. Pp. 16. 4d. Hazard, Bath; Cadell and Davies, London. 1802.

HERE Mr. Drewitt appears in propria persona, and attacks his opponent, in language not uncourtly, but with arguments somewhat lame. For instance, Mr. Spencer having inferred, from a declaration of Mr. Drewitt's, that "it would take ten years to finish the Blagdon Controversy," a wish in that gentleman that it might last so long, the latter tells the former that "by a parity of reasoning" he might infer, from Mr. S.'s remark, that "anniversary meetings of fanatics on the peak of a mountain may in the end terminate in jacobinical assemblies," that Mr. S. wishes and hopes that they may so terminate. We are unfortunately so stupid as not to perceive any parity of reasoning in these inferences; though we can very plainly perceive that Mr. Drewitt makes no distinction between *will* and *may*.

Mr. D. says that the assertion of Mr. S. that he had asserted untruths which he had promised to retract is *false*; and he denies that there are more than twenty methodists in the parish of Cheddar, though he admits that the methodists have lately built a large meeting house there, "in opposition," as he says, "to Mrs. Hannah More's institutions and to the parish church." Mr. D. adds that "there are very few passages in Mr. S.'s pamphlet which do

do not contain either falshood or misrepresentation;" but he does not descend to point out any other than those which we have noticed.

Calumny refuted in a Reply to several Charges advanced by Mr. Spencer of W in his Pamphlet, called "Truths," his Advertisements and Hand-bills. the Rev. John Boak, Rector of Brockley. 8vo. Pp. 30. 9d. Hazard Bath; Arch, London. 1802.

THE principal documents in this pamphlet, intended to repel the as-
sault, or, to use Mr. Boak's language, to refute the calumny, contained
Mr. Spencer's tract, were inserted in the Bristol paper on the 5th of
February last. Our readers, by referring to the ANTI-JACOBIN REVIEW
for May, (Vol. xii. p. 107) will there find them, together with Mr.
Boak's answer. It is needless for us, therefore, to add another word on the subject.

*Elucidations of Character, occasioned by a Letter from the Rev. R. Lewis, published
in the Rev. T. Berr's Address to Mrs. H. More. With some Remarks on
a Pamphlet lately published by Edward Spencer of Wells.* By the Rev. J.
Boak, Rector of Brockley. 8vo. Pp. 20. 6d. Hazard, Bath; Cadell
and Davies, London.

THIS pamphlet appears to have been written before the "Calumny
refuted." It contains some letters of remonstrance and contradiction
from the Rev. R. Lewis, in consequence of that gentleman's letter published
in Mr. Boak's address. There are but two points in it, worthy of notice. Mr.
Boak threatens Mr. Lewis with a prosecution from the friends of Mrs. Car-
roll, one of Mrs. More's school-mistresses, for his presumption in ques-
tioning the orthodoxy of that good woman's principles; which certainly was
very much the appearance of an attempt to effect by menaces what cannot
be achieved by argument;—and to prevent all farther investigation of the
conduct of the persons entrusted with the management of these schools.
On this account Mr. Lewis, very properly, we think, declines all farther
correspondence with Mr. Boak. The other point to be noticed is an incau-
tious acknowledgment of Mr. Boak, who, in reply to an observation of
Mr. Lewis, that the children at Wedmore were seldom permitted by Mr.
Carroll to go to church, says, "you well know that they always attended
either at morning or evening service, which was all they could do, and allow
them any reasonable time for learning." So we find, at last, that one effect
of these schools, the avowed object of which was to instil religious prin-
ciples into the infant mind, and to induce the children to frequent their pa-
rish church, was to prevent those children from attending church, as they
unquestionably ought, twice every sabbath! The Remarks on Mr. Spen-
cer's pamphlet include some contradictions of assertions made by Mr. S.
respecting the personal conduct of Mr. Boak.—Our readers must have no-
ticed the ungrammatical construction of the short sentence quoted above;—
we could have selected others of similar inaccuracy, but we have been
less anxious to criticise the language of the tracts published during this
controversy, than to investigate the facts which they exhibit.

*The Force of Contrast or Quotations, accompanied with Remarks, submitted to the
serious consideration of all who have interested themselves in what has been called
the Blagden Controversy.* 8vo. Pp. 26. 6d. Hazard, Bath; Cadell and
Davies, London. 1802.

THIS is an attempt to convict Mr. Bere of falshood, chiefly by making him contradict himself; for which purpose detached sentences from his two publications are given in opposite columns. Our readers must be aware of the facility with which such an accusation may be supported, when sentences are so given without any reference to the preceding or subsequent passages. But the author of this pamphlet, though, no doubt, he exerted all his industry on the occasion, has completely failed to establish the point which he so strongly labours to enforce, and the establishment of which was his avowed object in taking up the pen; viz.—to destroy Mr. Bere's credibility. In order to shew our readers that this decision is not unjust, we shall lay before them his first attempt.

"The Rev. T. Bere, in his Address, p. 42, when remarking on the Rev. Mr. Bevan's testimony respecting the Sunday school, says, 'A master had a base child by his servant, while he kept that school; another was a rank methodist, lived in a licensed house, and meetings were there held, at that time. It does not come me to comment upon Mr. Bevan's highly approving such doings, or to make any observations on its being in unison with his own inclinations.'"

"The Rev. Mr. Bevan's words, as they appear in the Statement of Facts, p. 9, are these—'The Sunday school, which the Mrs. Mores had the goodness to establish at Congresbury, was highly approved of by me, and at their particular request, in unison with my own inclinations, I as frequently attended it as my other official duties would permit.'"

"Reader! let me request you, to examine with attention, the two foregoing passages. You will observe, that Mr. Bere insinuates, that 'the things' which Mr. Bevan 'highly approved' are these—that 'a master of Congresbury School) had a base child by his servant: that 'another was a rank methodist, lived in a licensed house, and that meetings were there held at that time.'—Now, reader, be so good as to examine Mr. Bevan's statement, and say, if it contains one syllable, to any such purpose.

"I might here lay aside my pen, assured, that the foregoing fact can have no question in any honest and unprejudiced mind, of the Rev. T. Bere's character as a controversialist, or as a man."

We suspect the reader will differ materially from the author in his conclusions, which are neither logically, nor morally, just. What is the case, according to this testimony? Mr. Bevan admits that the Sunday school was highly approved by him, and that he frequently attended it, at a request, in unison with his own inclinations. Mr. Bere asserts that the schoolmaster was a profligate character, that he was a rank methodist, and kept a meeting-house. And assuming that Mr. Bevan could not be ignorant of those facts, he infers, from his own language, that he approved them. Far be it from us to cast such an imputation on Mr. Bevan, but we must say, that his language was so unguarded, and his approbation so unqualified, as, admitting the charges against the master to be true, to give a sanction to the inference which Mr. Bere has drawn. And we cannot but think that this advocate of Mr. Bevan has displayed a woeful want of judgment, to say no more, in selecting this instance, as a proof that Mr. Bere is not to be credited.—His next proof is equally defective, and shews a manifest want of candour and good faith. Mr. Bere in his first publication had said,

that the mistress of Axbridge school "had made long extempore prayers;" but in his second, he admits "this woman, perhaps, did not pray extempore;" and this is urged against him as a proof of inconsistency and self-contradiction; when no man of sense and honour will regard it in any other light than as a strong proof of Mr. Bere's candour, and of his earnest desire to correct any misrepresentation into which he might have been led by persons from whom he had derived his information.

When a writer directly charges a clergyman and a magistrate with advancing wilful falsehoods, he should take special care to be strictly correct in all his own assertions. Now this author asserts, in his first page, that "most of the assertions which Mr. Bere has advanced in his last pamphlet stand upon the single foundation of his personal credibility;" whereas Mr. Bere had expressly told the public that he had written authorities for the assertions therein made, which he would readily produce to any gentleman who might wish to inspect them. Of this flagrant misrepresentation we shall only say, in the author's own words;—"An incorrect expression, when it does not materially affect the main import of a passage, may be pardoned, even though it be used by a graduated clergyman; but when an incorrect expression contains in itself the substance, and very essence of an accusation, the person who employs it has something more than incorrectness of language to answer for."

Animadversions on the Curate of Blagdon's Three Publications; with some Allusions to his Cambrian descent from Gwyr ap Glendour, ap Cadwallader, ap Styfnig, as affirmed and set forth by himself, in the Twenty-eighth Page of his Appeal to the Public. 8vo. Pp. 56. Hatchard, Bookseller to HER MAJESTY!!!!!! 1802.

THIS is the most violent publication which has appeared during the progress of this unhappy controversy. It is replete with the most low, vulgar, and scurrilous abuse of Mr. Bere and his friends, and with the most fulsome adulation of Mrs. More. And sorry are we to see that this disgraceful composition bears internal evidence of being published with the knowledge and consent of Miss Martha More, at least; for it contains an extract from a private letter from Mrs. Bere to that lady, accompanied by a declaration that the whole of that letter can be produced.

Adverting to Mr. Bere's genealogy, the author says—"Had he made it mount up to King Brute, no one would have doubted his family claim, from his family temper; and indeed his name, though a change has taken place in the spelling of it, (in gratitude, perhaps, to the place of his birth,) seems, from a natural analogy, to warrant the supposition. The changes and chances of this world, have long been a theme for moralists. The seed of princes have been born in ditches, and of puissant emperors on dunghills. It creates no wonder then, though it may cause a retrospective sigh, that through the ravages of war, and the lapse of ages, the illustrious blood of 'Gwyr ap Glendour, ap Cadwalladar, ap Styfnig,' should have been drawn down, to the last lees, in an ale-house, at Cardiff; or that their seed should have re-appeared in the person of Mr. Bere, when he uttered his first petulant squall under an humble roof adorned with the sign of the THREE PIGEONS. Yet some analogy to his future temper might be traced under this supplement to his armorial bearings; as the three gall-less doves have proved so emblematical of the future meekness of his temper, and the gentle virtues of his heart. Let not the rough name of bear seem inconsistent with this;

this; for, as Shakespear assures us, that this man Lion would roar like any *sucking dove*; so this MAN BEAR can coo softly and sweetly, as the public and Mrs. H. More and Sir A. Elton, &c. &c. can witness. Doubtless it was the indelible character of this heroic blood, marked in his broad face and frowning eyes, that engaged Mr. Griffith Price to patronize the skipping alehouse boy, and with enlightened charity, to send him first to a grammar-school, and afterwards a servitor to Oxford. The seed of 'Gwyr ap Glendour, ap Cadwallader, ap Styfnig,' thrived and prospered. From the Three Pigeons at Cardiff, it had aspired to a servitorship at Oxford; from its servitorship it aspired to the ushership of a little school at Cowbridge, protected by the spirits of his demi-god ancestors, it scrambled across the Channel, and aspired to the curacy of Wrington. But here, gentle reader, as some blemish stains the greatest and best human characters, it must be, reluctantly, confessed, that the high and haughty seed of 'Gwyr ap Glendour, ap Cadwallader, ap Styfnig,' bowed servilely down to lick the dust off the shoes of Dr. Waterland, his rector; and to fawn on every gentleman in the neighbourhood. But, perhaps, it was wise for the remote scion of *Styfnig* to bend the STIFF NECK to times and circumstances: be that as it may, the blood of 'Gwyr ap Glendour, ap Cadwallader, ap Styfnig,' soon rose buoyant again in the curate's veins, as he marked the village beauties of Miss Box, only child of the apothecary at Wrington, and sole heiress to his

Powders and plaisters,
 Boluses and blisters,
 Potions and lotions,
 Cathartics and clysters:

What though her father watched his insidious advances and Cambrian capers with a jealous eye: the cunning Curate contrived to deceive all his care, and to elude all his caution; and knowing that it was good policy, however it might be good principle, to win so fair a prize, he said to himself, 'if I can but get at the old fellow's *strong box*, I shall not get into the *wrong box*;' he prevailed on Miss Box to go off to church with him one morning, (when her father, perchance, was introducing to the world some other remote and unsuspected offspring from the illustrious stock of 'Gwyr ap Glendour, ap Cadwallader, ap Styfnig,') and to ennoble herself by uniting her more plebeian blood with his. The outwitted apothecary stormed and swore, and abused the crafty Curate: but time, and his daughter's prayers and tears, at last conquered his obduracy; and now the blood of 'Gwyr ap Glendour, ap Cadwallader, ap Styfnig,' began to mantle in their Cardiff descendant's veins to some purpose."

If all the stores of Grub-street had been rifled, they could not have produced two pages of matter more disgusting, more disgraceful, or more stupid. Having extracted it, it is but justice to say, that whatever may have been Mr. Bere's origin, we have documents in our possession which prove, that, during his residence in Wales, he was honoured with the countenance and friendship of persons of great respectability; and the mere circumstance of his having obtained a presentation to a living, and a seat on a respectable bench of magistrates, under such disadvantages of birth, is the strongest presumptive evidence of the goodness of his character and conduct.

There is scarcely a page in this pamphlet which is not calculated to excite disgust. We shall not, however, offend our readers with any farther extracts, except two or three sentences of his adulation to his idol. "To level

level a blow at her eminent piety, *is to level one at religion.*"—Impudent blasphemy!—"And if the indiscriminating many—who are taught to take things upon trust—are suffered to consider *her* as a fanatic, or an hypocrite, Christianity itself may fall into disrepute with them."—"A woman in whose just cause the far more sacred one of religion itself is involved."—"Her scrupulous vigilance has always guarded her admirable schools from the encroachments of 'enthusiasm, abuse, and perversion,' as far as ill-health, and frequent absence, and numerous avocations would admit of."—"The world does not easily forget any circumstances of the least consequence to such a woman."—"Mrs. Bere might, sometimes have surprised Mrs. H. More, but at no moment could she ever occasion her consternation. The supposition—considering the immeasurable distance between the minds of the two women—is too ridiculous."—"Though elevated above your *real* birth, *you* have never risen above the little local importance of an obscure clergyman and magistrate, in an obscure village;—'the bellowing of mumbo, jumbo;' therefore (to use your own elegant phrase 'vibrating the most sensible nerves of the Ancient Briton,) cannot place *you* on a level with *Hannah More*. Self-elevated, and self-supported, in the first literary and titled circles in England: and admired and respected in them all; *you* must be *superlatively* arrogant to fancy that *you* can ever be considered on an equal footing with *her*; that *you* can be honoured where *she* is honoured; or capable of shining where *she* shines."—"Whatever Mrs. H. More's motives were, they were *right*, though *you* say they were *wrong*."—"When you assume a solemn clerical tone, and *advise her* to 'cleave to the delightful doctrines of the gospel,' is it not like the *raven* teaching the *nightingale* to sing, or the *mole* the *eagle* to see." Resolved to have a pair of eagles for his imperial car, this sublime panegyrist in the next page says, "Your own virulence, and the vulgar abuse of your satellite, Spencer, against Dr. Randolph, only excite scorn. They are like the petulant peckings of two chattering daws, at the *soaring eagle*." But we will not disgust our readers with any farther samples of this most miserable stuff. We shall only observe, that the author admits that Mrs. H. More did prefer *secret charges* against Mr. Bere to his rector, which were transmitted to the bishop; and he has even the effrontery to justify the lady for refusing Mr. B. a copy of his accusations, and the bishop for acting upon them without communicating them to the party accused!—Speaking of these charges he says, "it would have been as imprudent in *her* to have trusted *you* with them, as it was unreasonable and shameless in *you* to demand them, after *your own conduct*;"—"there were *strong* reasons why the Bishop and the Chancellor could not, in honour, publish the *higher charges*—for such the former owned they were—against *you*."—So it is *honourable* in a judge to condemn without a hearing, but *dishonourable* in him to communicate to the accused the *charges* which have led to his condemnation!—Truly this gentleman has most singular notions of *honour*; and we congratulate the *Morites* on having secured so *honourable* an advocate!

There now only remain to be noticed two or three other pamphlets on this controversy; the principal of which is "The Force of Contrast continued." These, together with two Letters in defence of Mrs. More, and another, on the other side, in which Mrs. More is stated to have received the sacrament at the hands of Mr. Jay *sundry times*, we are, reluctantly, compelled to postpone. We fully intend, however, that they shall all appear in our next, when we earnestly hope to bring the Blagdon Controversy to a close.

REVIEWERS

REVIEWERS REVIEWED.

Mr. KEITH'S *Defence of CAMPBELL'S LECTURES on Ecclesiastical History.*

(Concluded from P. 224.)

THOUGH not called upon to enter into the dispute with those who are termed High Churchmen, I must also correct your reviewer when he asserts in the next paragraph "that Dr. Campbell labours to prove that the constitution of the Christian church was by the appointment of the divine founder, congregational and democratical."—The fact here is, that Dr. Campbell instead of labouring to prove this, expressly denies that there is *any appointment* of the divine founder—or of *either our Saviour or his apostles*, with regard to a particular form of church polity, contained in Scripture.* He merely considers the actual government of the primitive church, or the form of polity which subsisted in the purest ages of Christianity, as a matter of fact, which is quite distinct from all arguments about a *jus divinum*; and in relating this fact, and tracing the rise, progress, and decline of the hierarchy, he examines the testimonies of *all* the Fathers† or ancient writers, as historical evidences, or witnesses of the facts which they record as taking place in their time, without confounding their opinions with their testimony. Pardon me, Sir, when I remark that instead of speaking of the palpable contradictions in these posthumous volumes, as you do of Dr. Campbell's lectures—if you had read them with intelligence, attention, and impartiality, you would not have represented Dr. Campbell as labouring to prove the very reverse of what he has asserted—nor confounded questions of argument with matters of fact.‡

Without analyzing your not very decent comparison of lay baptism to Dr. Campbell's footman tossing a heathen negro into a river, I would remind you that the Doctor observes, that "nothing advanced by him, can be justly understood to combat the propriety of limiting, for the sake of discipline, the power of baptism to fewer hands, than that of preaching, when once a fixed ministry is settled in a church, and regulations are adopt-

* Indeed! Pray, then, what is it, good Sir, which the Doctor labours to prove in the long extract from his third lecture given in pp. 358 and 359 of our eighth volume? We were exceedingly surprised to meet with such reasoning by a professor of divinity in a *presbyterian* church; but we are still more surprised, if possible, to find a scholar, a gentleman, and a clergyman, *denying* that there is such reasoning in a work which has been almost two years in the hands of the public!

† *All* the Fathers! Have you read the works of *all* the Fathers, that you think yourself entitled to hazard this extravagant assertion? We do not recollect him examining the following testimony, though it is the testimony of a Father, who is a general favourite in the Church of Scotland:—*Ut sciamus traditiones apostolicas sumptas de veteri Testamento: Quod AARON ET FILII ejus atque LEVITÆ in templo fuerunt, hoc sibi EPISCOPI ET PRESBYTERI atque DIACONI vendicent in Ecclesia.*

Hieron. ad Euegr.

‡ Pardon us, Sir, if we consider this remark as the offspring of vanity and ignorance.

ed for its government.* With respect to the practice of what you may deem lay baptism, I would remind you, that the baptism of the Scottish bishops who were consecrated at the restoration, and probably of at least one half of both the laity and clergy of this island, who were alive at that period, was by persons whom the violent supporters of the hierarchy would call laymen:†—and with respect to the validity of such baptism, I would refer you to Bishop Fleetwood's tract, entitled "The Judgment of the Church of England, in the case of lay baptism, and the dissenters' baptism;" where this worthy and learned bishop, who was both an antiquary and a divine, clearly shews that the Church of England never questioned the validity of either;‡ and where he proves in the most satisfactory manner the novelty of the contrary doctrine.§ I avoid entering into the controversy myself; and would also request you, Sir, to consider that when our holy religion lies bleeding from the wounds inflicted by infidels, this is not a time to revive the antiquated claims of those who are called High Churchmen||—especially those claims which the Church of Rome never preferred,

* The power of baptism was never limited to fewer hands than that of *preaching* in the proper sense of the word, before the days of Calvin, whose *authority* has with us very little weight.

† True; and thousands of persons in the Church of Rome have been baptized by midwives. Do you think midwives *authorized* to dispense the sacraments of Christ? We certainly consider all such baptisms as irregular and unauthorized; but where they are administered and received in *faith*, we have no doubt but they will be accepted by him who knows whereof we are made, and who will not impute to his frail creatures as crimes the effects of unavoidable ignorance. Such is our opinion on this subject, and we hold a similar opinion with respect to the salvation of those who never heard of the Gospel; but we do not therefore think that the *Gospel* is of no importance, or that a man, capable of making the inquiry, is not called upon to inquire impartially who is *authorized* to administer the sacraments of Christ.

‡ Had Bishop Fleetwood been ten times more learned and worthy than he was, we certainly should not have thought of inquiring of him the judgment of the Church of England on this subject, when we can read that judgment in the words of *the Church herself*. See the *Ministration of Private Baptism* in the book of Common Prayer, which gives the *lie* direct to this report of your oracle.

§ The *novelty* of the contrary doctrine! Are Tertullian and Ignatius writers of yesterday? But on this subject, we beg leave to refer you to Bingham's *Scholastic History of Lay Baptism* on your own side of the question, and to Lawrence's *Lay-baptism invalid* on the other; and when you have read these two works with attention, you will perhaps be convinced that Bishop Fleetwood knew very little of the matter.

|| Is it a time then to revive the democratical claims of the profligate author of the book called *The Rights of the Christian Church*? Recollect yourself, Sir, if indeed you be capable of recollection, and you will soon perceive that such claims are, at present, more to be dreaded even by your ecclesiastical establishment than the claims of High-Churchmen. You will likewise perceive, if your *perceptions be quick*, that should any mischief result from

preferred, notwithstanding of her excessive attachment to the hierarchy.—I proceed to another number of your periodical performance.

You begin your criticisms on Dr. Campbell's lectures in your Review for May, with deducing the exclusive right of baptizing from the words of our Lord's address to the apostles immediately before his ascension; and you compare, in my opinion* very improperly, his Majesty's commission, in favour of Dr. Campbell, who appointed him Principal of Marischal College,—an office which could belong only to one man, with the divine commission, which was given by our Saviour to the eleven apostles; which was entrusted to them all in common,† and which, for aught that appears to the contrary,‡ was not conferred on them merely as apostles. Your comparison here is neither apposite nor very becoming; and you certainly have not considered the words of our Lord's commission to the Apostles, with all the attention which they deserved, when you make use of them to prove that the bishops are the apostles' successors, or in that character are particularly alluded to in that commission;—for there is not a word either of bishops, or of successors to the apostles in the whole passage.§ Our Lord says only, "*I am with you always,*" which he is with every sincere Christian, and especially with every Christian assembly, or *wherever two or three are gathered together in his name*: And Dr. Campbell very properly translates the words *εως της συντελειας τη αιωνος*, to the conclusion of this state. Now, Sir, I suspect that you must either admit that this commission, or farewell address to the apostles, regarded them as believers and not merely as apostles, or else you must give up the whole passage to the people called Quakers; who insist that this was only a temporary commission to the first publishers of the Gospel.|| Let me here, Sir, request your attention to a general

from this agitation of these opposite claims, it must be attributed wholly to Dr. Campbell, the editor of his lectures, and the reverend George Skene Keith; unless you be of opinion that presbyterians and independents have an unquestionable right to attack High Churchmen, and that High Churchmen are in duty bound to make no resistance!

* Is your opinion of more value than our's? Let the public judge.

† But our Saviour had then 500 disciples; and will you say that the commission was entrusted to *them* in common?

‡ We flatter ourselves that to all, but those who "*seeing will not see,*" we have made much appear to the contrary.

§ If you have considered *at all* our argument from the commission given to the apostles, you *certainly* deem the readers of our journal fools, or you could not have trifled with them in this manner. Let them read again from page 13 to the middle of page 15 of our ninth volume, and they will perceive that you have misrepresented the object of our reasoning, which goes to prove, and, we hesitate not to say, *proves* that the commission was given to the eleven as *apostles or ministers*, and *not* as *Christians*, so ridiculously *affirmed* by you and your master. The question respecting the apostles' successors is discussed afterwards.

|| Your *suspicion* is extremely ill founded; and if you were accustomed to think before you write, you would *not* have suspected, that we must adopt either side of an alternative, of which we trust that you reject both sides yourself, otherwise we shall be compelled to entertain doubts of your

general remark upon this passage of Scripture:—*While I most firmly believe that it was worthy the Son of God, to die for our offences, and to rise again for our justification, I do not see that it was worthy of him, who was without Father, without mother, and without descent or pedigree from a tribe of priests, —who abolished the priesthood of Aaron,—and who himself abideth a priest continually, to restrict his promises to the apostles, and their clerical successors, (supposing any of the ordinary teachers of Christianity to be strictly such)—or that it became him for whom are all things and by whom are all things—when the Captain of our salvation was made perfect through sufferings, and was now to return unto his Heavenly Father;—I say that it became him in the last words which he spake on the earth, to establish a hierarchy in a pure and benevolent religion, which was meant to embrace all nations and to subsist under all the various forms of political governments. I may be wrong in stating any opinions or arguments of the Fathers, in discussing a polemic question, or in investigating any subject of research.—But I think I cannot be wrong in supposing that the Son of God, and redeemer of men in this promise to be with his disciples, and in the institution of the form of baptism, immediately before his ascension, had nothing less in view, than either the *jus divinum*, or apostolical succession of bishops, of presbyters, or of any particular class of instructors, in any one of the various sects into which Christians are unhappily divided.—He had in his eye, when he said I am with you to the end of the world, not the apostles and their episcopal successors—but the disciples or converts belonging to all nations; not an order of churchmen—but an order of beings, whom he had purchased with his blood.—To restrict this promise to bishops, or instructors of a*

Christianity! If the commission, or farewell address to the apostles, regarded them as believers, and not merely as apostles, you will surely grant that it was meant either to regard them *all* and to regard them *only*; or to include *all Christian believers whatever*: you have no other alternative.—Now, Sir, if it regarded *all the apostles* and them *only*, and if by *this state* in Dr. Campbell's "very proper translation," he meant the *Jewish state*; are you not aware that, in his farewell address, our blessed Lord made to his apostles a promise, which was fulfilled to *none* of them but the apostle St. John, who was the only one of the eleven who lived to the conclusion of that state? If the promise regarded all believers whatever, must we not conclude, by Dr. Campbell's "very proper translation," that Christ ceased to be with believers *after the destruction of Jerusalem*; and that Christian preachers teach false doctrine, when, in the words of the Westminster Confession of Faith, they instruct the people committed to their care that even now in the 19th century, "Christ, by his own presence and spirit, doth, according to his promise, make the ministry, oracles and ordinances of God effectual," &c. &c. Read again with attention what you have here said on the commission given to the apostles, and the promise made to them in their execution of that commission; and we think it impossible but you must see that Dr. Campbell's translation is erroneous, and that it is by him and you, and not by us, that the passage is given up to the people called Quakers. Indeed, Sir, there seems to be no other alternative, but either to renounce your baptism and become Quaker, or to give up that "very proper translation," and admit with us that the apostles were to have successors in the Church "even unto the end of the world," whether those successors were to be bishops or presbyters.

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fect of Christians, is to suppose that the Son of God at the moment of his ascension was to speak as the Patron of Churchmen, and of a particular class of those, and not as the Friend of the human race.*

In your Review for May, you have also a great deal of discussion about Hilary, or the pseudo Ambrose. It is here incumbent on me, as the friend of Dr. Campbell, merely to remark, that Hilary's *testimony* is a quite distinct matter from his religious opinions. As his veracity is not called in question, he must be allowed to be an unexceptionable witness of a matter of fact, and even the more unexceptionable, if his testimony did not support the particular opinions which he had espoused. †

* We have attended to this remark according to your request; and are astonished to find the *modest* man, who censures our arrogance for presuming to controvert the opinions of Dr. Campbell, so far forgetting himself, as to state rules of fitness for the conduct of the Son of God!!! As we cannot bring ourselves to approve of their conduct

“Who rudely take the high priori road,

“And reason downward, till they doubt of God,”—

so we dare not follow *your* example; but as you probably delight in such bold meditations, we beg leave to suggest to you the propriety of considering how far it became the Captain of our salvation, in the last words which he spake upon earth, to prescribe a *form* for the admission of members into that society of which he is the head, and at the same time give no person or order of persons authority to administer the affairs of the society! How far it became him to prescribe a form of baptism to be observed in the society always, even unto the end of the world, and yet leave every man at liberty to baptize by any other form which he may choose to adopt! Whether it might not as well become him to establish a *jus divinum* or apostolical succession of the ministers of baptism, as to leave the whole matter *ad arbitrium vulgi*, as you and Dr. Campbell contend that he did! Whether St. Paul could, with any propriety, beseech the Thessalonian converts to “know them who laboured among them, and were over them *in the Lord*,” if there were no persons over them in the Lord! Whether that unity, to which the same apostle so earnestly exhorts the Corinthians, was not then, and is not now, *impossible*, if every three or four illiterate Christians have a right by divine appointment to choose their own minister, and to prescribe the form by which he is to administer the sacraments of Christ! And, whether, if the clergy of our two national establishments had all laboured to prove that a divine commission is necessary to authorize any man to feed the flock of Christ, with as much earnestness as Dr. Campbell and you have laboured to prove the contrary, the peace of those churches could have been disturbed as it now is, by lay-preaching methodists, Bereans, independents, and the society for propagating the Gospel at home!

† What Dr. Campbell quotes from Hilary is *not testimony*, though he and you choose to give it that name. It is a single sentence, violently and unfairly torn from the context of his *Exposition of the Fourth Chapter of the Epistle to the Ephesians*; and, read in connexion with what precedes and follows it, every man of candour will perceive that it teaches a doctrine very different from that in support of which it is quoted by Dr. Campbell. See our 9th vol. pp. 16 and 17.

While

While, in the same review, you pay a compliment to Dr. Campbell's learning, and admit his distinction between κηρυσσω and ευαγγελιζομαι, you don't seem to perceive where the principal difference between these words consists. The first word implies *publicity in the manner*—the second denotes the *agreeableness of the matter, or goodness of the tidings*. When Philip entered the city of Samaria he preached Christ, i. e. he *publicly proclaimed the Messiah*, κηρυττει αυτοις τον χριστον; when he did the same thing in a private conversation with the eunuch ευαγγελιζειτο αυτω. The Samaritans who believed in Philip's preaching are said to believe τω φιλιππω ευαγγελιζομενω not κηρυττοντι. Nay, when the same Philip preached the gospel in the other cities, it is said ευαγγελιζατο τας πολεις; πασαι, he gave the good tidings to all the cities; only perhaps not so *publicly* as in Samaria. You would find no contradictions between the preliminary dissertations and the criticisms in Dr. Campbell's Lectures, if you examined both with attention. *

In the same review you prefer a very strong accusation against Dr. Campbell as unfairly quoting Tertullian, or misrepresenting what that father has asserted. You say, that "if he had quoted the whole argument of Tertullian, he would have hardly ventured, even before his juvenile auditors, to insult the Irish nonjuror Dodwell, for affirming that Tertullian argues here not from a known practice, but from his own opinion of the rights of laymen in such contingencies." You add, "that the veriest tyro in letters, must see that the two detached sentences here quoted from Tertullian, as historical testimony, are in fact nothing but inferences of the individual author, from a principle which he very absurdly assumes to serve a particular purpose." This is placing Dr. Campbell, whose learning you generally extol, below the *veriest tyro in letters*.† Now, Sir, what if I should say that

* Had you examined them with half the attention that we did, you could hardly have trifled in this manner with your readers. Κηρυσσω signifies *I proclaim as herald*; but though the proclamations of heralds are uttered in public, *publicity* cannot be their *characteristic distinction*, because a man with no authority whatever may proclaim either good or bad news, as publicly as he who comes for the purpose in the name of his sovereign. Our field-preachers have no authority, human or divine, to execute that office which they so presumptuously usurp. They cannot, therefore, with propriety, be said κηρυσσειν το ευαγγελιον; and yet they may have sometimes proclaimed their jargon in the church-yard of Keith-hall as *publicly* as ever you proclaimed the sober truths of the gospel in the church. Every man preaching the gospel *with authority* may be said either κηρυσσειν το ευαγγελιον, or ευαγγελισθαι; but no man who communicates such glad tidings *without authority* can with truth be said κηρυσσειν, though he is certainly ευαγγελιζομενος. Such is the distinction between κηρυσσω and ευαγγελιζομαι, so clearly pointed out, and so completely established, by Dr. Campbell, in his fifth preliminary dissertation; and we cannot enough wonder at the feebleness of your attempt to persuade your readers that he points out a different distinction. Perhaps you are of opinion that he understood not the words, but are ashamed to say so of a man whom you had previously represented as infallible!

† No, Sir, this is not placing Dr. Campbell's *learning low*, but placing his *prudence high*. He knew perfectly well that, had he quoted the whole of Tertullian's

that this rash assertion does not become a *veteran literary Reviewer*? You call Tertullian "a paradoxical father;"* and you may also, when in the humour of giving harsh epithets, call the two obnoxious passages either *paradoxes* or *falsehoods*, if you please; but they are not given in the form of inferences, but in that of illustrations† or declarations. The inference in this argument of Tertullian's begins, and naturally should begin, with an *igitur*, not with an *adeo* or an *ubi*. The fact or the declaration of the fact may easily be distinguished from the inference that is wished to be drawn.— "Adeo ubi ecclesiastici ordinis non est concessus, et offers, et tinguis, et sacerdos et tibi solus—Sed ubi tres ecclesia est, licet laici." The words, *adeo ubi*, followed by the *indicative* mood, are merely declaratory or illustrative. It would have been otherwise, if the expression had been *adeo ut*, and followed by a verb in the subjunctive mood. Tertullian's inference is very clearly expressed by himself—"Igitur si habes jus sacerdotis, habes oportet etiam disciplinam sacerdotis."‡ This little word, *igitur*, in English *therefore*, is wonderfully convenient for informing *tyros* in reasoning, where an inference begins; and it ought not to have been overlooked by a sage Reviewer:§ nor should Dr. Campbell be here placed below the "*veriest tyro in letters*" for paying respect to the illustration of Tertullian's *adeo*, or to the declaration of his *ubi*, though he might not, when he speaks of that father's argument, consider his *igitur* as conclusive, or his inference fairly drawn.

I judge it unnecessary to defend Dr. Campbell, as the supporter of a congregational scheme of ecclesiastical polity, as, in your Review for May, you so often would represent him to be, because, in fact, he does not support any such scheme;|| he only relates faithfully the different changes in the polity of the church at different periods; and shews that in the primitive church the order of bishops and presbyters was the same; the word *episcopo-*

Tertullian's argument, the *veriest tyro* in letters must have seen the words, which he *has* quoted, are *not historical testimony*; and, therefore, like a *prudent* man he tore them violently from the context! To such conduct the public will give the name to which it is entitled.

* Was he not a paradoxical father of the church? or do you know any thing more of him than what you have learned from Dr. Campbell and us? But we beg your pardon: you have read the writings of *all* the Fathers!!!

† Illustrations of an argument against the lawfulness of second marriages.

‡ But Tertullian's reasoning begins before this: it begins with the words "Inde *igitur* apud nos plenius atque instructius præscribitur," &c. (See our 9th vol. p. 19.) All your ostentation of criticism on the words *adeo*, *ubi*, and *igitur*, is therefore nothing to the purpose; it is a mere puerile display of learning out of place.

§ Nor by the sage minister of Keith-hall, who should have taken the *thorn* out of his own eye, before he had pretended to espy a mote in his brother's eye. *Igitur* may, indeed, be a convenient word for informing *tyros* in reasoning where an inference begins; but we have here complete evidence that it does not always communicate this information to men who are "too witty" to be even *tyros* in reasoning.

|| Do you really suppose that any man, who can read, will believe this assertion of yours, in opposition to the evidence of his own eye-sight? If you do, modesty must be at least as predominant a feature of your character as wit!

was, a bishop, or overseer, being properly the name of office, and the word *πρεσβυτερος*, a presbyter, or elder, being a title of respect, borrowed from the Jewish custom; which was indeed analogous to several other nations. But though Dr. Campbell makes these just criticisms, he does not support any form of church government as of *divine authority*; and he commends the liberality of both the churches established in this island, in not excluding any other forms of ecclesiastical polity besides their own. "However different, (says he,) these churches are in the plans of government which they have adopted, and how much soever each of them is attached to its own, they equally avoid limiting the Christian ministry to one particular model." Now, Sir, you have quoted what Dr. Campbell has extracted from the articles of the Church of England, and from the Scotch Confession of Faith in 1567, * which was always considered as the creed of the Scotch Episcopalians; and you have added a number of other quotations of your own, from these or other authorities; as if Dr. Campbell had been guilty of misrepresenting the matter. † But except you prove that either of these churches limits the Christian ministry to its own particular model, you prove nothing against Dr. Campbell; and if you attempt to prove this to be the doctrine of either church, you libel that church which you profess to honour, and shew that you want liberality of mind, when you would claim a *jus divinum* in favour of any particular form of ecclesiastical polity. ‡

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* So it is in the manuscript; but our quotation is of what Dr. Campbell has extracted from the *Westminster Confession of Faith*, which was approved by the General Assembly of the Presbyterian Church of Scotland in 1647, and ratified by act of parliament in 1690, as the public and avowed confession of the same church as then and now established by law!

† And has he not misrepresented the matter by quoting his authorities partially? Pray, Sir, what kind of people do you take the readers of our Journal to be, that you thus call upon them so frequently to give no credit to the evidence of their own senses?

‡ What those characters teach with respect to the Christian ministry the reader will find in pp. 20 and 21, of our ninth volume; and he will judge whether they libel themselves, or have both been libelled by Dr. Campbell and you. That they have *not* been libelled by us is incontrovertible; because we have stated their doctrine in their own words. We beg leave, however, for their sakes as well as for our own, to make a few observations on that magic phrase *liberality of mind*, which is so frequently used, and, on this subject as well as some others, so little understood. It is with *illiberality* as Bishop Horne observed it to be with *superstition*, of which the Church-of-England man accuses the Papist; the Presbyterian, the Churchman; the Independent, the Presbyterian; the Deist, the Independent; and *modern* Philosophers, them all. A phrase of so vague a meaning should not be employed to stigmatize any man or order of men, unless he, by whom it is employed, say expressly how far liberality extends. That you may apply your favourite phrase with precision to the writer of these notes, he will state clearly his own belief with respect to the various points immediately connected with the subject under discussion.

He believes then, that "baptism and the Lord's Supper are generally necessary to salvation." If this be illiberal, he is a man of *illiberal mind*.

As

In your Review for June, you assert, that "it is impossible to read Dr. Campbell's Lectures, *however cursorily*, without perceiving that the tendency of

As washing with water in the name of the Holy Trinity, and eating bread and drinking wine in remembrance that Christ died for us, are not actions *morally good*, of such as we would be led to perform by the instinctive impulses of nature, or the deductions of mere reason, he believes that they derive all their importance in the scheme of salvation from the positive institution of the Son of God. If this be illiberal, he must again plead guilty to the charge of *illiberality of mind*. If Baptism and the Lord's Supper be rites not of *moral* efficacy, he thinks it very absurd, and even presumptuous, in any man to decide a priori from his own feelings, or his own reason, upon the *moral fitness* of restricting their celebration to a particular order of men; and believes it to be his own duty to enquire whether their celebration be exactly so restricted or not, leaving the moral fitness of the restriction or non-restriction to its unerring author. Here he is aware that, by you he must be charged with *illiberality of mind*, because he dares to consider as absurd and presumptuous, what you have done in this very letter. He feels some comfort, however, in knowing that he has the churches of England and Scotland on his side; and though Mr. Skene Keith be indeed a great man, he trusts that in these two churches there are 500 as great as he. Upon the most impartial inquiry that he has been able to make, he thinks he has found that the celebration of the two Sacraments *was* restricted by their Divine Author to a particular order of men, and that whoever is *authorized* to administer them at present, must have derived his authority either from the Holy Ghost, by immediate inspiration, or from the Apostles of Christ, by some visible mode of succession, which is independent alike on the civil magistrate and the choice of the people. He even thinks with Mr. Daubeny, that the principle maintained by you and Dr. Campbell, "supercedes all institutions and sacraments whatever;" for, to him, it appears a contradiction in terms to say that a rite can be a positive institution of Christ, if it be not celebrated by Christ's authority; and, therefore, if a *ius divinum* cannot now be claimed in favour of any ecclesiastics, there cannot be any Christian Sacraments used. Under the heavy charge of *illiberality of mind*, which, on this account, you have preferred against him, he will endeavour to console himself with the reflexion, that *liberality* is not of more value than *truth*; and that if one of these must be sacrificed to the other, it becomes the former to give place to the latter. He thinks, however, that both may be retained, and flatters himself that he actually retains them. Thousands of persons receive the sacraments daily from men whom he believes to have *no authority* to administer them; but if they be (as he has no doubt of their being) administered and received in *faith*, they will certainly be available in the sight of him, who prefers good intention to every thing else. From the maxim that "what is *not* of faith is sin," it seems to follow, that in matters merely positive, "what *is* of faith is innocent." Such Presbyterians and Independents therefore, as *really believe*, after due and impartial inquiry, that their ministers are authorized by Christ to dispense his sacraments, are, in the opinion of this writer, as safe with Presbyterian or Independent Baptism, as they would be had they been baptized by the Archbishop of Canterbury; but the faith, which gives this security, must be

of the first volume is to lessen the public veneration for both our National Establishments, and to represent the Independent scheme, as that which was instituted by Christ and his Apostles." The fact here is, that you could not have formed this opinion if you had not read his book, not only very cursorily, but very carelessly. *

In the same Review you pass very slightly over "Mr. Dodwell's acknowledgment," as you express it, "that there is no clear account given in the Holy Scriptures of any particular form of government to be for ever inviolate through the universal church;" and after long reasonings on the hierarchy of the Jews, and on the continuation of a hierarchy of three orders among Christians, you give a long quotation from Mr. Dodwell, whose opinions you cannot always defend, in order to prove that Dr. Campbell had suppressed, or wilfully passed over, Mr. Dodwell's reasonings, because unanswerable, or as you term them, *impregnable to argument*. You, by a small anachronism, also assert, that Mr. Dodwell himself had answered Dr. Campbell's questions, which you know he could not do, as he was dead near a hundred years before they were put. † For the benefit of your English readers, I shall give a translation of Mr. Dodwell's concessions, and an abstract both of Dr. Campbell's reasoning and of his questions, and also of Mr. Dodwell's arguments which you consider as unanswerable.

Mr. Dodwell acknowledges, that "all the reasoning is quite precarious, from which it is concluded that *the whole model of ecclesiastical discipline* may be extracted from the scriptures of the New Testament; that there is *no passage* of any sacred writer, which openly professes this design; that there is *no one* which so treats of ecclesiastical government, as if the writer, or the writer's author, *the Holy Spirit*, had intended to describe any one form of polity, as being to remain every where and for ever inviolate; that the sacred penmen have *nowhere* declared with sufficient clearness, how great a change must have taken place in church government, when the churches should first withdraw from the communion of the synagogues; that they *nowhere* clearly enough shew how much was allowed to the *personal gifts* of the Holy Spirit; and how much

be the result of *real research* in those who are capable of it, and not the offspring of *indifference* and *modern liberality*! The form of ecclesiastical polity, upon which you suppose high churchmen to lay the principal stress, is far from being the most important topic in dispute between you and them. Had the bishops, who, at the reformation, renounced the errors of popery, raised to the episcopal order every parish priest, they would indeed have done wrong in deviating so far from the apostolical constitution of the church of Christ; but they would have introduced into the national church a parity of ministers certainly authorized to dispense the word and sacraments, and to perpetuate a succession of ministers with the same authority; and it might, perhaps, admit of debate, whether from a church so constituted, the want of a hierarchy would be a sufficient cause for separation. A church, however, such as you contend for, with no *jus divinum*, may, indeed, be a philosophical society, but cannot be a church of Christ, whatever be the form of her polity.

* How often must this be repeated?

† Is this wit or nonsense? Though Mr. Dodwell was dead before Dr. Campbell wrote, he was not dead before his masters, Baxter and Clarkson, wrote!!

also to places and offices; that they no where with sufficient accuracy distinguish the extraordinary officers who were not to outlive that age, from the ordinary, who were not to cease till the second coming of Christ, nay, that all the things generally known they also suppose known, and never for the sake of posterity explain, minding only the state wherein things were at the time; and that they no where professedly declare what kind, or how extensive the offices were; which however was surely necessary, if they had prescribed a form to endure for ever."—Such are Mr. Dodwell's concessions, though you pass over them very slightly. *

From these acknowledgments, or concessions, made by Mr. Dodwell, Dr. Campbell infers that "nothing was farther from the view of the inspired writers, than to prescribe any rule to us on the subject," or to say "what might lead us to imagine that a particular form was necessary, or more acceptable to God than another; † but that it was intended by the Holy Spirit thus to teach us to distinguish between what is essential in religion, and what is comparatively circumstantial; and that, as Hoornbeek says, the apostles were more solicitous about the virtues than the degrees of the ministers of religion."—Such are Dr. Campbell's reasonings, or inferences, from Mr. Dodwell's concessions.

Next, as to the question or questions proposed by Dr. Campbell. Mr. Dodwell was an advocate for the hierarchy, though he confessed it was not clearly revealed in the New Testament. But he had a particular system of ecclesiastical polity, which derived the episcopal jurisdiction and primacy from the Apostle James; not the Apostle Peter. With respect to this scheme, after the author's acknowledging that it is no principle of revelation, consequently not instituted by Christ or his Apostles, or even in their time, ‡ Dr. Campbell asks very pertinently "*Whence have we either the institution or the doctrine of its necessity?*" And he declares, that "he knows of no answer that could be given by Mr. Dodwell, excepting this, that he had made the discovery from frequent study, profound researches into antiquity, and critical investigation concerning doubtful idioms."

The large quotation which you have given from Mr. Dodwell, is no answer to Dr. Campbell's questions respecting the institution of episcopacy, or the doctrine of its necessity; but is introduced with Mr. Dodwell's asserting "that the most distinct account which the scriptures could have given, would have afforded us no more certainty of the form of church polity, than

* And you quote them partially and unfairly! Had you proceeded with your translation, you would have shewn our English readers that, in the opinion of Mr. Dodwell, the form of church government was revealed to the apostles; but revealed gradually, as the Jewish and Gentile Christians could bear it; and the reason why it is not more fully detailed in the New Testament is that all the books of our canon were written before it was expedient to inform the Christians at large, especially the Jewish part of them, that the churches of the Gentiles were to have no dependence on the church of Jerusalem. Then follows our extract, which we still say, is impregnable to argument. See *Anti-Jacobin*, vol. ix. p. 103.

† And from Mr. Dodwell's concessions, as really made, the inference is unfairly drawn.

‡ The author, though he expresses himself very unguardedly, makes no such acknowledgment. See *Paræn. ad Exteros*, pp. 58 and 59.

we have of the books which related this; but that, without any such account, we have at least equal certainty of the government left by the Apostles in the whole church."—(Were this assertion proved, it would be no answer to Dr. Campbell's questions.* It would only weaken scripture evidence, and exalt human learning as at least equal to this.) The train of argument by which Mr. Dodwell attempts to prove this bold assertion is in substance the following.

"The authenticity of the books written by the Apostles depends on the testimony of the age that succeeded them. The canon was probably not collected at first; and the fidelity of its collection must depend on the testimony of this second age. But in this period the form of church government was more clearly ascertained, than what those sacred books were that were written by the Apostles. And these books, at that time, (when collected and received) would give no more testimony than when they were written at first; while many churches, that were founded by the Apostles, were evidences of the form of government, which had always been more generally known, than even the sacred books themselves."

This is the substance of Mr. Dodwell's argument, as far as I understand his reasoning. Permit me now to state, for what purposes this chain of argument is good, and for what it is not good, but either foreign or unconvulsive.

If Bellarmine, and other doctors of the Romish church, who deny the *plenitude* as well as the *perspicuity* of scripture, had been disputing about the faith due to tradition, or the deference due to the authority of an infallible church, this reasoning of Mr. Dodwell's, on the *comparative certainty* of the authenticity of the holy scriptures, and of the form of church government established by our Lord and his Apostles, might by many of the Romish persuasion have been thought impregnable to argument. But while all Christians are agreed about the authenticity of the holy scriptures, all Protestants also maintain that the fundamental articles of religion, or those doctrines of which the knowledge is essential to salvation, are both fully and clearly revealed in scripture; and Mr. Dodwell, in his great zeal for episcopacy, has here unwarily joined the adherents of Bellarmine; and not only deserted, but opposed, the principles which all Protestants agreed in espousing at the era of the reformation. His chain of argument not only contains no answer to Dr. Campbell's questions respecting the institution of episcopacy, or the doctrine of its necessity; but the producing it for this purpose is contrary to Protestant principles.† The only reply that Mr. Dodwell,

* Indeed! Why then did not the Doctor quote the whole of Mr. Dodwell's reasoning? It is not very long, and it is certainly worth the reading or hearing by students of theology.

† This ridiculous opposition of Bellarmine and the Romish Church to the principles of *all Protestants*, may have some effect on the mind of a Scotch Fanatic, who thinks every thing in the Church of Rome wrong, and every thing called protestant right; but a more impertinent piece of sophistry (if it even deserve the name of *sophistry*) we have never met with. Pray, Sir, how do you know, or how have the two *Protestants*, Dr. Lardner and Dr. Paley, proved, that the books of the New Testament were written by Matthew, Mark, Luke, John, Paul, James and Peter? Have they

Dodwell, as a learned Protestant divine, could make to Dr. Campbell's questions is that which has been made by the Dr. himself, namely, "that the study of antiquity," the great source of Mr. Dodwell's information, "is no doubt subservient to the cause of religious verity; chiefly indeed for illustrating its evidences, or repelling objections, but never for teaching its fundamental principles or essential duties." I hope this much will satisfy any impartial reader that Dr. Campbell's questions have not been answered by Mr. Dodwell; and that the long quotation which you introduce is unconnected with these questions, which Dr. Campbell has both put and answered, as a sound Protestant divine.

Let me, now, Mr. Editor, expostulate with you for apostrophising Dr. Campbell because he has addressed Mr. Dodwell, *for foisting into God's covenant words of his own devising*, in a very bold apostrophe which you have weakly imitated. If Mr. Dodwell was guilty of this arrogance in alluding to the case of Naaman, his conduct cannot be defended. And if, in explaining, or attempting to explain, our Lord's last address to his disciples, you foist in an order of diocesan bishops, as successors to the apostles, and thus put a meaning on our Lord's promise, which the words of that promise do not naturally bear, an apostrophe was too bold a figure of speech to use in expressing your explanation of a passage of scripture; especially a passage which you do not appear to have examined critically.* An apostrophe is a figure of speech which Dr. Campbell might use with propriety; † but

they, or you, or *can* you have, any other kind of evidence of this *fact* than the Church of Rome has? and is not that evidence the universal and continued testimony of the Christian Writers from the age of the Apostles downwards? Is not the government established in the church by the Apostles a *fact* of equal notoriety at least with the *fact* that St. Matthew and St. Luke were the authors of the Gospels attributed to them? Is not the one fact capable of proof by *testimony* as well as the other? And is it not true, as Mr. Dodwell says, that the original witnesses of the government of the church *must* have been much more numerous than the original witnesses of the gospels having been written by the four Evangelists, whose names they bear? But because the Church of Rome employs the *authority* of the fathers to decide questions in *criticism* and *speculative theology*, therefore we must not employ their *testimony* to prove *matters of fact*: though without that testimony, it is impossible, as Dr. Campbell himself has taught you, to know that the books of the New Testament were written by the men, to whom they are attributed! Indeed, indeed, Sir, to be consistent, you *must* renounce your baptism, and become Quaker, that the light within may supersede the necessity of the dead letter of scriptures!!

* Have you examined it critically? or, do you know what critical examination is?

† What Dr. Campbell may do with *propriety* cannot be done *without offence* by episcopalians, who are nothing better than wild beasts, to be hunted down by presbyterians and independents!! Listen to the words of a sober and learned writer on this subject, whose works it may be worth your while to study.—"There is still (says Mr. Daubeny) one observation on the Doctor's work which I feel much disinclined to make. It respects the supercilious contempt with which the Doctor, generally speaking, ap-

but the courtiers of Penelope could not wield the bow of Ulysses, nor can every reviewer successfully attempt so bold a figure as an apostrophe.

In vindicating the character of Dr. Campbell, I am not called upon to enter into the dispute about the apostles being bishops, or having successors in their apostolic character, nor with respect to the Apostle James being bishop of Jerusalem, which is by no means so uncontroverted as you suppose: (let me only refer you to Dr. Lardner, to Messrs. Baufobre and L'Enfant; and especially to Dr. Barrow, who, in his Treatise on the Pope's Supremacy, makes it sufficiently clear, that the apostle was not the same man with James the bishop of that city;) though I avoid such unimportant disputes.* Nor shall I contend with you about a matter which is generally acknowledged: viz. the extraordinary office of Timothy and Titus; where both Bishop Stillingfleet and Dr. Whitby will give you some useful information. But it may be proper to remind you, that Dr. Campbell says (p. 151, of his first volume) "that it is certain that neither Timothy nor Titus, during the first three centuries, is styled bishop, by any writer; but

pears to treat those who entertain opinions different from his own. This is conduct which must disgrace the best of causes, and can add strength to none. Harsh and illiberal epithets applied to opponents, if they were in character, considered as proceeding from a professor *ex cathedra*, certainly do not become the scholar, much less the divine. And how high soever Dr. Campbell may be thought to stand in either or both these characters, yet for him to have spoken with proper respect of men of such profound erudition and distinguished excellence, as *Dodwell* and *Hicks*, however mistaken they might be, would certainly not have diminished in the least his own reputation in the world," especially as he spake with great respect of the infidel philosopher Hume!! See *Eight excellent Discourses on the Connection between the Old and New Testament*, &c. by Charles Daubeny, L.L.B.

* We know as well as you do, that the St. James, who presided in the council of Jerusalem, to whom St. Paul and his company from Cesarea went in, and found with him all the elders, or presbyters, and who wrote the catholic epistle to the twelve tribes scattered abroad, has been supposed a different man from the Apostle James, styled *the Less*. This supposition is so much in our favour that, could its truth be maintained, it would put an end to the controversy for ever; since no man, unless, perhaps, such zealots as you, would dare to deny the apostolical institution of diocesan episcopacy, were it certain that the president of the council of apostles and elders was *not* an apostle, properly so called, but an ecclesiastic raised to apostolic rank, and appointed to preside over the church of Jerusalem. But the supposition rests chiefly on the *Clementine Recognitions*, a work of no value in doubtful cases, being composed, according to Cotelierius, in the second century; a viro docto quidem, sed philosopho magis et philologo, quam theologo, in excogitandis autem connectendisq; fictis narrationibus plane rudi. We had read what has been written on the apostleship of St. James by Lardner, Baufobre, Barrow, Dr. Scott, and Dr. Cave, with at least as much attention as you seem to have done; and we adopted the opinion of Cave, because, though least favourable to our cause, it seems to be proved by complete evidence; and our cause stands not in need of the aid of fiction. Every high churchman, however, will be much pleased if you can, on this point, establish your own opinion!

that

hat a few pages after, by a blunder of the printer, or a mistake of the figures in the manuscript, it is said they were not made bishops till about a hundred (instead of three hundred) years after their death." It would have shewn more candour and critical acumen, that you had pointed out this typographical error, * than to have made so much noise about so small a matter, especially as your criticisms abound in such errors, which I would not place to your account.

It is now incumbent upon me to state a much greater error than this, to which you have fallen in your Review for June: when you assert that Dr. Campbell, in opposition to the most complete evidence that has ever been stated for the authenticity of any ancient writings, (the sacred scriptures, perhaps, excepted,) is forced to suppose the epistles of St. Ignatius to be interpolated." Do you not know that the forgery of these epistles is not a position of Dr. Campbell's; but that nearly one half of the epistles ascribed to Ignatius, has been rejected by Archbishop Wake, as forged, or fictitious; and that when the archbishop published what he believed to be genuine, he acknowledged that liberties had been taken with some of them? Or were you really ignorant that any scruples had been entertained with respect to the authenticity of these epistles? And, will you say either directly, or by implication, that the arguments in favour of this much contested subject, are perhaps as convincing as those in favour of the authenticity of the holy scriptures? We may differ in other matters, where there is room for difference of opinion between men of probity and learning; but I hope you have piety enough to induce you to retract this error: †

for

We certainly should have thought this a typographical error in the writings of almost any other man than Dr. Campbell; but the impetuosity of his zeal has led him into so many rash assertions, and even contradictions of himself, besides this, that we really saw no reason for considering it as an error of the press. Your authority, however, is sufficient to convince that it is so; and we are sorry that we have done the smallest injustice to Dr. Campbell, especially as the one assertion here made by him is just as true as the other.

It has been sufficiently proved by Dr. Cave and others, that the work entitled *The Apostolical Constitutions*, was written about the end of the second or the very beginning of the third century: from its being quoted in one of the canons called *apostolical*, it cannot indeed be supposed to have been a later period. Now, in the 46th chapter of the 7th book of that work, *ἡ δὲ τῶν ὑψ' ἡμῶν (scil. Ἀποστόλων) χειροτονουμένων επισκοπῶν ἐν τῇ ζῳῇ τῇ ἡμετέρῃ*, it is expressly said *τῆς δὲ Ἐφεσσοῦ Τιμῶθεος μὲν ὑπὸ Παύλου—καὶ τῆς Κρήτης Τίτου*, Thus, then, within a hundred and fifty years of the death of Timothy and Titus, were these two men styled bishops, the one of Ephesus, and the other of Crete; and that they had episcopal powers is apparent from the New Testament.

We not only know all that you have here stated respecting the epistles of Ignatius, but something, of which we must suppose you ignorant, or at least that you have bidden farewell to modesty. Many things are attributed to Ignatius which he did not write, and many things are likewise attributed to St. Peter which he did not write; but yet the martyr, as well as the apostle, certainly wrote something. This we think you will grant;

for if you persist in it, your polemic zeal will consume your religious principles.

Without spending time in disputing about the import of the Greek phrase *ἐν τῷ αὐτῷ*, where Dr. Campbell does not copy Lord King, as you propose, * I would refer you to Bishop Stillington, whose *Irenicum* will give you much useful information on this and other questions; and even to Hammond, who could inform you, that when a husband and wife, after separating for a season, again associate together, the phrase *ἐν τῷ αὐτῷ* does not imply a great distance of place. It is unnecessary here to be more particular. †

I would now call your attention to what you term "the vindication of the venerable remains of the episcopal church of Scotland from a charge not less absurd than illiberal, viz. that Dr. Campbell asserts that Scotch episcopacy failed soon after the revolution in 1688." While I industriously avoid all controversy about church government, I feel it to be particularly my duty to speak in terms of respect of the episcopal church of Scotland because that church was once established and is now on the decline; and that to which Dr. Campbell belonged, and to which I still belong, is the established church in this part of the united kingdom.

Dr. Campbell *does not assert* that Scotch Episcopacy failed soon after the revolution in 1688:—What he does assert shall be given in his own words:—"One will perhaps be surprized to hear that our Scotch episcopal prelates who have long affected to value themselves on the regular transmission of their orders, have none but what they derive from bishops merely nomi-

and yet, had you read Bishop Pearson's *Vindiciæ Epistolæ S. Ignatii*, you would have found more complete evidence of the authenticity of the epistles attributed to him, published by Vossius, and translated by Archbishop Wake than you can bring, or Dr. Campbell could have brought, for St. Peter being the author of the second epistle attributed to him, or for St. John the apostle's being the author of the Apocalypse. This, Sir, we affirm with confidence, and without the smallest dread of our piety or religious principles being called in question by any man who is not a stranger to the merits of the question at issue. That *some* freedoms have been taken even with the genuine epistles of Ignatius is true; but where is the writing ancient, with which *some* freedoms have *not* been taken? The freedoms taken in the present case are few, and of no importance, and the manner in which they are noticed by Dr. Campbell, is no proof of his candour; for he knew well, though you may not know, that if the epistles be *not* forged from beginning to end, the testimony which they offer in behalf of episcopacy is irrefragable.

* "It will be more for the credit of the Professor's character to suppose him implicitly adopting the observation heretofore made by the *Enquirer into the Constitution of the primitive Church* (Lord King), on this passage, than to suppose the Professor arguing from an appeal to the writings themselves because such appeal, to a person of Dr. Campbell's judgment, must have determined the passage to be totally inapplicable to the point it is brought to prove." *Introduction to Daubeny's Eight Discourses.*

† It is so; for one sentence of folly is enough. We never said that *ἐν τῷ αὐτῷ* implies great distance of place; we only proved that it has often no reference to place at all.

I do not mention this with a view to derogate from their powers, but only, as an argumentum ad hominem, to show how much their principles militate against themselves. It does not suit my notion of Christianity to retaliate on any sect, or to forbid any to cast out devils, because they follow not us."—Now, Sir, nothing can be more clear, from these words of Dr. Campbell, than that he does not attack the Scotch episcopalians upon Christian principles, or grave and weighty arguments proposed by himself with a view to derogate from their powers. He merely shews, by what logicians term an argumentum ad hominem, that their principles militate against themselves.* And what is urged on this point, is in fact derived from the assertions of one of their own church, who terms those bishops, who had no particular sees assigned them, *Utopian bishops*, and insists that the episcopacy of Scotland failed soon after the revolution.† This controversy was hotly agitated among

* But nothing can be more clear, Sir, than that this is not *all* that Dr. Campbell asserts on the subject, and that you either do not understand him, or, on this occasion, are ashamed to attempt his defence. See our 9th vol. from page 241 to p. 247.

† Dr. Campbell and you have a singular knack at quoting the words and at the same time perverting the sense of your antagonists; but "mark, in this case, how plain a tale shall put you down." Being favoured by the learned and right reverend author of *The Rebuffer rebuffed*, with a copy of that masterly pamphlet, we have it in our power to lay before our readers the passage, from which you say that your friend derived his reasoning against the Scotch episcopal church:

"The Church of Scotland after the revolution was in the same state as the primitive church for more than three hundred years; and continued in that state till the death of Dr. Rose, Bishop of Edinburgh, the last survivor of the anterevolution bishops, when indeed the church of Scotland became entirely vacant. For though there were bishops in Scotland at that period, there were none who had jurisdiction over any part of the church of Scotland; because they were neither appointed to particular dioceses by the former local bishops, nor were they chosen by the clergy and people: and I know no other method but one of these two, ever practised in the church of God, whereby bishops could acquire a right to spiritual jurisdiction. As for the power those Utopian bishops claimed of governing the church of Scotland like a single diocese, in a collegiate manner, there was no precedent for that practice from the age of the apostles; and therefore it could not then, and ought not at any time to be submitted to; because it was making such an alteration in the instituted government of the church, as all the bishops in the world have not a power to make in these days, without a particular revelation. Though therefore, the bishops, at the death of Dr. Rose, had a power to govern, to teach, to confirm, and to ordain; yet, not being appointed to particular dioceses, by the local bishops, they could exercise no part of their powers, without the consent of the subjects, who were to be governed and taught: and though the clergy and people of Scotland were obliged by the law of God and his church, to submit themselves to episcopal government; yet they were under no obligation to submit to the persons then vested with episcopal powers in Scotland, as those very bishops themselves confessed, at their first meeting with the Edinburgh presbytery, after the death

among the episcopals about thirty years ago. Neither Dr. Campbell nor any of the established clergy took any concern with it. There is a small pamphlet entitled "*The Rebuffer rebuffed*," and two or three acrimonious papers which will throw light on this matter. But I avoid all such discussions as unprofitable to Christians, and unnecessary to the vindication of my deceased friend: and, though perfectly disinterested, I wish that all the Episcopals of Scotland would give up their smaller differences, and unite as brethren in the same communion, or model of ecclesiastical polity.*

Permit me, here, to give a concise and impartial account of the history of the Episcopal Church of Scotland, as far as is connected with any of the questions in dispute.

At the reformation only thirteen persons, with the bishops of Galloway and Orkney, who deserted the Romish superstition, undertook the planting of the Church of Scotland. Of these, eight were distributed among the principal towns, and five superintendents travelled over the kingdom, ordaining clergymen, readers and exhorters. The two bishops acted within their dioceses as commissioners of the general assembly, in whom the supreme power was lodged. The first book of discipline, which was framed principally by John Knox, established these superintendants, of whom Archbishop Spottiswood observes, that "their power was episcopal;" and John Knox is also commended by him for "always urging the obedience of ministers to their superintendants." Their office, however, was only intended to be temporary. In 1572 John Knox died; and the peculiar system of presbytery was introduced some years after by Andrew Melville. For a few years a set of bishops with very limited powers, and from their benefices being chiefly enjoyed by the nobility, called *Tu'chan* bishops, were established by the Earl of Morton. In 1581 the King's confession, as it was termed, was subscribed by the Episcopalian party, although it expressly abjures not only the superstition, but the *wicked hierarchy* of the church of Rome. In 1592 Presbytery was established by act of parliament; yet in 16 years after King James VI. got a very limited species of episcopacy restored; which was pulled down in 30 years after, or in 1638. That episcopacy was certainly of Low Church principles; and has been considered by the friends of the hierarchy as scarcely deserving the name of episcopal government. It had neither priests nor deacons, but ministers of the gospel and exhortants or preachers, who did not baptize, but only preached. The episcopal orders of all the *Scotch bishops* before the Restoration were conferred by the *superintendents*, or derived from them.† At the

death of Dr. Rose; but were at liberty to choose others, whose principles and tempers were more agreeable to them. Some of them (the bishops then in Scotland) however they did choose; and those so chosen from that time commenced *diocesan bishops*, with *spiritual though not legal jurisdiction*—with the very same jurisdiction, let us add, that Dr. Rose exercised or had a right to exercise from the legal abolition of episcopacy till the day of his death.

* A pious and Christian wish, in which every man who loves religion and his country will cordially join. *Si sic omnia.*

† This is very incorrect. On the 21st of October 1610, the titular Archbishop of Glasgow, Spottiswood, with the titular bishops of Brechin and Galloway, Lamb and Hamilton, were regularly consecrated in the chapel of London.

the restoration the Scotch bishops were ordained in England; but as the attempting to impose a liturgy on the people of Scotland had occasioned the downfall of episcopacy in the time of Charles Ist, the forms of worship were very little different from the presbyterian: yet the persecutions raised by the prelates and their adherents gave vigour to their opponents, and presbytery was established at the revolution. Long after the accession of the House of Hanover, those of the episcopalians who took the oaths to government, enjoyed their livings and used no liturgy. One of those clergymen lived in the neighbourhood till 1729. But the episcopal church of Scotland did not for a long time allot any particular sect, or assign any names of bishopricks to the post-revolution bishops;* and *this defect*, which occasioned many contentions among the episcopalians themselves is the subject of Dr. Campbell's animadversions. It was, however, very natural for the ejected episcopalians to become great sticklers for the hierarchy: and the same cause probably occasioned the alterations of their communion office; and the introduction of the usages, whether new or ancient, into the Scotch episcopal church.† Though that church is no longer established, and cannot be so while the union of these kingdoms subsists, it now happily enjoys a full and ample toleration. And if instead of contending for High Church principles, which it had in no degree before the restoration; and which it did not cherish till after the revolution, the Scotch episcopal church were to give up the alterations of the communion office, and what is called the ancient usages, all the episcopalians in Scotland would probably in time unite on principles of moderation and Christian communion. But if the Scotch episcopal clergy keep up their High Church tenets and usages, the episcopals of Scotland will be divided, and their episcopal church must constantly become less considerable.‡

To

London-house by the bishops of *London, Ely, and Bath*; and on their return to Scotland conveyed the episcopal powers in a canonical way to their titular brethren. See all the histories of that period.

* Another mistake. Bishop Rose died on the 20th of March 1720, and on the 29th of April following Dr. John Fullarton was canonically appointed bishop of Edinburgh; as bishop Falconer was of Angus and Mearns in the same year, and bishop Gedalerer, of Aberdeen in the year following. See Skinner's *Ecclesiastical History of Scotland*.

† We have examined the communion-office of the Scotch episcopal church with attention, and find nothing in it that was not in the Scotch liturgy authorized by Charles I.;—the only reformed liturgy which ever had the sanction of a legal establishment in Scotland, and which, in the opinion of some competent judges in the church of England, is at least equal in merit, if not in some respects superior, to our own liturgy.

‡ We cannot suppose that you have here assigned the real cause of division among the episcopalians in Scotland. We know from the very best authority, that the Scotch bishops authorize their clergy to use either the English or the Scotch communion-office, as is most agreeable to themselves and most conducive to the edification of those among whom they minister in holy things. There is indeed no essential difference between the two offices, though the one may be deemed more primitive in its form than the other. With respect to what you call High Church principles being a ground of dissention you are certainly mistaken; for no man of *Low Church principles* can with any propriety, or indeed with a safe conscience, collect a congregation

To conclude my vindication of Dr. Campbell—and return from this digression. It now only remains that I vindicate my deceased friend from the charge of having quoted partially from Dr. Hickes' Christian Priesthood. Here it is necessary to remark that Dr. Campbell merely finds fault with certain very improper expressions, which Dr. Hickes has used in his book; viz. "that there are fictions in divinity which infinite wisdom and goodness have devised for our benefit and advantage." I am astonished that any man should defend the propriety of these expressions. Dr. Hancock, who refutes Dr. Hickes' reasonings in a very well written answer to his book, says here—"His idea is plain enough; he had no occasion to ride it to death." And it was no doubt *riding it to death* to make God Almighty the author or *deviser of a fiction*. Why, Mr. Editor, will you attempt to raise it from the dead.* Doctor Campbell if he had lived, might very probably have corrected some of his own expressions, and added some strictures on the schemes of the missionaries, who propose to *propagate the Gospel at home*; but he could not have omitted his remarks on Dr. Hickes' expressions, though he generously † declares "he believed that Dr. Hickes meant no harm by them."

And now, Mr. Editor, give me leave to remark, that if you had been a little more moderate in your language, ‡ your criticisms would have been more

gregation of Episcopalians in Scotland. He, who considers it as a matter of indifference whether a man be an episcopalian or a presbyterian, who calls to mind our blessed Lord's earnest exhortations to unity among his followers, and reflects what strength such unity gives to the cause of religion in general, must feel it his duty to persuade all Christians to frequent the worship of the established church. The want of a liturgy is indeed, in our opinion, a great defect; but as we are persuaded that every intelligent clergyman of the established church of Scotland does in fact use a form of prayer with which his congregation must soon become acquainted, and in which, of course, they may devoutly join, we cannot consider the mere want of a public liturgy as a sufficient reason for any man withdrawing from the communion of the established church; and were there any officiating clergymen of Low Church principles in Scotland, we should be compelled to look upon them as culpable schismatics.

* Did we attempt to raise it from the dead? Dr. Campbell, by quoting partially, represented a most excellent man as a blasphemer! We have given the quotation with its context, (see our 9th. vol. p. 248) from which the public will judge between Dr. Hickes and Dr. Campbell, Mr. Keith and us; and whatever may have been said on the subject by Dr. Hancock, of whose writings we know nothing, we are not afraid of the public sentence.

† Generously! This generosity constitutes the very *string* of the accusation.

‡ If our language have at any time been too violent, we are sorry for it; though the following observations will probably convince every man but you that our provocation was great. Episcopalians of what you term High Church principles, as we have uniformly declared ourselves to be, we yet concluded the preface to our first volume in the following words:—"Without attempting to appreciate the fundamental principles of the Church of Scotland, it is sufficient for us to know, that the king is bound, by his coronation-oath, to afford it protection and support. Every effort, therefore,

more valuable; and would have saved both you and me the trouble of these two letters. I am, Sir, your very humble servant,

GEO. SKENE KEITH.

therefore, to effect its subversion, will experience, from us, the most firm and vigorous resistance. Whatever we may think of Knox or of Calvin, of Henry or of William, we hold it to be our duty to defend the national establishments; and in the discharge of that duty, we confidently look for the assistance of the virtuous and loyal of every persuasion."

The assistance of the virtuous and loyal of every persuasion we have amply obtained, which might be urged as a proof of the steadiness and impartiality with which we have fulfilled our promise; but the fact with respect to the Church of Scotland stands not in need of such evidence. Our repeated opposition to the society for propagating the Gospel at home; our remarks upon the dangerous casuistry of the burgher-seceders, (vol. 8. p. 128 and 385) and the aid that we lent to the suppression of that infamous publication, entitled *The Edinburgh Clerical Review*, (vol. 4. p. 463) made us feel the ingratitude of such a violent attack as that of Dr. Campbell on the Church of England; and his ingratitude, or, to speak more correctly, the ingratitude of his editor roared our indignation. Dr. Porteous, in his *Observations on the proceedings of the Seceders*, had very needlessly gone out of his way to exalt his own church over that of England. (see our 8th vol. p. 387); but Dr. Campbell attacks the constitution of the Church of England with the most rancorous violence, as a priestly domination not worthy of being opposed by argument, but fit only to be held up by ridicule to the hatred of the multitude. To repel such an attack with perfect coolness would have been more than could reasonably have been expected from men of our avowed principles; and it could not be repelled at all but by reasoning against the constitution of the established church of Scotland, because episcopacy cannot be defended but at the expence of presbytery. We were not, however, the aggressors; we declared the reluctance with which we entered upon that part of our task (see vol. 9. p. 105); and no man, who is intimately acquainted with the Reviewer, will question the sincerity of the declaration. We beg it to be remembered likewise, that if we have defended the Church of England against the established Church of Scotland, we have defended the church herself against the democratical arguments of your friend in favour of the independents.

"In the Doctor's ardent zeal against episcopacy," says Mr. Daubeny, "which we must take leave to call, in some respects, zeal without adequate knowledge; he has given a picture of the Apostolic Church, which bears as little resemblance to the established Kirk of Scotland, as it does to the primitive Church of Christ; whilst with an inconsistency, not easy to be accounted for, he maintains at one time the necessity of what, for the sake of supporting his favourite democratic system, it is his object at other times to disprove: the disproof of which must, in its consequences, effect the established order of the Kirk, and that of the Church of England in an equal degree." It is on this account that the same excellent writer says:—"With submission to the judgment of the Doctor's surviving friends, I am clearly of opinion, that no addition of credit will be derived to Dr. Campbell's name by the publication of his Lectures on Ecclesiastical History;" and he will probably be of opinion, that you, Sir, have rendered no service to your own church, the cause of religion in general, or the memory of your friend by thus compelling us to continue the controversy.

SUMMARY

SUMMARY OF POLITICS.

HAVING, both previous to, and after, the signature of the Preliminary Treaty, fully explained our sentiments on the subject of the Peace, and stated to our readers the grounds on which our objections to that important measure were founded, and employed every argument which suggested itself to our minds, in order to convince his Majesty's Ministers, and the Public at large, of the justice of our apprehensions, in the hope that, during the negotiation, means might be taken to diminish, if not to remove, them;—we purposely suspended our observations, and forbore to dwell any longer on a topic, the farther discussion of which would, we plainly perceived, be fruitless; while it might subject us to the unpleasing imputation of harbouring a wish to raise a frivolous and vexatious opposition to his Majesty's government, (a wish alike repugnant to our disposition and incompatible with our principles), without any end to answer or object to attain. We watched, however, the progress of the Definitive Treaty, with unabating anxiety, and with increased alarm. The situation of Europe assumed a new aspect, the ambition of Buonaparte became more daring, and was more openly avowed, as the negotiation advanced; he seized on the sovereignty of the Italian Republic, he defrauded the mock monarch of Etruria, the creature of his own hands, of a valuable portion of his territory, and he convinced all Europe that his respect for treaties, his observance of good faith, and his regard for the independence of the neighbouring states, had undergone no change from the events of a war, and the conclusion of a peace, in which folly alone could deny that Jacobinism had completely triumphed.—These and a thousand concurring circumstances raised a faint hope in our minds, that the errors of the preliminary articles would be corrected by the terms of the definitive treaty. Alas! these hopes were vain? Consistent in their weakness, and intent on the attainment of peace on any terms, our ministers seemed blind to the change which had taken place in Europe, and, far from availing themselves of the fair opportunity which, as they have themselves acknowledged, that change had supplied for renewing the war until terms more consistent with the honour and the safety of the country could be obtained, they seemed only to dread the intervention of any obstacle to the accomplishment of their favourite project. But we are wrong to accuse them of *weakness*; their conduct, indeed, is marked by a *boldness* unparalleled; for they have dared, without "fear or trembling" to brave dangers, in comparison with which, those of the most hazardous, the most expensive, and the most disastrous warfare, are trivial and insignificant. His Majesty, however, having exercised his lawful prerogative, in the conclusion of this peace, which has sealed the fate not only of the British empire, not only of the continent of Europe, but of the whole civilized world, that allegiance which, in common with every one of his subjects, we owe to the best of sovereigns, demands from us the most rigid observance of it; and even deters us from the pursuit of that line of argument, which the constitutional responsibility of ministers, and the unquestionable rights of Britons, would fully justify. But most solemnly do we adjure our countrymen to keep themselves in a constant state of vigilance and preparation; suspicion is become a virtue, jealousy a duty; let not the syren peace, then, lull us into a fatal security; let not luxury corrupt our manners, nor ease enervate our minds; let us sedulously imitate the virtues—let us constantly advert to the achievements

ments—let us incessantly study the policy, of our ancestors: like them, let us shun the destructive contagion of depraved example; let us avoid all familiarity with the licentious and the profligate; and let not the temptations of wealth, the seductions of fashion, or the allurements of vice, subject us to a power who will never fail to attempt by art that conquest which she has been unable to secure by arms. Let baby politicians and whining hypocrites declaim on the *spirit and temper of the Peace*—a spirit and a temper which are best displayed in the extent of our own military and naval establishments, and in the language and the conduct of the Republican Arbitrator of the fate of empires; but, unless the British monarchy persists in regarding the Gallic republic as her mortal enemy, her ruin is certain, and every attempt to avert it will be vain.

No sooner were the flood-gates open than the torrent of vice rushed in upon us from the neighbouring shore, with its wonted impetuosity. To our eternal disgrace be it told, that women of the first rank have received, with marked distinction, the miserable upstarts of republican France, females of the lowest extraction, and of the most infamous character; while, as if our sex were resolved to be pre-eminent in disgrace, some of the highest and most illustrious characters in the country have shewn particular attention to notorious *assassins* and *régicides*, from the land of *liberty* and *equality*. We forbear, at present, to mention names or to particularise facts, in the hope that our forbearance will have its intended effect; but, should this national degradation continue, no earthly consideration shall deter us from entering into a full explanation, and from discharging, without regard to consequences, that duty which we owe to the religious and virtuous part of the community.

In adverting to the question of peace, it must be acknowledged that the ministers displayed great skill and management in concluding it immediately previous to the dissolution of parliament. To this may, in a great measure, be ascribed the decisive majority which sanctioned the treaty in both houses, and that sudden change of language, of sentiment, and of principle, which the members of the House of Commons displayed; a change which can easily be accounted for, but which can never be justified. It answered, however, the purpose of the minister who, it must be confessed, had not only the *voices* of the parliament, but the *voices* of a great majority of the country, with him. Nor must we be understood to consider that influx of vice into this country, which we have noticed above, as constituting any objection to the peace. This is an evil which we must have encountered whenever peace had been concluded, and on whatever terms; and ministers will only be responsible for the efficacy of the measures which they shall adopt for its repression. If by example and exhortation they discourage that intercourse with foreign vice which has hitherto been so extensively countenanced, they will perform their duty; but if, on the contrary, actuated by a pitiful fear to give offence to the new *Emperor of the Gauls*, the Nero of modern Rome—which, be it observed, is the most despicable and the most dangerous of all species of pusillanimity—they should exert their interest and their influence, to check every attempt, by exposing the detestable profligacy of French manners and morals, to put the people of this country on their guard against the dangers which threaten them from Gallic contagion, they will extort the censure, and merit the reprobation, of the whole community. Mr. ADDINGTON, we know, is incapable of such conduct; but, if an anecdote which we have heard, and from good authority, be true, he has an associate less scrupulous, less cautious, and less correct.

If the minister has been led, from the decisive approbation of the last parliament, to infer a continuance of the same support from the next, we suspect he will find himself egregiously deceived. From the observations which we have been enabled to make on the returns of the different boroughs and counties which were the subjects of contestation at the late election, the new parliament will be of a very different complexion from the old. The dissenters have been more than usually active, and, we are concerned to say, more than usually successful; and the opposition appears to have gained more supporters, than at any former election within our remembrance. The question of peace being decided, the only ground on which the members of the opposition gave their support to the ministry (independently of their hatred to Mr. Pitt) is removed; and every effort will, no doubt, be made either to seduce the minister into an acquiescence in measures fatal to the constitution, or, in the event of his refusal, to dispossess him of his place. The cause of returns so unfavourable, is imputable not to the *supineness*, but to the systematic *forbearance*, of ministers;—a forbearance founded on a laudable, though a mistaken, principle; adapted only to Utopian perfection, and by no means applicable to the present state of political society in these realms. If, indeed, their enemies could have been reduced to the same state of inactivity, their conduct would have been as wise as their motive was good; but when their forbearance only served, and could only serve, to increase the vigilance, and to invigorate the efforts of, their enemies, while it disheartened and injured their friends, whatever portion of moral honesty may belong to their conduct, it certainly bears no mark of political wisdom. Indeed, when it is considered that the duty of a statesman consists in doing that which is most conducive to the welfare of the state, it becomes a nice question, in political casuistry, whether such conduct is to be justified on any grounds. Far be it from us, however, to condemn a principle which has its source in some of the best feelings of our nature. We may praise the *motive* while we deplore the *consequences*. In speaking of the ecclesiastical promotions of the minister and his financial operations, our commendation requires no qualification. He has certainly proved himself a strenuous friend to the established church, and an able financier.

Among the elections which may be regarded as highly disgraceful to the electors, must be placed those for the counties of Middlesex and Herts, and for the city of Norwich. At the last place, two gentlemen of eminent talents, the soundest principles, and unimpeached integrity, have lost their election through the triumphant efforts of a Jacobin faction, of which the *Quakers* are the leading members! That city which can change a *Windham* and a *Frere* for a *Fellowes* and a *Smith*, a man of high birth, and still higher sentiments, whose ancestors have, for ages, been known to the county, by their virtues, their munificence, and their services; for an upstart of yesterday, sprung from the counter, with a mind still lower than his extraction, must be lost alike to every British feeling, to every principle of patriotism, and to every sense of honour. In Hertfordshire, Mr. Baker, one of the most active, intelligent, and useful members of the House of Commons, has been rejected for the son of Lord Melbourne, of whose activity, intelligence and utility in any other pursuits than those of fashion and of pleasure, his constituents have certainly as much to learn as the public at large. Strange to say! the failure of Mr. Baker was, in a great measure, owing to the influence of a nobleman who holds a high situation under the government; and who, for reasons best known to himself, rather chose

to support a family in avowed opposition to government, than a gentleman who gave that government a manly, and decisive support on all leading questions except that of the *peace*!

But in Middlesex, the most disgraceful scene has been exhibited; Mr. MAINWARING, a gentleman who had represented that county in three successive parliaments, who had, during that long period, discharged his duty to his constituents and the country at large, in a most exemplary manner; who had even, with a zeal and alacrity almost peculiar to himself, done the *whole* business of that opulent and populous county; for his colleague, Mr. Byng, was ever more intent on attending the factious meetings of the Whig Club, than on performing his duty, as a member of parliament; who had, moreover, acted as chairman of the Quarter Sessions, and in that capacity, had displayed a degree of assiduity, perseverance, and impartiality, which few have equalled, and which none have exceeded, and which had endeared him to all who had witnessed his conduct; who, in short, was equally esteemed for his public and private virtues, by every man to whom he was known: this gentleman has been opposed by—posterity will scarcely credit the fact—by SIR FRANCIS BURDETT!!!! To mention this man's name, is to unfold his character; it includes every thing opposite to those qualities which we have described Mr. Mainwaring to possess. By the untimely death of his brother, who was drowned in the mad attempt to go down one of the falls of the Rhine in a small boat, he came into the premature and unexpected possession of a large estate, with a perverted mind, unimproved by education; vain, headstrong, and perverse; anxious for notoriety; with a superficial understanding; and wholly without knowledge, he adopted all the detestable principles of the French Revolutionists. He had, however, been recommended to Lord Thurlow as worthy of a seat in the House of Commons, by Mr. Courts, the king's banker, whose daughter he married, and who represented him as a *firm friend to government*. If Mr. Courts spoke without knowledge of his son-in-law's disposition, on this occasion, he is highly reprehensible for his temerity; if with it, no terms of reprobation are too strong to apply to his conduct. We know, that after his son-in-law had spoken in the house, and elsewhere, in language too plain to be mistaken, and too direct to be explained away; he affected to deplore the circumstance, and spoke of him in terms of decided disapprobation. But this might be hypocrisy, and, from the subsequent conduct of the man, we are strongly disposed to believe that it was. For Mr. Courts, though indebted to his sovereign for the greater part of the connections which he had formed, and the wealth which he had acquired, has given his uniform support to candidates who have been not only in opposition to the government, but personally adverse to the king. He has constantly given a single vote for Mr. Fox; and in the late election for Middlesex, exerted his utmost interest and influence, and employed his purse, in support of that son-in-law whose principles and whose conduct he had affected to condemn!!!! Such wretched duplicity deserves a feverer chastisement than any which the pen can bestow. It bespeaks a narrow, contracted mind, and a contemptible littleness of soul, which no wealth, however exorbitant, can enlarge, and which no connections, however elevated, can expand. Happily, he is no longer the king's banker; and, it would be well if the officers of his majesty's household would investigate the conduct and principles of many others of his majesty's tradesmen, who revile his government while they are fed by his bounty.

But

But even this conduct, on the part of Mr. Courts, is less flagrant, than the conduct of some other persons, during this election. It is almost incredible, but it is nevertheless strictly true, that some members of the House of Peers, some men of the highest rank in the kingdom, have openly given their personal support and interest to this libeller of the laws and magistracy of the county, to this enthusiastic admirer of French revolutionary principles, to this confidential, bosom-friend of the self-convicted traitor, Arthur O'Connor, who appointed him to act as his trustee, and employed him to regulate the disposal of his property, in the event of his execution, that the *crown* might not profit by his attainer! Yes; we record the fact with sorrow and with shame, the Dukes of NORFOLK, BEDFORD, and DEVONSHIRE, and the Earl of THANET, (we have heard, indeed, of still greater names, but we must discredit the assertion) have exerted every nerve to enforce the election of Sir FRANCIS BURDETT. This unnatural, this monstrous alliance between the highest of the aristocracy and the dregs of the democracy, bespeaks such an abience of all manly sentiment, such a scandalous dereliction of duty, such a contempt of public opinion, such depravity of principle, and such neglect of the means of self-preservation, that the mind, in contemplating it, is lost in a mingled sensation of surprize and indignation. It is, indeed, a *felix de se*, an act which would almost justify the next heirs of these ignoble noblemen in an application to the court of Chancery for a statute of lunacy. That such a vain, empty, full-fed blockhead as Mr. Alderman COMBE; or such a *forlorn-hope* of a party, as the champion of the *sovereignty of the people*, Mr. Fox, who have no public character, and little private property, to lose, should "strut and fret their hour" on the hustings, in such an abandoned cause, is no matter for wonder nor for anger; but, asserting the rights of British commoners, we will ask the new Duke of BEDFORD and the Earl of THANET; how they dared openly to invade the freedom of election, by appearing upon the hustings at Brentford, and there, in direct violation of one of the plainest principles of the British constitution, taking an active and decided part in favour of the Jacobinical candidate? If they know not the law of Parliament, 'tis proper they should be taught it; if they break it, whether they know it or not, 'tis proper they should be punished for the breach. We have done, for the present, with these democratic peers, these anomalies in the political world, these non-descripts in the moral creation. But when we consider their conduct in Middlesex, that of Lord SALISBURY in Hertfordshire, and the still more unaccountable conduct of some other personages whom we forbear to name, we cannot but wonder at the dreadful insatiation which marks these disastrous times, producing a chaos that sets all reasoning at defiance; but that, unhappily, sanctions the supposition that the revolutionary principle has made a much greater progress in the moral and political world, than the friends of the country are willing to admit. In short, when we witness such conduct in such men as the last to whom we allude,—conduct at variance with all their avowed principles, and directly subversive of all their interests in life, where are we to look for uniformity of action, or consistency of sentiment?

The leading members of Sir Francis Burdett's committee are a person who was tried in the month of June last for obtaining money under false pretences, another, who was formerly sent as a delegate from the London Corresponding Society to the National Convention of France, and who had been sentenced to the pillory; a third who had been long confined in Newgate, on a charge of high treason; a fourth, who had been actually tried

tried for that offence; a fifth, who has been in almost every prison of the metropolis. The rest, with very few exceptions, are bankrupts alike in character and in circumstances. His most active supporters are the very dregs of the populace, the very refuse and scum of the capital. And there are the associates of the *Howards*, the *Russells*, and the *Cavendishes*!!! Happily for the community the independent part of the county has at length roused from its lethargy; they begin to see that the cause which Mr. Mainwaring is fighting is the cause of society; the cause of the magistracy against the mob; of the law against the lawless; of the friends of religion, morals, and good order against their most inveterate enemies. A number of gentlemen, have, accordingly, come forward, in a manner highly honourable to the object of their support as well as to themselves, raised a fund for defraying the expences of the election, and appointed committees for managing its concerns. The county has thus asserted its rights and vindicated its honour.—The Jacobins, both aristocratical and democratical, will, we trust, be defeated, and virtue ultimately receive that complete triumph which will effectually prevent the repetition of such disgraceful scenes.

One advantage has been derived from the conduct of the Jacobinical party during this election. We now know that the members of the Whig Club, and of the late Opposition in parliament, maintain the same principles with Sir FRANCIS BURDETT, whatever their *professions* may have been; for they have made common cause with him on the present occasion. Mr. COMBE proposed him; Mr. Fox openly canvassed for him; Mr. SHERIDAN headed one of his committees, (that is as soon as his Parliamentary *Privilege* rendered it prudent for him to act); and the Dukes of NORFOLK, DEVONSHIRE, and BEDFORD, have exerted their utmost interest and influence in his behalf. And this support was given immediately after he had, most impudently and most falsely, proclaimed to the world, that there was no liberty in this country, and that, therefore, it was not fit for him to live in!!!—Mr. BYNG, too, with a duplicity that excites abhorrence, though he openly professed to stand single, and wholly unconnected with either of the other candidates, formed a *secret* coalition with Sir FRANCIS BURDETT. His confidential agents have solicited double votes of many of his friends; and even treated with disrespect some freeholders who proposed to vote for Mr. Byng and Mr. Mainwaring. Indeed Mr. Byng has openly professed on the hustings, his *very high respect* for Sir Francis Burdett; of course he could have no real objection to a coalition with him. But he knew that any public avowal of such a coalition would materially affect his own interest; and, therefore, it is that his declarations and his conduct are at variance. The county, however, will no doubt remember and reward such hypocrisy.

It is not a little extraordinary that Sir FRANCIS BURDETT should have talked of the annihilation of liberty in *this* country immediately after his return from France; where he must have witnessed a systematic despotism, unequalled for its severity and extent, on the whole surface of the civilized globe; and where, he must have known, the utterance of such a sentiment, applied to *that* government, would have procured him, an immediate place, without any previous form of law, by the mere fiat of the Citizen Consul, in some one of the many thousand *real* Bastilles with which the Republic of France is now crowded, under the mild and benevolent influence of that *liberty and equality* which he appears anxious to introduce into his native land! To what are we to ascribe this man's extraordinary keenness of perception, in the discovery of imaginary grievances; *here*, and his inveterate blindness

blindness to the existence of numberless and nameless oppressions *there*? Are they imputable to his *head* or to his *heart*? We shall leave him to settle that point with his own conscience. But let him not harbour the arrogant supposition, that his folly or his falsehoods can impose upon the *people* of England, however they may tend to inflame the *populace* of the metropolis! Since his admiration of Frenchmen is so strong, we would recommend this silly demagogue to apply for instruction to *Camille Jourdan*, who is a Frenchman by *birth*, and a republican by *adoption*. We have seen that pamphlet of his, which excited so much alarm in the mind of the First Consul, as to induce him to suppress it on the eve of its publication. The whole impression was seized, with the exception of five or six copies, one of which came to our hands. It is entitled "*Vrai Sens du Vote National sur le Consulat à Vie*;" and contains the author's reasons for giving his vote for extending the duration of the consular dignity to the life of Bonaparte. This is not the place to enter upon the merits of the book; but we recommend it to Sir Francis Burdett, because it contains some pertinent reflections on the *British* constitution, which the *Citizen* understands and appreciates much better than the *Baronet*. The author truly observes, in express contradiction to Sir Francis, that the English enjoy a greater portion of true liberty than any people upon the earth, and that they best know how to preserve it; while he commends their wisdom (alluding to the suspension of the Habeas Corpus Act) in occasionally restraining its full exercise in order to retain its substance entire. We recommend to Sir FRANCIS to enter the lists with CAMILLE JOURDAN on this subject.

At the election for the city of London a *test* was proposed by a presbyterian of the name of *Travers*, the object of which was to bind the candidates implicitly to obey the mandates of their immediate constituents, on all questions whatever, whether public or private. Mr. Alderman Combe was the only one, however, who subscribed this curious test, and, by so doing, he has evinced his consummate ignorance of the constitution, and, consequently, his total unsuitness for the situation which he has been chosen to fill. It would be an insult to the understanding of our readers, to enter into an explanation, or defence, of that principle of our constitution, which renders every member of parliament a representative, not of the particular persons by whom he was elected, which would lead to endless anarchy and confusion, and afford a complete sanction to all the Jacobinical declamations on parliamentary reform, but of the aggregate body of the people of Great Britain. If this were not the case there would be an end to the representative system, and the House of Commons would be a mere assembly of delegates, directed by varying and opposite interests, utterly incapable, not only of promoting the welfare of the state, but of transacting even its most ordinary business. Such being the undoubted fact, it is a matter worthy the consideration of that House, whether a member, who has signed a test which completely incapacitates him for the discharge of his duty, ought not to be expelled. It will scarcely be denied, that, with such a member, the representation is imperfect; he is much worse than a cypher in the House; and every constitutional principle seems to us to demand his expulsion.

Our comments on the subject of election, which, at this moment, is of primary interest to every member of the community, have led us so far that our remarks on the state of the continent, and the policy of foreign powers, must necessarily be postponed.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

FOR AUGUST, 1802.

Inter libros ii demum sunt plurimum estimandi, qui, quod est utile, cum
dulci plurimum miscuerint.

ORIGINAL CRITICISM.

The History of the Rebellion in the Year 1745. By John Home, Esq.
4to. Pr. 394. 1l. 1s. boards. Cadell and Davies. 1802.

UNQUESTIONABLY there is no circumstance, which, on a calm contemplation, is calculated more deeply to impress the mind, than the instability of power, and the perishable nature of all human grandeur.. When those who have been placed on the summits of life, who have directed the councils, and swayed the sceptre of a kingdom, are sunk into misfortune, it affords an awful school of instruction, as well as pity. The virtues they have displayed, and the crimes they have committed, no longer retain their relative value in our estimation: we willingly palliate the one, and we delight to applaud, and even exaggerate, the other. In a word, all sober view of truth, or estimate of character is now at an end; and we feel irresistibly rivetted to the striking comparison of the state to which they have sunk, with the height from which they have fallen.

Perhaps the page of history affords no example more pregnant with such striking reverse of fortune, than the story of the HOUSE of STEWART, and the fate, in particular, of that unhappy prince, who so conspicuously figured in the rebellion, in the year 1745.—Convinced as we deeply are, of the invaluable blessings, both civil and religious, which we now enjoy, and reprobating, as sincerely, the delusions of popery, and the abominable doctrines of arbitrary power, we rejoice in the fortunate issue, which it pleased Almighty God to put to the contest. But, at the distance of almost three score
years,

years, the historian might be permitted to render justice to the memory of men, who nobly struggled for what *they* conceived as *right*; and the reader might give to their fate a tear of compassion, while he grieves for the lot of humanity. That such are the feelings of the illustrious Personage now upon the British throne, on the perusal of this history even in its *present* shape, we have little doubt; and we wish that the same amiable temper had been manifested by its author.

The truth is, that the contest in question is an event peculiarly fitted to operate on the reason, as well as the prejudice, of the inhabitants of this island; so that it was not possible to render an account of it *altogether* uninteresting. What man could do, however, has been done by the present writer. Frigid in his conceptions, meagre as to his facts, and insufferably tiresome and feeble in his narrative, he has achieved enough to prove the *capabilities* of the subject; and among the good effects which his volume is calculated to produce, will, we hope, be that of calling forth the efforts of some abler pen. During the visits of the far-famed author of "Douglas" to the south, we had, in former times, witnessed his talents for anecdote, as well as his delight in egotism: but it was really something different from this, something more akin to the respectable gossiping of Plutarch that we expected; and we were even prepared to have forgiven an old acquaintance, if, together with the *well-told* adventures of "Charles Stuart," we had also got the history of *John Home*. As there is, however, no book so perfectly meritorious, as not to be liable, in some sort, to objection; so there is no one so entirely objectionable, as to be destitute of merit. The visible preponderance of the former over the latter quality in the present work, added to the utter disappointment in the expectations we had formed of it, has naturally excited these sentiments. Yet we might have reflected how limited is the sphere of human genius, and that equally to excel in opposite departments of literature, is rarely given to the same man. It is one thing to produce a single good acting tragedy, and another to come forth an accomplished historian. Notwithstanding, we shall endeavour to give a fair and impartial account of this History to our readers. We shall attempt, in an analysis of the work, to notice its errors, to correct its prejudices, and, in one place, even to supply its defects; extracting, at the same time, sufficient specimens of the good, as well as the bad, which it certainly contains.

He who with eager eyes opens this quarto volume, will auger ill of it from the Dedication, and no better from the Preface. To dedicate a History of the Rebellion to his Majesty, was, without doubt, a *singular* step. It obviously proclaimed the performance to be the *cold production* of a party-man: because, on the one hand, no writer of delicacy would have addressed to his sovereign a panegyric on his enemies; and, on the other, he would as little have stood prominently forward, if he really meant to do *justice* to his friends. All that we can collect from so curious a piece of dedicatory composition is
this;

this; "That the author, John Home, *hath* had the good fortune to be praised by his Majesty; *ergo*, it would ill become the said John Home to praise the virtues of his sovereign!"—So much for the Dedication.—In regard to the Preface, it is so utterly incoherent in itself, and so totally irrelevant to the scope of the history, that we will not waste time, by dwelling on it for a moment. If the author *did* chance to delay, till it was rather *late*, the task of composing these introductory pieces, it surely would not have been difficult to furnish them respectably, and even *ready-made*, from the literary manufactories of London or Edinburgh.

Mr. Home sets out with an account of the Highlands, and Highlanders of Scotland, which, although very imperfect, is the most valuable part of his book. Having had no very accurate notion ourselves of the extent of the districts, which are denominated "the Highlands of Scotland," until we perused Mr. Home's account, we shall, for the benefit of such of our readers as may be in similar ignorance, extract what he says concerning the limits of that singular country.

"Scotland is divided into Highlands and Lowlands: these countries, whose inhabitants speak a different language, and wear a different garb; are not separated by firths or rivers, nor distinguished by northern and southern latitude: the same shire, the same parish at this day, contains parts of both; so that a Highlander and Lowlander (each of them standing at the door of the cottage where he was born) hear their neighbours speak a language which they do not understand.

"That the extent and limits of the country called the Highlands (at the time of which I write) may be seen at one glance, a map of Scotland is prefixed to this volume, where a winding line, from Dumbarton upon the river Clyde, to Dunisfra upon the firth of Dornoch, separates the Highlands from the Lowlands.

"This line, beginning at Dumbarton, goes on by Crieff and Dunkeld to Blairgowrie in Perthshire, from which it runs directly north to the forest of Morven, in the heights of Aberdeenshire: at (from) Morven it proceeds still northwards to Carron in Banffshire: from Carron it takes its course due west, by Tarnoway, in the shire of Munay, to the town of Nairne (in the small shire of that name): from Nairne the line is continued by Inverness to Conton, a few miles to the west of Dingwall in Ross-shire: at Conton it turns again to the north-east, and goes on to Dunisfra, upon the south side of the frith of Dornoch, where the line of separation ends; for the country to the north of the frith of Dornoch (that runs up between Ross-shire and Sutherland) is altogether Highland, except a narrow stripe of land, between the hills and the German ocean, which washes the east coast of Sutherland and Caithness. To the west of this line lie the Highlands and Islands, which make nearly one half of Scotland, but do not contain one eighth-part of the inhabitants of that kingdom. The face of the country is wild, rugged, and desolate, as is well expressed by the epithets given to the mountains, which are called the grey, the red, the bleak, and the yellow mountains, from the colour of the stones of which, in some places, they seem to be wholly composed, or from the colour of the moss, which, in other places, covers them like a mantle."

Of the simple manners, and abstemious habits of the inhabitants, the author thus writes:

" In the Highlands there are no cities, nor populous towns, no trade or (no.) commerce, no manufactures, but for home consumption; and very little agriculture. The only commodity (produce) of the country, that fetches money, is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains.

" From this account of the Highlands, it is manifest, that the common people, earning little, must have fared accordingly, and lived upon very little: but it is not easy to conceive how they really did live, and how they endured the want of those things, which other people call the conveniencies, and even the necessities of life. Their houses *scattered in a glen* or strath, were usually built of sod or turf, sometimes of clay, and stone without lime. In such habitations, without household stuff, or utensils wrought by an artificer, the common people lived during the winter,† lying upon boards with heath or straw under them, and covered with their plaids and blankets. For a great part of the year, they subsisted chiefly upon whey, butter, cheese, and other preparations of milk, sometimes upon the blood of their cattle,‡ without much grain or animal food, except what of the latter they could procure by fishing or hunting, which, before the late rebellion, were free to people of all ranks, in a country where the rivers and lakes swarmed with fish, and the hills were covered with game. Making a virtue of necessity, the Highlanders valued themselves upon being able to live in this manner, and to endure cold and hunger to a degree almost incredible. In those days, the chieftains and gentlemen, who were, many of them, stock-farmers and graziers, though much better accommodated than their inferiors, occasionally lived like the common people,§ and contended with them in hardiness, maintaining that it

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* " A glen is a narrow vale with a rivulet, and hills on each side.—A strath is a valley with its hills, and a river." From this accurate definition it might be necessary for us, who never saw the Highlands, to ask, in what part of the valley are the said hills, and in what part the river? Is the river on the tops of the hills, or are the hills at the bottom of the river?—

Rev.

† " The winter town, as it was called, consisted of a number of such houses, and sometimes a better one belonging to a gentleman or farmer.—In summer, the Highlanders left the winter town, with their cattle and servants, and went to the hills (for to each of the winter towns belonged a considerable tract of land in (on) the adjacent hills). There they built temporary huts in the shylings, or best spots of pasture, removing from one shyling to another, when the grass failed. About the end of August they left the hill, and returned to the winter town." We had understood that the huts themselves were denominated " shylings."—Rev.

‡ " The first thing the Highlanders did, when they went to the hills, was to bleed all their black cattle; and boiling the blood in kettles, with a great quantity of salt, as soon as the mess became cold and solid, they cut it in pieces, and laid it up for food."

§ " The Highland gentlemen used to make hunting-parties, and go to the

was unworthy of a Highlander to stand in need even of oatmeal, to discharge the prime duty of man, and fight for his chief. In these words, which are their own,* the Highlanders expressed their opinion of themselves, and their enthusiasm for clan-ship."

We must acknowledge, that we have no where met with so clear and satisfactory an account of the origin and progress of that attachment manifested by the Highlanders to the House of STEWART, as is given in the present work. It commenced, as it appears, in the time of Charles I. when that distinguished general, the Marquis of Montrose, procuring the King's commission to command in Scotland, raised the Highlanders in the royal cause, and, by his popular talents, and brilliant victories, fixed them in the interest of that unfortunate family. Not that this fierce and uncultivated people ever entered into the disputes, civil or religious, which had given rise to the war: Montrose had the address to excite and direct their characteristic enthusiasm; and they considered, merely in the light of "an injured chief," the prince for whom they so nobly and successfully combatted. Accordingly, at the era of the Restoration, the Highlanders were in great favour with Charles II. and afterwards with his brother King James; and were more than once employed by those monarchs to chastise the insolence, and control the obstinacy of the covenanters. Soon after the Revolution, the Highlanders took arms to oppose the government of King William.—From the year 1689, they kept up a constant correspondence with James II. during his residence in France, and afterwards with his son, both in France and Italy. On the accession of the family of Hanover in 1714, they again flew to arms.—In 1716, another rebellion, at the instigation of Spain, broke out in the Highlands: but both of these were of short duration, and were easily crushed by the vigour of the government. Thus we find, that the attachment of the Highlands, and, in fact, of the most populous and warlike districts, had uniformly continued, from the time of Charles I. to that of George II.—It is remarkable, that the principles of *Jacobitism* and *Whiggism*, embraced, at first, by the different clans, during the misfortunes of

the hills in time of frost and snow, where they remained several days.—They carried with them no provisions, but bread and cheese, with some bottles of whisky, and slept upon the ground, wherever night overtook them, wrapped up in their plaids."—We have heard an anecdote on this subject, which, if known to Mr. Home, should not have been omitted here. A hardy chieftain, when stretching himself out to sleep on such an occasion, happened unluckily to cast his eye upon his son (a lad of twenty), who had, with great care, made a *pillow of snow*; and, laying it under his head, begun to sleep with great satisfaction.—No, no; (said the father, starting up with indignation, and with one kick of his foot annihilating the pillow,) this is too soon, truly, to indulge in *luxuries*!—*Rev.*

* "The words of Sir Ewen Cameron, often quoted by his countrymen."

Charles I. invariably adhered to them, down to the year 1745. The Macdonalds, the Camerons, the Frazers, and many others, were eminent for the former; while the Campbells, the Grants, &c. professed the latter, with at least an equal degree of pertinacity. In seasons of peace, the most hostile nations never entertained against each other a more settled animosity: and, when strife arose, from whatever origin, it was sure to blaze forth, with all the fury of civil war.*

By various administrations in England, and these not deficient in political wisdom, it is certainly singular, that no measures were taken to reconcile to government the disaffected clans, who lived, under their chiefs, continually in arms;† although, from the Stuart papers, brought to light by Macpherson, it appears, that the number of men they could bring into the field was computed at no less than 12,000; and the experience of nearly a century had evinced, that every declaration of war with France or Spain, which rendered necessary the service of the army abroad, was the certain signal for rebellion at home. Of this danger government was seriously warned, in the year 1738, by a very eminent man, Duncan Forbes of Culloden, Lord resident of the Court of Session, or supreme court of judicature in Scotland, whose services probably were greater, and certainly they were worse requited, than those of any other person who was instrumental, in averting the calamities of a most alarming period. The measures which he proposed, together with the character of the man, we shall lay before our readers, in the words of our author himself; both because we consider the passage as one of the most memorable in his book, and because it presents one of the few occasions, on which Mr. Home has made an attempt at any thing like delineation of character.

“Duncan Forbes, born a younger brother, and bred to the law, had passed through the different offices of that profession, which usually lead to

* “The chiefs sometimes went to law with one another; but the decisions of the Court of Session, and the judgments of the Privy Council, were not of much avail, unless the party, who had obtained judgment in his favour, was more powerful than his antagonist, or better supported by his neighbouring chiefs. Locheil and Mackintosh were at law, and at war, for 360 years!” See note, p. 10.

† The feudal system, in its original purity, prevailed in the Highlands previous to the year 1746, when the hereditary jurisdictions were abolished by law. The wealth of a chieftain was then not estimated by money, but by the number of his military retainers. “About the year 1740,” (says Mr. Home, at p. 20, in note) “some low-country gentlemen made a party to visit the Highlands, when they were entertained, at the house of one of their chiefs, with great hospitality, and a profusion of game, fish, and French wine. One of the guests asked the landlord, somewhat bluntly, What was the rent of his estate? He answered, he could raise 500 men. This story is told of Macdonald of Keppoch, who was killed at the battle of Culloden.”

the chair, universally esteemed, and thought still worthy of a higher office than the one he held.—When called to preside in the supreme court of justice in Scotland, he fully answered the expectations of his countrymen: his manners gave a lustre to the dignity of his station; and no president of the Court of Session was ever more respected and beloved. He was a whig upon principle; that is, he thought the government established at the revolution was the best form of government, for the inhabitants of Britain. In the end of autumn, in the year 1738, he came to Lord Milton's house at Brunstane, one morning before breakfast. Lord Milton was surprised to see him at so early an hour, and asked what was the matter? A matter, replied the president, which, I hope, you will think of some importance. You know very well, that I am, like you, a whig; but I am also the neighbour and friend of the Highlanders, and intimately acquainted with most of their chiefs. For some time, I have been revolving in my mind different schemes for reconciling the Highlanders to government: now I think the time is come to bring forward a scheme, which, in my opinion, will certainly have that effect.

“A war with Spain seems near at hand, which, it is probable, will soon be followed by a war with France; and there will be occasion for more troops than the present standing army: in that event, I propose that government should raise four or five regiments of Highlanders, appointing an English or Scotch officer of undoubted loyalty to be colonel of each regiment; and naming the lieutenant-colonel, majors, captains, and subalterns from this list in my hand, which comprehends all the chiefs and chieftains of the disaffected clans, who are the very persons, whom France and Spain will call upon, in case of a war, to take arms for the Pretender. If government pre-engages the Highlanders in the manner I propose, they will not only serve well against the enemy abroad, but will be hostages for the good behaviour of their relations at home: and, I am persuaded, that it will be absolutely impossible to raise a rebellion in the Highlands.—I have come *here* to show you this plan, and to entreat, if you approve of it, that you will recommend it to your friend Lord Ilay,* who, I am told, is to be here to-day or to-morrow, in his way to London.

“I will, most certainly, (said Milton) show the plan to Lord Ilay; but I need not recommend it to him; for, if I am not much mistaken, it will recommend itself.

“Next day, the Earl of Ilay came to Brunstane: Lord Milton showed him the president's plan, with which he was extremely pleased; and carrying it to London with him, presented it to Sir Robert Walpole, who read the preamble, and said, at once, it was the most sensible plan he had ever seen, and was surprised that nobody had thought of it before.

“He then ordered a cabinet council to be summoned, and laid the plan before them, expressing his approbation of it in the strongest terms, and recommending it as a measure which ought to be carried into execution immediately, in case of a war with Spain. Notwithstanding the mi-

* “Archibald Earl of Ilay (who, in the year 1743, succeeded his brother John Duke of Argyll) was the friend of Sir Robert Walpole; and, during the long administration of that minister, had the management of the king's affairs in Scotland committed to him: Lord Milton, Justice Clerk, was sub-minister to Lord Ilay.”

nister's recommendation, every member of the council declared himself against the measure, assuring Sir Robert Walpole, that, for his sake, they could not possibly agree to it; that, if government should adopt the plan of the Scots (Scotch) judge, the patriots (for so the opposition was called) would exclaim, that Sir Robert Walpole, who always designed to subvert the British constitution, was raising an army of Highlanders to join the standing army, and enslave the people of England. The plan was set aside; and next year (1739) Britain declared war against Spain."

Of the truth of this anecdote we can entertain no doubt, as we find, by a note of the author, that he had it particularly from Lord Milton himself; and Mr. Home, whatever be his faults, has a title to our respect on the score of authenticity. Had not the judicious plan of the Lord President Forbes been unfortunately rejected by a timid policy, there is reason to believe, that the rebellion in 1745 would never have taken place; so true it is, that the best interests of the community are too often obstructed by party, or sacrificed to prejudice; while, on the other hand, the happiness of states, and the revolutions of empires, may as frequently depend on the efforts or the genius of a single man.

It appears that, in the beginning of the year 1744, when our grand fleet was in the Mediterranean, and the greater part of our troops engaged on the continent, in supporting the doubtful fortunes of the house of Austria, an invasion of a most alarming nature threatened Britain. Maréchal de Saxe, with the young Pretender, at the head of a French army consisting of 15,000 men, were on the point of landing on the English coast; while the disaffected Highlanders in the north, with 3000 French auxiliaries, were to have commenced the war in that quarter of the island.—Partly owing to the vigilance of the government, and partly to a storm at sea, which wrecked many of the transports off Dunkirk, the French abandoned the enterprise. But, as Mr. Home justly observes, Prince Charles's sudden appearance in the Highlands, in the following season, can be considered only as "a fragment of the original design," and proceeded chiefly from his chagrin, at perceiving himself to be the dupe of French artifice. It is probable, also, that the peculiar cast of the Prince's character (of which Mr. Home takes no notice) tended prematurely to accelerate the expedition; and that, indeed, bore sufficient evidence of the sanguineness of temperament, and the rashness of enterprise, which so conspicuously marked it.

Without any thing but promises from the French ministry, and with no prospect of success from his Scottish adherents, unless powerfully supported by a foreign armament, the loss of the battle of Fontenoy by the allies (on the 11th of May, 1745), at once determined Prince Charles to try his fortune in Britain. He embarked, accordingly, at St. Lazaire, on the 20th of June, with seven attendants. His entire force consisted of an old 60 gun ship, that never made out the voyage, and was furnished by two private individuals, and of a small French frigate, well named the *Doutelle*. After narrow-
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ly escaping some English ships of war, and endeavouring to touch at various parts of Scotland, he at length landed at Erisca, an inconsiderable island near South Uist, off the west coast of Argyllshire. The mode of his reception in that sequestered district, serves to convey an idea of the characteristic prudence, but the still more characteristic enthusiasm, of the Highlanders, and is thus described, not without interest, by Mr. Home.

“ His attendants giving out that he was a young Irish priest, conducted him to the house of the tacksmen, who rented all the small islands; of him they learnt, that Clanronald and his brother Boisdale were upon the island of South Uist; that young Clanronald was at Moidart upon the main land. A messenger was immediately dispatched to Boisdale, who is said to have had great influence with his brother. Charles staid all night on the island Erisca, and in the morning returned to his ship. Boisdale came aboard soon after: Charles proposed that he should go with him to the main land, assist in engaging his nephew to take arms, and then go, as his ambassador, to Sir Alexander Macdonald, and Macleod. To every one of these proposals Boisdale gave a flat negative, declaring that he would do his utmost to prevent his brother and his nephew from engaging in so desperate an enterprize; assuring Charles, that it was needless to lend any body to Sley; for that he had seen Sir Alexander Macdonald and Macleod very lately, and was desired by them to acquaint him, (if he should come to South Uist, in his way to the Highlands) that they were determined not to join him, unless he brought over with him a body of regular troops.— Charles replied in the best manner he could; and ordering the ship to be unmoored, carried Boisdale (whose boat hung at the stern) several miles onward to the main land, pressing him to relent, and give a better answer. Boisdale was inexorable; and, getting into his boat, left Charles to pursue his course, which he did directly for the coast of Scotland; and, coming to an anchor in the bay of Lochannagh, between Moidart and Arisaig, sent a boat ashore, with a letter to young Clanronald.

“ In a very little time Clanronald, with his relation Kinlochmoidart, came aboard the *Doutelle*. Charles, almost reduced to despair in his interview with Boisdale, addressed the two Highlanders with great emotion, and, summing up his arguments for taking arms, conjured them to assist their prince, their countryman, in his utmost need. Clanronald and his friend, though well inclined to the cause, positively refused; and told him, one after another (the other), that to take arms without concert or support, was to pull down certain destruction on their own heads. Charles persisted, argued, and implored. During this conversation, the parties walked backwards and forwards upon the deck: a Highlander stood near them, armed at all points, as was then the fashion of his country: he was a younger brother of Kinlochmoidart, and had come off to the ship, to enquire for news, not knowing who was aboard; when he gathered, from their discourse, that the stranger was the Prince of Wales: when he heard his chief and his brother refuse to take arms with their prince, his colour went and came, his eyes sparkled, he shifted his place, and grasped his sword. Charles observed his demeanour, and, turning briskly towards him, called out, Will not you assist me?—I will, I will, said Ronald; though no other man in the Highlands should draw a sword, I am ready to die for you. Charles, with a profusion of thanks and acknowledgements, extolled

extolled his champion to the skies, saying, he only wished that all the Highlanders were like him. Without further deliberation, the two Macdonalds declared that they also would join, and use their utmost endeavours to engage their countrymen to take arms. Immediately Charles, with his company, went ashore, and was conducted to Boradale, a farm which belonged to the estate of Clanronald.

"The persons who landed with Charles at Boradale, on the 25th of July, were the Marquis of Tullibardine, (elder brother of James Duke of Atholl) who had been attainted in the year 1716; Sir Thomas Sheridan, who had been tutor to Charles; Sir John Macdonald, an officer in the Spanish service; Francis Strickland, an English gentleman; Kelly, a clergyman, who had been sent to the tower of London, for his concern in the Bishop of Rochester's plot; Æneas Macdonald, a banker in Paris, who was Kinlochmoidart's brother; and Buchannan, the messenger sent to Rome, by Cardinal de Tencin."

From his retreat at Boradale the Prince immediately sent messengers to the principal clans, to which he looked for assistance; and the first chief that came to him was a very distinguished and amiable character, Cameron of Locheil.

"Donald Cameron, called by the Highlanders *Young Locheil*, (for his father was still alive; but attainted, and in exile) had succeeded, in the year 1719, to his grandfather Sir Ewen Cameron (of whom so many marvellous stories are told by his countrymen at this day). Educated in the principles of his ancestors, Locheil was devoted, like them, to the family of Stuart; and the old Pretender had conceived so great an opinion of the character and influence of this chief, that, in the year 1729, he wrote him a letter with his own hand, in which he gives him full and ample powers to treat with such of his friends in Scotland, as he thought might be trusted, and settle every thing concerning his affairs. The Jacobites in the Highlands, and in the Lowlands of Scotland, were acquainted with the contents of this letter, and had recourse, upon every occasion, to Cameron of Locheil.—He was one of the seven, who, in the year 1740, signed the Association, which Drummond of Bochaldu carried to the old Pretender at Rome; and, when the court of France, after the disaster (by storm) at Dunkirk, withheld their aid, he was one of those, who sent over Murray to dissuade Charles from coming to Scotland, without a body of foreign troops; and he was not a little troubled, when he received a letter from Charles, acquainting him that he was come to the Highlands, and desired to see him immediately. Locheil complied with the request of the letter. He was no sooner arrived at Boradale, than Charles and he retired by themselves.

"The conversation began, on the part of Charles, with bitter complaints of the treatment he had received from the ministers of France, who had so long amused him with vain hopes, and deceived him with false promises; their coldness in his cause, he said, but ill agreed with the opinion he had of his own pretensions, and with that impatience to assert them, with which the promises of his father's brave and faithful subjects had inflamed his mind. Locheil acknowledged the engagements of the chiefs, but observed, that they were no ways (no wise) binding, as he had come over without the stipulated aid; and, therefore, as there was not
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the least prospect of success, he advised his Royal Highness to return to France, and to reserve himself and his faithful friends for a more favourable opportunity. Charles refused to follow Lochiel's advice, affirming that a more favourable opportunity than the present would never come: that almost all the British troops were abroad, and kept at bay by Marshal Saxe, with a superior army: that in Scotland there were only a few new-raised regiments, that had never seen service, and could not stand before the Highlanders: that the very first advantage, gained over the troops, would encourage his father's friends at home to declare themselves: that his friends abroad would not fail to give their assistance: that he only wanted the Highlanders to begin the war.

"Locheil still resisted, entreating Charles to be more temperate, and consent to remain concealed where he was, till he (Locheil) and his other friends should meet together, and concert what was best to be done.—Charles, whose mind was wound up to the utmost pitch of impatience, paid no regard to this proposal, but answered, that he was determined to put all to the hazard. In a few days, said he, with the few friends that I have, I will erect the royal standard, and proclaim to the people of Britain that Charles Stuart is come over to claim the crown of his ancestors, to win it, or to perish in the attempt: Locheil, who, my father has often told me, was our firmest friend, may stay at home, and learn from the newspapers the fate of his prince.—No, said Locheil, I'll share the fate of my prince; and so shall every man, over whom nature or fortune has given me any power. Such was the singular conversation, on the result of which depended peace or war. For it is a point * agreed among the Highlanders, that if Locheil had persisted in his refusal to take arms, the other chiefs would not have joined the standard without him, and the spark of rebellion must have instantly expired. It was otherwise decreed."

Sir John Cope, who commanded in chief in Scotland, learning, soon after, that the Pretender had drawn together a considerable force,

* "It is no less certain, though not so generally known, that Locheil left his own house, determined (as he thought) not to take arms. In his way to Boradale, he called at the house of his brother John Cameron of Fassfern, who came out immediately, and asked, What was the matter that had brought him there at so early an hour? Locheil told him, that the Prince was landed at Boradale, and had sent for him. Fassfern asked what troops the Prince had brought with him, what money, what arms? Locheil answered, that he believed the Prince had brought with him neither troops, nor money, nor arms; and, therefore, he was resolved not to be concerned in the affair, and would do his utmost to prevent Charles from making a rash attempt. Fassfern approved his brother's sentiments, and applauded his resolution; advising him, at the same time, not to go any farther in the way to Boradale, but to come into the house, and impart his mind to the Prince by letter. No, said Locheil, I ought, at least, to wait upon him, and give my reasons for declining to join him, which admit of no reply. Brother, said Fassfern, I know you better than you know yourself. If this Prince once sets his eyes upon you, he will make you do whatever he pleases. Fassfern, in the year 1781, repeated the conversation, between him and his brother, to the author of this history."

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marched into the Highlands, at the head of the King's troops, in order to oppose him: but declining to give him battle on the heights of Corryarrack, an immense mountain between Stirling and Fort Augustus, while the royal army turned off to Inverness, that of the rebels proceeded directly into the low country, and, without opposition, seized Edinburgh. The ineffectual preparations made to defend the city, the levying, arming, and disciplining the *Volunteers*, make a very ludicrous appearance, and occupy by far too great a portion of the volume. But the fact is, the author had himself enlisted in this valiant corps; and the

Quæque ipse miserrima vidi,

Et quorum pars magna fui,

(an account which seems to have much sincerity, and some truth in it) is, therefore, very naturally uppermost in his mind. We cannot, however, help expressing our disapprobation of an invidious attempt to blacken the character of a most respectable, and most meritorious actor in the scenes of that period, Mr. Drummond, afterwards chief magistrate of the city, and its representative in parliament: for the author plainly intimates, that Mr. Drummond's conduct was destitute of sincerity as well as patriotism; and that, for the paltry purposes of borough-politics, he was willing to have sacrificed the honour, together with the safety, of his country.

The arrival of the Prince at the palace of Holyrood-house, is well described, and furnishes by far the most spirited passage we have been able to discover in Mr. Home's book. It has somewhat both of the outline and the colouring of an abler master.

"About ten o'clock the main body of the rebels, marching by Duddingston (to avoid being fired upon by the castle), entered the King's Park, and halted in the hollow between the hills, under the peak called Arthur's Seat. By and by (in a short time) Charles came down to the Duke's walk, accompanied by the Highland chiefs, and other commanders of his army.

"The park was full of people, (amongst whom was the author of this history) all of them impatient to see this extraordinary person. The figure and presence of Charles Stuart were not ill suited to his lofty pretensions. He was in the prime of youth, tall and handsome, of a fair complexion; he had a light-coloured perriwig, with his own hair combed over the front; he wore the Highland dress, that is, a tartan short coat, without the plaid, a blue bonnet on his head, and on his breast the star of the order of St. Andrew. Charles stood some time in the Park, to show himself to the people; and then, though he was very near the palace, mounted his horse, either to render himself more conspicuous, or because he rode well, and looked graceful on horseback.

"The Jacobites were charmed with his appearance: they compared him with Robert the Bruce, whom he resembled (they said) in his figure as in his fortune. The Whigs looked upon him with other eyes. They acknowledged that he was a goodly person; but they observed, that, even in that triumphant hour, when he was about to enter the palace of his fathers, the air of his countenance was languid and melancholy; that he looked

looked like a gentleman, and a man of fashion, but not like a hero, or a conqueror. Hence they formed their conclusions, that the enterprize was above the pitch of his mind, and that his heart was not great enough for the sphere in which he moved. When Charles came to the palace he dismounted, and walked along the piazza, towards the apartments of the Duke of Hamilton. When he was near the door, which stood open to receive him, a gentleman stepped out of the crowd, drew his sword, and, raising his arm aloft, walked up stairs before Charles."

Scarcely had the heralds proclaimed King James VIII. at the Cross of Edinburgh, and Prince Charles Regent of the kingdom, when Sir John Cope, who had brought his troops, by sea, from the north, landed at Dunbar in East Lothian, and advanced to give battle to the rebels on the plain of Preston. In Mr. Home's account of this engagement (which took place on the 21st of September 1745), as well as of the occurrences that immediately preceded it, his feebleness and prolixity are particularly conspicuous. The royal army, overwhelmed with terror at the sudden and furious onset of the Highlanders, every where gave way, and, in less than ten minutes, were driven with great slaughter from the field. A victory more complete, gained by an inferior over a superior force, does not occur in the records of history. Had the character of the Prince been as prompt and vigorous, as it unquestionably was humane, amiable, and patient, the rashness of his attempt might have found some apology in the success with which it was attended. Well might he have exclaimed with Cæsar, *jacta est alea!* the die is cast; and, by instantly penetrating into England, the lesson of celerity, which he learnt from that extraordinary man, might have enabled him to dispute with effect the throne of his ancestors. He who had conceived and executed the design of landing, with but *seven* persons, at Erisk, had no claim to *prudence*; and he had now nothing for it, except daring valour, and a generous effort of despair. To the timid advisers, therefore, with whom he was surrounded, and who dissuaded him from the enterprize, he might have said, in the words of another usurper than Cæsar, (and his gallant ancestor who fell at Flodden would probably have made the reply)

—" Slaves! I have set my life upon a cast,
And I will stand the hazard of the die."

The truth is, the battle of Preston had rendered the Pretender master of Scotland. The castle of Edinburgh, and the forts in the north, were neither strongly fortified, nor numerously garrisoned.— The sudden consternation that had seized the southern part of the island, while it palsied his enemies, would inconceivably have animated and multiplied his friends. Indeed, the situation of either kingdom was most deplorable and unprotected. Our best troops were still in Germany: the king (George II.) had but just come over after the battle of Dettingen; and the Dutch auxiliaries were not yet arrived in England. But the Prince consumed, in the vain and
useless

useless parade of a court at Edinburgh, those irretrievable moments, which were fortunately improved by the vigilance and energy of the government. His councils, which from the beginning were never vigorous, became, every day, more jarring as well as irresolute.—Like too many of his ancestors, he appears to have been easily influenced by the opinions of other men; and while he was pressed, on the one hand, by the ardour of Lord George Murray and the Duke of Perth, he was checked, on the other, by the caution of his tutor Sheridan, and by the pusillanimity, and perhaps the treachery, of his secretary Murray. Among all his advisers there seemed not a man calculated to take the lead, by superior boldness, or transcendent talents; and the Highland chiefs, although they adored their Prince, were incurably jealous and distrustful of one another. Hence it happened, after nearly *six weeks* were spent in preparation and delay, when the resolution to march southwards was at last taken, the rebels beheld *two* hostile armies assembled to oppose them; the one headed by General Wade, and threatening them from the east, the other commanded by the Duke of Cumberland, and covering the metropolis.

The manner in which the six weeks were so miserably mis-spent, that elapsed between the battle of Preston and the march into England, is thus shortly described by Mr. Home, and evinces the justice of the foregoing remarks.

“The Prince Regent, in the morning before the council met, had a levee of his officers, and other people who favoured his cause. When the council rose, which *often sat very long*, for his counsellors frequently *differed in opinion with one another*, and sometimes with him, Charles *dined in public* with his principal officers. After dinner, he *rode out with his life-guards*, and usually went to Duddington, where his army lay. In the evening, he returned to Holyrood-house, and *received the ladies who came to his drawing-room*: he then *supped in public*; and generally there was *music at supper, and a ball afterwards*.”

We have already mentioned the example of Cæsar. It is not recorded, as far as we know, that that great man, (although by no means insensible to the charms of the Roman ladies) immediately after he had passed the Rubicon and surprised the city, spent much time in debating in private, or supping in public. At Rome he tarried not a single day; he pushed forward to Brundisium, where he blockaded Pompey; and thus drove him out of Italy.

These are reflections, which naturally arise in the mind, on surveying the events of a most anxious and alarming period: but no reflections of any sort seem to arise in the mind of Mr. Home, or, at least, he omits to impart them to his readers. In fact, the great fault we have to find with his book is, that, whatever it be, it is not HISTORY. It is a meagre and desultory detail, that has no tissue to support, and no interest to enliven it. It assumes the range of modern history, with little of its information; and it displays the
deficiency

deficiency of antient narrative, without any of its eloquence.—Here there is no attempt (except a very imperfect one in the outset) to delineate a picture of manners so widely different from our own; to trace events to their actual origin, in the circumstances of the times; or the character and policy of the actors; in a word, to exhibit a series of facts, causes, and consequences, combined with their mutual dependencies, and their various and complicated relations.—But it may be said that the author aspires no higher than the display of *diligence* and *impartiality*; a praise, however, in all its latitude, which we cannot concede to him. Neither do we think that he sufficiently conforms to the golden rule prescribed, to the historian, by a great master; *Ne quid falsi dicere audeat, deinde, ne quid veri non audeat; ne qua suspicio gratiæ, sit in scribendo, ne qua similitatis*.—We acknowledge that, in general, he tells the truth, although, as will be seen in the sequel, by no means the *whole* truth. Yet sometimes he writes like a whig, who is a secret favourer of the Jacobites; and sometimes like a Jacobite, who is an open apologist of the whigs;

*Pergit pugnantiæ secum
Frontibus adversis componere;*

thus unhappily pursuing the certain method, not of gaining the suffrage, but of losing the favour and partiality of both. The book, nevertheless, we sincerely believe to be the very best book that Mr. Home was capable of producing; and with which, such as it is, the reader must be contented.

Should these strictures, which a sense of duty, but no prejudice against the author, has drawn from us, be thought by any unnecessarily severe, we beg leave to adopt the language, while we assert the freedom, of a wise antient; who, possessing himself an extensive knowledge of men, and a keen discernment of merit, well knew the general unwillingness of his age to acquiesce in the sober decisions of criticism: *Si laudaveris, parcus, si culpaveris, nimius fuisse dicaris; quamvis illud plenissimè hoc restrictissimè feceris:—Sed hæc nos non retardant.*

[To be concluded in our next.]

(Continued from p. 238.)

THE tenth article is “an examination of an inscription on a barn in Kent; the mantle tree in the Parsonage house at Helmdon in Northamptonshire, as described by the Professors Wallis and Ward, revised; and Queries and Remarks on the general use of Arabic Numerals in England. In a Letter from the Rev. Samuel Denne, F. A. S. to Richard Gough, Esq.”

In the tenth volume of the *Archaeologia* was an article by the Rev. Mr. North, that we thought at the time to be very convincing,

as very argumentative, very learned, and very comprehensive: This dated the introduction of those numerals into England, about the year 1240; and seemingly upon sound historical authority.

"To this great restorer of learning Robert Grossthead, bishop of Lincoln," he said at the close, "we of this nation principally owe, I apprehend, our knowledge of the cyphers or present figures. The authority [which] I have for this notion has, to my great surprize, been hitherto overlooked, though very remarkable and equally clear. It is in the continuation of Matthew Paris' *Historia ad an.* 1251, p. 1112. edit. Parkeri, where he gives an account of the death of John Basingstoke, archdeacon of Leicester. 'Hic Magister Johannes figuras Græcorum numerales, et earum notitiam et significationes, in Angliam portavit, et familiaribus suis declaravit; per quas figuras etiam literæ representantur. De quibus figuris hoc maximè admirandum, quòd unicâ figurâ quilibet numerus representatur; quod non est in Latino, vel in Algeriimo.* How long his return from Athens was before his death, we are not informed: but as to the testament of the twelve patriarchs, which John first mentioned to bishop Grossthead, Matthew Paris tells us p. 800,† the bishop translated it into Latin in the year 1241; and supposing he sent to Greece for them as soon as he received information of them, and allowing two or three years for that business, we may suppose John Basingstoke's return from Athens was between 1235 and 1240. There have been no specimens produced of them, which are undoubted before that time. Matthew Paris himself knew them not, if we may credit the manuscript in his hand in the king's library, in which the dates are all in Roman letters.‡ Johannes de Sacro Bosco, Prefacius Judæus, whose tables, wrote [written] in 1308, are in the king's library, and Roger Bacon, who all used the figures, lived and wrote till after the time above assigned for the introduction of them. That Thomas Rihanger, or whoever was the continuator of Matthew Paris's history, should call them *figuras Græcorum*, is no wonder: for, if we will not with Huetius, or before him Petrus Dasypodius, professor of mathematics at Stralburgh, suppose them to be derived from the lesser Greek letters, yet, as the introduction of them to us was from Greece, he might without impropriety call them *Græcorum figuras*, even if we must suppose them originally invented among the Indians, whose country, arts, and sciences were so little known in this part of the world."§

This reasoning seemed to us at the time, we remember, as strong as the very nature of the case would admit. It does not, however, seem quite so strong to us at present. Yet it has been adopted, we believe, by the generality of scholars ever since. And the author has also adverted to the inscription at Helmdon, of which he would "not venture to attempt an explanation;" yet he did "venture to foretell, that some other and different account" than what Wallis

* This is in Watts's edition, p. 721, under the year 1252.

† In Watts's, p. 528.

‡ So careless has this thinking author been, concerning his language here.

§ P. 374—376.

or Ward had given, "will hereafter appear if the original piece of wood remains undefaced."* It actually remains, though not wholly undefaced; and it is the design of the present article, to consider this with some other inscriptions, in order to fix more precisely still the æra of the Arabick numerals appearing among us. The author has taken much pains upon the subject, ranges through a variety of arguments, and shews an extent of reading; but, what is more to his honour, thinks solidly and reasons powerfully through all.

The first inscription is a supposed union of these Arabick numerals 1102, upon a window-frame of stone at the end of a large barn, and on the impost of a door-case in an oast-house or hop-kiln, near the barn, at Preston-hall, nigh Aylesford in Kent, the seat of the Colepepers formerly. Mr. Hasted engraved the former in his *History of Kent*, and produced both of them as proofs for the use of those numerals in 1102. But the date is accompanied with the letters *TC* three times repeated, the initials of the name of Thomas Colepeper, and with five shields of arms, one of them the Colepeper arms alone, the others of Hardreshall quartered with them. These surely will prove sufficient signatures, for the age of the inscription. Now

"Thomas Colepeper, son of John Colepeper, who married Elizabeth, heiress of Sir John Hardreshall, succeeded his father in the manor of Bayhall in Pembury, and there kept his shrievalty in the 17th and 18th years of King Richard the second. Nor can I collect from any part of the pedigree, as detailed by Mr. Hasted" himself, "that there could have been resident at Preston-hall any male descendant from the Colepepers of Bayhall, who, as such, could have any pretension to the arms of Hardreshall. The claim, as I conceive, must have been founded on the marriage of Thomas Colepeper, who died in 1587, with Margaret Colepeper daughter of Thomas Colepeper, of Bedgebury in Goudherst, who was lineally descended from the Colepepers of Bayhall; and, if so, their son Thomas Colepeper, who succeeded his father at Preston-hall, and died in 1602, had a right to quarter the arms of Hardreshall with his paternal coat. Viewing the inscription on the oast-house," which is the second of the two and on the impost of a door-case there, "T. C. with the Colepeper arms single might have reference to the father, and the other T. C. with the shield quartered to the son."†

In this view of things the simple arms can belong only to a man who died in 1587, and the quartered to one who died in 1602. The numerals then, 1102, are gone at once to the moon for characters of a year. As all things lost on earth are treasured there.

"The style of structure of the oast-house," also, "is conformable to the buildings of that age, and the same observation will apply to the barn.—The side-walls of the northern bay" in the barn, "are constructed with stone to the height of about six feet and nine inches, but along the other

* P. 370.

† P. 109—110.

bays the height is gradually lessened; and near the south end there is a very low underpinning of stone, and above the stone work to the eaves the sides are boarded. The south end of the barn, almost from the ground, is of brick. The north-end wall is of brick" too, "raised upon rag-stones of [to] the height of six feet; and the four corners of the barn coigns of stone, of the same kind. The oast-house is entirely of brick, except that there are stone coigns at the corners. This building is of workmanship not inelegant; and, were it viewed by a surveyor conversant in antient architecture, I am assured he would not fix its age before the end of the sixteenth century."*

Thus the aspect of the building unites with the history of the arms, to refer the initial letters, the dates, and the arms, to the only man who had all combined in his name or his person, even that Thomas of Preston-hall who died in 1602. Yet, in order to go still deeper into these supposed dates, let us observe from another suggestion of Mr. Denne's, that to "Thomas Colepeper, by whose direction the numerals 1102 were affixed to the barn and oast-house, supposing them to specify a year (and they can hardly be otherwise construed); they must have marked what he deemed an important æra in his family. For, before my late excellent friend Dr. Joseph Milner improved this seat, and took down" on the modern plan "a high wall that was in the front of it" on the antient plan, the plan perhaps best calculated for dignity as well as privacy; "there were two more inscriptions bearing the same date. One of them, as mentioned by Mr. Haisted, was a chimney; the other, as noticed by Dr. Harris, on an old stone-portal on the left hand of the gate. And, if the family had really inhabited this mansion five hundred years, it is not in the least surprising, that a descendant should be solicitous to thus perpetuate so memorable an event.†" That very Thomas, who was the son of a Margaret Colepeper of Bedgbury, who was thus descended from the Colepepers of Bayhall, and finally a successor to his own father at Preston Hall, appears to have been so elated with the combination of so many branches in his own stem of the Colepepers; as to have become an antiquary from mere pride of family, and to have fixed up the year 1102 with his own name, with his own arms either single or quartered, in order to show the person of the fixer, as, in his opinion, the very year of the family's establishment originally at Preston Hall. The numerals therefore in use are only a little before 1602, and as 1102 a mere designation of *this* year in the numerals of *that*.

"To me it appears very dubious," says Mr. Denne in his progress of what we must call triumph over error, "whether the date on the mantle-tree of the chimney in the rectory-house at Helmdon in the county of Northampton, has not hitherto been misread. The same of this mantle-

* P. 110—111.

† P. 112.

tree extended from England to Germany, from Oxford to Wirtemberg, and I chose to refer to it, because it was the first inscription brought forward in the controversy?*"†

"Dr. Wallis communicated his sentiments upon it to the Royal Society, and with his paper was exhibited a drawing of the whole mantle-piece, of which there is an engraving in the Philosophical Transactions. With the hope of rendering what I have to offer upon the subject the more easily understood, my ingenious and obliging neighbour, Mr. Peete of Dartford, has furnished me with the enclosed fac simile of this engraving," which is here published in the same plate with the arms, the letters, and the views of Preston Hall; "as also with a copy of the engraving of the inscription, from a drawing made in conformity to Professor Ward's idea of it," which is equally published in the same plate.†

"Notwithstanding the avowed particularity of Dr. Wallis's account, he neglected to mention the kind of mansion and room in which he met with this ornamented mantle-piece; a point that deserved some regard. For, supposing the parlour to have been coeval with the date of the year that the Arabic numerals 1133 import, it is an older room than Westminster Hall; and, if the whole building was of the same æra, Helmdon Parsonage is probably far more antient than any other rectory-house in the kingdom. But if, which is the only probable supposition, the edifice had been rebuilt again and again, and had likewise undergone many repairs in the course of five centuries and a half; does it not somewhat border on the marvellous, that all the workmen employed should have been so extremely careful, as not to have in the least injured this relic of antiquity? For the doctor apprizes us, 'that he did not remember any other defacing, than a late paring off of one letter with a knife, by a person whom curiosity prompted to see the colour of the wood underneath.'"

Dr. Wallis should in accuracy have specified, what the word was. But this accuracy was neglected, because the "paring off" had been "late" or recent, and the word was remembered. It was therefore one of the three letters, that appear in Wallis's copy detached from the rest by standing above them, and that *could* consequently be pared off by a knife, in the stupidity of a defacing curiosity, without infringing upon the others.

"The inscription is thus read by him—*M^o Domⁱ An^o 133*; but Professor Ward on a closer examination (and possibly under a prepossession, that Dr. Wallis had assigned too early a period for the introduction of Arabic numerals) thinks; that one of the characters had been misunderstood, and that it ought to be 1233. What had been taken for the second 1 being really 2, will not however, on inspection of the fac simile, satisfy an unbiassed person, that an error must not also be imputed to the Professor; and that what Dr. Wallis took for 1, and Dr. Ward for 2, is [not] the further stroke of the second *n* in the abbreviated word *anno*. And, this being granted, the character to denote the century must be sought for elsewhere."

All this is so loosely conjectural and so little convincing, that we are tired of copying it. We mean, however, to speak ourselves upon

the point, before we conclude this article. And we proceed at present to something more solid, in the reasonings of Mr. Denne.

"Dr. Wallis observed, that in one half of the front of the mantle-tree there is a dragon with wings.—A dragon volant is not indeed any novel object; you find it often sculptured, from the time of the Saxons to the present days. It was not only the device on the royal standard of Wessex, but a bishop had conducted armies under it.* On a Saxon arch in Ditton church in Bucks, under the inscription is a winged dragon with a fish's tail, opening its mouth at an angel.† St. George is frequently displayed on horseback trampling on a dragon; and the figure of Martin abbot of Peterborough, who died in 1158, treads on a double dragon, who bites the pillars of the flowered arch of the canopy of his tombstone;‡ and you [Mr. Gough] have observed, that a dragon is sometimes "on monuments, "pierced by the crozier of a bishop in his pontificals. In later days, however, this animal was again elevated from a posture so humiliated and subdued," as was very apposite for a representation of that "great-dragon,—that old serpent,"—which is "called the Devil and Satan."§ "By the command of Henry the third a dragon, in the manner of a standard of red samet, embroidered and otherwise richly adorned, was placed in Westminster Abbey.|| And in the family picture of Henry the fifth, which was the altar-piece of his chapel at Shene, there was a red dragon flying in the air. One of the banners, which Henry the seventh set up in Bosworth field, had printed on it a red dragon in allusion to his descent from Cadwallader. When he arrived in London, he offered it in St. Paul's cathedral as a trophy of his victory; and, in commemoration of the same, he instituted the office of Dragon Pursuivant. King Henry the eighth bore his arms at first, supported on the dexter side by a red dragon; and, in the middle of his reign, he transferred the dragon to the sinister side. It may be presumed, that it was for the partiality [which] the king had to this badge, that the dragon is so frequently displayed in the picture at Windsor Castle, representing the interview between the English and French monarchs; and, as Sir Joseph Ayloffe in his description suggests, it was probably from this circumstance, [that] there is seen on the top of the pictures the figure of a dragon flying in the air over the English cavalcade."

This whole argument, we must observe, is only an argument *presumptive*. If "a dragon volant is not indeed any novel object;" if "you find it often sculptured, from the times of the Saxons to the present days;" even the presumptive power of the argument is very little. The date accompanying such a sculpture *may* be Saxon, *may* be Norman, *may* be modern. But when we find the figure actually appropriated to the Tudors, and even the dragon made (as it were) the tutelary genius of their family, the power of the presumption increases, and the floating probability becomes in some measure fixed. As to the "dragon flying in the air over the English cavalcade" in the picture at Windsor Castle, it has plainly no relation to the dra-

* "Archæologia, vol. iv. p. 51."

† "Ibid. vol. x. p. 168."

‡ "Sepulchral Monuments 1. p. 24."

§ Revelations xix. 9.

|| "Archæologia, vol. viii. p. 225."

gon of Cadwallader. We see it before "in the family picture of Henry the fifth," as "a red dragon flying in the air." And we may see it once more in Lindsay's History of Scotland, so replete with notices highly characteristic of the times; when, at the marriage of James the 5th of Scotland to the Princess Magdalen, daughter to the French king, with banquets, plays, and feasts were "also cunning carvers, having the art of necromancy, to cause things to appear which were not, as *flying dragons in the air*, shots of fire at others heads," &c.* This kind of fireworks even retains the appellation of *serpents* from their form, to this day.

"In the sculpture under examination, there is one object not noticed by Dr. Wallis, that yet seems to have a connexion with the dragon volant; and it will better correspond with the age of Henry the 8th, than with the age of either Henry," of Henry either, "the 1st or 3d, and that is the *fleur de liz* neatly carved, at least neatly engraved. We may, it is true, observe this device in the crown of the first Henry; and a few other representations of it may likewise be traced. But it was not till the crusade of 1090, that even the king of France introduced the *fleur de liz* into his armorial shield; nor was it before the reign of our Edward the 3d, that it had a place in the royal arms of England. From that time the display of it became frequent. I shall, however, only mention what I think cannot be deemed irrelative to the notion [which] I have advanced; that in the Windsor picture, where there are four beasts supporting in their paws banners of the king's badges, one is a dragon bearing up a vane azure charged with a *fleur de liz*."†

This argument, being merely presumptive like the preceding one, partakes of course in all its feebleness. Yet it acquires an accidental addition of strength, from its union with the preceding. The flower is directly at the head, and almost upon the nose, of the dragon. It therefore proves both to be designed, for the royal arms of England. And, as the flower was never adopted into these royal arms before Edward the third, as the dragon too was never adopted before Henry the eighth, the inscription accompanying these arms cannot possibly be so old as the first or second Henry, cannot possibly be older than the eighth.

We thus come at last to ground a little firm: Let us pursue it, and hope for a safe advance. In that hope "let us now take a view of the sinister division of the mantle-tree, and particularly of the shield bearing two capital letters, imagined by Dr. Wallis (and I concur in his opinion) to denote the initials of the names of the then rector of Helmdon. Probable is it, that not having a pretension to a coat of arms," and, even if he had one, not adopting that mode which was purely military, of using *arms* for ensigns, "he might thus mark the escutcheon" which he adopted, and use a cypher as many now use one instead of arms; "and his having a surname is a

* P. 246. edit. 3d. Edinb. 1778.

† P. 119.

distinction, that ought to be attended to. For in the twelfth century," to which the inscription as read by the doctors actually refers, "how few of the inferior clergy had a surname! and, in the next century, *de* was commonly inserted between the two names, of which the latter alluded to the place of birth, or to a place or object chosen for a peculiar reason. There is scarcely a list of parochial incumbents in Bridges's History of Northamptonshire, that will not verify this observation; but it will be sufficient, to examine that at Helmdon.* From 1283 to 1350 are entered nine rectors, and every one of them has *de* prefixed to the surname. *Walter de Rancia* being the first of them, I was led to search whether the second letter on the shield might not have been designed for *K*; but it was clearly *R*. And, as he vacated the living in 1283, he could not have been incumbent in 1133," as Wallis read the figures, "and not likely to have been so in 1233," as Ward read them. "To not one of the six following incumbents will the letters apply; nor to the next, *William Buncke Reede*, there being two Christian names prefixed, and he being rector from 1409 to 1414. The twelve succeeding rectors must also be set aside," for the same reason. "But as *Mag. Will. Renalde*, A. M. the twenty-ninth rector, was instituted in 1523, only ten years previous to the date [which] I have allotted to this inscription; it so exactly tallies, as to render it most probable that he was the rector, *who* adopted this mode of informing those *who* came after him, that they were obliged to him for this handsome decoration of their parlour-chimney."† Here then we have an argument stronger than any before, though not urged by Mr. Denne with half its actual strength, to prove the whole mantle-piece from the very initials of the rector's name later than 1523. The argument is certainly conclusive: and the Arabick numerals themselves, if really there, cannot be earlier than the institution of the rector inscribing them.

We have thus stated the evidence about Arabick numerals, in full force as asserted by the advocates for their early introduction, yet in greater force as opposed by the confenders for their late appearance. We have dwelt particularly on the Helmdon inscription, as the first produced in the controversy, and as produced by a Wallis in union with a Ward. Yet this we have found, as 1133, refuted by its own accompaniments, as posterior much to 1133, as posterior even to 1523. Here then we should rest secure, leaving all collateral considerations to Mr. Denne, who seems to have half-lost himself and his readers in the length of his own researches, and stopping at the ultimate goal of all. But Mr. Denne, in his very useful zeal for elucidating the point, has called in a powerful auxiliary, and so ventured upon a second examination of the subject.

* "Bridges's History, vol. 1, p. 174."

† P. 119—120.

"Additional

“ *Additional Remarks on the Helmdon Mantle-tree Inscription, and on the Knowledge and Use of Arabic Numerals in the Thirteenth, Fourteenth, Fifteenth, and Sixteenth Centuries.* By the Rev. Samuel Denne, F. A. S.”

This takes up the enquiry upon a very large scale. But we shall confine our remarks within the compass of the ground which we have already trod.

“ I have now the satisfaction to acquaint the society” concerning the inscription at Helmdon Parsonage, “ that it does” still “ remain undeciphered. For this article of intelligence we are obliged to our indefatigable director, who, being apprized that the mantle-tree was extant, took a journey into Northamptonshire for the purpose of surveying it. His report shall be delivered in his own words.—‘ In the modernization * of a room,’ writes Mr. Gough, ‘ originally 20 feet by 12, now divided into a drawing-room and book-closet, the mantle-tree has given way to a modern chimney-piece; not by removal or abolition, but by inclosure in a shelf over the fire-place, removable at the pleasure of antiquaries. By this alteration the principal parts are preserved, though the new wainscot trenches a little,’ rather a little too Gothickly, ‘ on the tops of the characters, and entirely conceals the head of the dragon. The rectory-house shews no particular mark of antiquity in the style or building, being a substantial structure of the stone of the country, like many of its neighbours, and not calculated to contain five or six children.”

The irrelativeness of *this* remark, so utterly unsolicited by the context, and so strange as it appears detached here, leads us ‘ to say,’ that original parsonage-houses in general among us are as they remained in France before the late revolution, small in their size, low in their pitch, and not calculated for children because marriage was forbidden. They had only one room generally below, besides the kitchen; with chambers over them, one for the master over what was denominated the hall, and for the servants, males (we believe), one over the kitchen having no communication with the other. And the very idea of a *parlour* in a parsonage-house, unites with the pompous embellishment of its mantle-piece, to show the whole as the fabrication of the rector instituted in 1523. All proves the whole cannot be earlier, and we almost wonder to find it *so* early.

“ Suspicious as I was,” adds Mr. Denne, “ that the mantle-tree might have been embellished by the burin of the engraver, I must own I did not expect to find that the original was so rude a piece of sculpture; and it is in this respect, and in this only, that it can have had any pretension to the very high antiquity imputed to it.”† Yet the rudeness, we must observe, appears only in Mr. Gough’s copy. Such copies always exhibit more than the real rudeness, being merely

* A term not licensed yet wanted, and like many terms in Mr. Gough’s *Britannia*, the mere *Lingua Franca* of tour-makers.

† P. 143.

Gothic forms of words, and bizarre configurations of letters. Nor does any thing more appear, in Wallis's view of the whole mantle-piece, and in Ward's re-exhibition of the letters upon it; the fourth as well as the sixth pannel, with the escutcheon of the fifth, being all executed with neatness,

"After repeatedly inspecting the plates exhibited by Wallis and Ward, to me it appeared likely, that they both looked for the character specifying the century in the wrong compartment; and Mr. Gough's *fac simile* convinces me, that I was not mistaken. It is not, as conceived by Wallis, a single character in the first pannel, there being clearly three distinct characters. All, I believe, will agree the first of them to be designed for *M*, though it is an uncouth letter. As to the second, I can only say that it is not more unlike 5 than the two figures in the third pannel are unlike *threes*, and that the chisel seems to have been used in reverting instead of inverting the lower extremities of these figures. *Somewhat apt am I to think,** that the second character might be meant for 4; and this under a notion [which] the artist might have, that as *L* was a customary mark of fifty, by placing *C* a little way from the summit of it," as supposed in Mr. Gough's copy, "it would be understood to signify 500. This *C*, however, adds weight to my conjecture, that as *M*, the first character, is obviously the initial of *mille*, the thousandth year, so the second ought to be interpreted to denote the succeeding centuries."†

All this is evidently "chaos come again." Let us therefore dash it all aside, and form our world from elements purely primitive. We have already seen the initials on the mantle-piece, to denote William Renalde, instituted rector in 1523. We are sure, therefore, that the rest of the inscription must accord with this. Directed by our clue then, let us enter the labyrinth. There the first object which occurs is that figure, the inscription being read *Mo. Domi. Ano. 133*. Such an inscription exhibits assuredly a very preposterous arrangement of words. "There seems," says Mr. Denne himself in his former dissertation, "to have been a studied conceit and quaintness in arranging the inscription, brief as it is; I cannot refer to any other inscription, in which the word *Domi.* is set before *anno.*"‡ Nor can any one else, we believe. Such an arrangement indeed is impossible to be true in itself, and can only be attributed to some blunder in the reading. The first word, we may be sure, is *anno*; and the letters of Wallis's and Ward's copies may be formed into *Ano*, the *o* *q* being complicated in a ligature with *n*, and the second stroke in *a* constituting equally the first in *n*. The second pannel supplies us with the letters that should naturally follow, *Doi.* and that are recognized by all. The third pannel therefore is the first to furnish a date; and from what we have seen already of W. R. the instituted rector of 1523, we are constrained to read the whole

* How hesitating as well as strange is this expression!

† P. 145.

‡ P. 117.

as *M^o*. 555. The letter with the *o* over it must plainly be *M^o*. for *millesimo*; and the three figures following, all so similar in general form, hooking in at the head towards the letter, ending in a curve from it at the tail, yet all three unequal in length, are ascertained to be all of them fives by five the ascertained leader. “*When*” W. R. “vacated the benefice,” says Mr. Denne, “or whether by resignation, cession, or death, is not known.”* Yet it is known. “The next successor in Brydges’ list of the incumbents,” notes Mr. Gough expressly when we marshal his words in their right order, is placed under 1560, as “1570,” the year of commencement to the parish register, “is ten years after.”† The “church” however “having been completely new-paved,” as we find from Mr. Gough, he “looked in vain for any sepulchral vestige of him. Should his will be discovered, it may afford some material intelligence concerning him. At present, there is a strong presumption, of his having built the rectory-house.”‡ The presumption unites with all that we know, to tell us what the will would assuredly not tell us, That William Renalde was instituted in 1523, but was succeeded in 1560; That he erected the house probably in the intermediate period; and That in 1555 he furnished his parlour in it with a wooden chimney-piece, on which he had the initials of his name, with the date of the year and the arms of the kingdom, carved, but the date carved in such grotesque letters or figures, as struck the fancy of two scholars successively with the notion of their being Arabick numerals, brought hither from the moon four hundred years before Renalde was rector. Such at times are the reveries of scholars. Homer’s dreams were bright fancies, but these reveries are merely of ghosts in their shrouds.

Having thus thrown down those two barriers set up before the goal, the pretendedly Arabick numerals of Kent and of Northamptonshire, having particularly levelled the latter barrier to the ground, as subsisting only from the name of its erectors, because rotten through its very substance; let us now finish all, by pushing up to the goal itself. Mr. Denne will lead us, and Mr. Gough will support us, in this our final advance. And we will do as we have done before, throw off all the luggage of learning that encumbers Mr. Denne, and hasten with a light agility to the end.

“In the middle of the sixteenth century,” says Mr. Denne, “Robert Record, fellow of All Souls College in Oxford, and Doctor of Physick, published his Perfect Work and Practise of Arithmetic. It was dedicated to King Edward the sixth. Record has given all his examples in common figures; but his rules are illustrated in words, letters, and figures. Under the chapter of numeration, p. 9, he states, ‘There are tenne figures that are used in arithmetick, and of those tenne one doth signifie nothing, which is made like-o, and is privately called a cypher; though all the

* P. 147.

† P. 147.

‡ P. 147.

other sometime be likewise named: the other nine are called signifying figures, and are thus figured

1. 2. 3. 4. 5. 6. 7. 8. 9.

and this is their value:

i. ii. iii. iiiii. v. vi. vii. viiii. ix.**

Here then we have the Arabick numerals professedly taught by a Doctor of Oxford in 1549, the date of his first edition,† and the *power* (or, as he calls it, the “value”) of them denoted by a particular collation of them with the Roman figures. “And I think it is not a strained inference,” adds Mr. Denne at a little distance afterwards, “from this treatise of a great arithmetician; that in his days the Arabian numerals could not have been in very common use, when the master found it requisite to explain to his scholar, in such an heterogeneous method, the force, value, and utility of these now vulgar figures.”‡ All this was done, we must remember, only six years prior to the date at Helmdon as here ascertained by us. These numerals were *then* as little known in Northamptonshire probably, as they appear to have been in Oxford or London six years before. Record taught the use of them *here* in 1549, as Reland taught *there* in 1555, and the carpenter at Helmdon carved as carefully as he could what he had never carved before. His *fives* indeed are much ruder than Record’s; but then he was a carpenter, while the other was a Doctor; and he worked with an iron tool upon wood, while the other used a pen and a type. Yet we have figures as ill formed as his, as much deviating from Record’s forms or our own, as the three *fives* at Helmdon. In “the first date of this kind,” the sepulchral, “that has (it seems) occurred to you,” notes Mr. Denne to Mr. Gough, “is 185^R (1454) on a brass plate on a tomb in Ware church, in memory of Elen Cook.”§ So Mr. Boys of Sandwich, in an extract of a letter recited by Mr. Denne, says “I have examined every probable part of my collection of inscriptions, and all my seals; and can find no instance of Arabic numerals before the commencement of the sixteenth century, except on one seal. The date is 188^R (1484) the four being represented as *half eight*, the form then in use; and you are apprized, that this form was continued from the middle of the fifteenth to near the middle of the sixteenth century.”|| This constitutes a singular deviation in the fashion of one figure, from the figure used by Record and ourselves. Yet we have another as singular. “You inform me, on the authority of Ames,” adds Mr. Denne to Mr. Gough, “that *Rhetorica Nova Guilielmi de Saana*, one of the first books printed at St. Alban’s, has this impression 1448.”¶ Nor has the strangeness here resulted from any

* P. 137—138.

† P. 137 says 1540, but p. 161 says 1549, and adds that the book was dedicated to Edward the sixth, who succeeded in 1540 only.

‡ P. 139.

§ P. 126.

|| P. 127.

¶ P. 129.

accident that disturbed the types, or any whimsy that infested the printer. We have the same in writing upon a manuscript at Oxford, the book being marked upon a leaf in an old hand thus, "Liber quondam Magistri Thome Egburhab. M. [we suppose, *modo*] Rob. Elyot. A^o Doi 1211 (1471)." * This last example unites both these strange figures together. And, after we have looked at them, we cannot wonder at the *foes* of Helmdon; or charge the carpenter there with more than common ignorance in carving Arabick numerals.

"Record in his Preface mentions treatises in English on Arithmetick, that were written before his book appeared; and, on examining typographical antiquities, I discovered *three*, if not *four*, upon this subject. In the 'Ymage or Mirroure of the Worlde,' translated from the French by Caxton, and printed by him A. 1480, the tenth chapter is intitled 'of *Arsmetryke*, and whereof it procedeth.' Herbert, who supposes Laurence Andrew to have practised printing in 1527, notices a book from his press, in which '*Arsmetryke* wyth the maner of accountes and rekenyng as by cyfres' is mentioned; and Lewis, in Life of Caxton, p. 26, calls this another edition of the book printed by Caxton, A. 1537. John Hertforde printed in the abbey of St. Alban's 'an Introduction for to lerne to reken with the pen, and with the counters, after the true cast † of Arismetrike or *Augrym*, in hole numbers and also in broken;' and at the conclusion it is suggested, 'thus endeth the science of *Augrym*, the wich is newly corrected out of dyvers bokes, because that the people may come to the more understandinge and knowlege of the sayde arte or science of *Augrym*.' These terms are thus explained by Record, after a hint given by the master to the scholar, 'What great rebuke it were to have studied a science, and yet cannot tell how it is named. Both names, *Arsemetrick* and *Augrime*, are corruptly written; *Arsemetrick* for Arithmeticke, as the Greeks call it, and *Augrime* for Algorismæ, as the Arabians found it, which doth betoken the science of numbering." ‡

Here then we have the science of numbering handed down to us from the Arabians, by its Arabian name of *Algorism* vitiated in pronunciation into *Augrime* in English. And having this key to the meaning of *Algorism*, we can correct the interpretation given by Mr. North before to the words of M. Paris.

"From a mis-interpretation of it," Mr. North "seems to have attributed to the archdeacon of Leicester the introduction of Arabick numerals into England. It being expressly mentioned, that 'this archdeacon imported into this country the Greek numerals,' let it be considered, that the person in question was the most eminent Greek scholar of his age; that he travelled into Greece and abided at Athens, for the purpose of improving himself in the Greek language; that, when he returned home, he brought with him several Greek MSS; that he spirited youths to the study of the

* P. 149.

† This expression we find still retained provincially, in *casting up* of accounts.

‡ P. 159—160.

Greek language; and that, for the use of the studious, he translated into Latin an edition of a Greek grammar. Nor from the relation [which] we have of him does it appear, that he extended his travels beyond Athens, or that he was conversant in the eastern literature and sciences. We learn, however, that he communicated to his intimate acquaintance the knowledge and the significations of these figures; and from the brief explanation given of them by the historian, who has likewise contrasted them with two other kinds of numerals, it may (I think) be demonstrated that he must have meant the Greek figures. This," observes the historian, "was the thing most to be admired in them, that by a single figure any number is represented."

This is true with regard to the *Greek* numerals, each being a letter, and each letter denoting a number according to its position in the alphabet. "But," continues the historian, "this is not the case with the Latin numerals, *non est in Latino*; and the difference is obvious, there being no more than seven Latin letters used, viz. M. for a thousand, D. for five hundred, C. for one hundred, L. for fifty, X. for ten, V. for five, and I. for units, so that there are seven of the first ten numbers, not noted by a single figure or letter. Matthew Paris concludes with remarking, *vel Algorismo*, or in *Algorism*; clearly contrasting the figure [which] he had before described, with a third class. To make" therefore as Mr. North has made "what he" the historian "calls the Greek letters, the same with the characters in *Algorismo*; is to suggest a distinction without any difference," is indeed to confound the thing opposed with that to which it is opposed, to confound the Greek numerals with the Arabick.—"Evident then is it, that the Arabick numerals were known to the historian,"* but not to the archdeacon. The latter died in 1252, and the former many years afterward.

"Mr. North urges the ignorance of the Arabs against the notion entertained, of the figures called after their name having originated with them; and offers, as a proof of it [the ignorance], the remarkable piece of history, cited in the second year of the emperor Justinian, their then wanting cyphers to denote one, two, and three, and eight and a half. If in the year 566 the knowledge of these people was so limited," as from the evidence adduced by Mr. North we must believe it to have been, "it will not follow that the Arabians, even in their own country, had not made the small improvement of completing the number of cyphers to ten, in the four subsequent centuries. But, in the territories which the Saracens conquered, their progress in literature was astonishing, and to them principally were the Europeans indebted for the cultivation of arts and sciences."†

Hence probably we read in Mr. North's Essay, that "Gerbertus archbishop of Rheims, and afterwards pope by the name of Silvester the Second,—as Dr. Wallis has attempted to prove,—had before the

* P. 150—151.

† P. 152.

year 1000 learned the art of arithmetick as now practised with only nine characters, from the Saracens in Spain; which he afterwards carried into France.* But Mr. North opposes this opinion.—“That Gerbert was in Spain,” he allows, “is not to be doubted; but of what kind his studies were while there, or what progress he made, we are quite in the dark, as he has left us no account in his Epistles.”† Yet has no one else left us an account? One certainly has, who (as Mr. North confesses) “wrote within 150 years of his death.”‡ The historian meant, William of Malmesbury actually wrote in 1120, little more than a hundred years after the death of Gerbert. § But is he as silent as the Epistles, concerning the studies of Gerbert in Spain, or concerning his progress in them? By no means. He even speaks amply and strongly about both.

“This Frenchman,” says Malmesbury, “either tired of a monastic life or smit with a desire for fame, fled by night into Spain; in mind resolving, to learn from the Saracens astrology and all the other arts of that kind.—There, as the Christians have Toledo for their capital, so the Saracens have Seville for theirs, in the familiar mode of the nation studying divinations and incantations. To these then, as I have said, Gerbertus came and gratified his wishes. There by his knowledge he excelled Ptolemy on the astrolabe, Alcandæus in the intervals of the stars, Julius Firmicus upon fate. There he learnt what the song and the flight of birds portended; there to call thin forms from the deep; there (finally) whatever the curiosity of man has found to be either noxious or salutary. For I need not speak of the lawful arts, ARITHMETICK, Musick, and Geometry; which he drank-in to such a degree, as to prove them too inconsiderable for his genius, and very industriously to recall into France completely arts then obsolete there for a long time before.”||

Here indeed is an account of Spain, of the Saracens, and of Gerbert, strikingly curious in itself. But the express mention of *Arithmetick*, as one of the arts learnt from the Saracens in Spain, and in-

* Arch. x. 365. † Ibid. 366 ‡ Ibid. 365.

§ Malmesbury in Saville's *Quinque Scriptores*, fol. 98. “in annum vice-simum” or (as a later copy reads) “vice-simum octavum.”

|| Ibid. f. 36. Seu tædio monachatus seu gloriæ cupiditate tactus, nocte profugit Hispaniam; animo præcipuè intendens, ut astrologiam et cæteras (id genus) artes a Saracenis addisceret.—Sicut Christiani Tolæum, ita ipsi Hispalim quam Sibiliam vulgariter vocant, caput regni habent; divinationibus et incantationibus mere gentis familiari studentes. Ad hos igitur (ut dixi) Gerbertus perveniens, desiderio satisfecit. Ibi vicit scientiâ Ptolemæum in astrolabio, Alcandæum in astrorum interstitio, Julium Firmicum in fato. Ibi quid cantus et volatus avium poscendit, didicit; ibi excire tenues ex inferno figuras; ibi, postremo, quicquid vel noxium vel salubre curiositas humana deprehendit. Nam de licitis artibus, Arithmeticâ, Musicâ, et Geometriâ nihil attinet dicere; quas ita exhibit, ut inferiores ingenio suo ostenderet, et magnâ industriâ revocaret in Galliam omnino ibi jam pridem obsoletas.”

roduced by Gerbert on his return into France, forms a decisive evidence from whence we derive our cyphers. They came to us from the Arab Saracens of Barbary, settled in Spain, cultivating the sciences there, and composing there an university for all the enterprizing scholars of Europe.

Accordingly we find *Algorism* to be explained by the Glossary of Du Fresne, as Arithmetick, the art of numbering; its appellation to be Arabian, retained by the *Spaniards* in *Alguarismo*; and its figures to be noticed in the life of Herman Joseph, as *the Cyphers of Algorism*.^{*} These cyphers appear in a table of eclipses cited by Mr. Denne, as "from 1406 to 1462, both years inclusive. The phases of the sun and moon are neatly illuminated with colours of gold and azure, the part eclipsed being azure; and above each phasis, the year in Arabic numerals, is marked with a pen. The—paragraph—last in the page is, 'Nota quod quelibet figura *Algorismi* in primo loco signat se ipsam, et in secundo loco decies se, tertio loco centies se ipsam, quarto loco millesies se, quinto loco decies millesies se, sexto loco centies millesies se, septimo loco mille millesies se, octavo loco decies mille millesies se, nono loco mille mille millesies se; et semper incipiendum est computare a sinistrâ, more Judaico."† All this is confessedly the mode of numbering by Arabic figures. "The succeeding page," adds Mr. Denne accordingly, "contains the Latin and Arabic numerals from 1 to 100, the vulgar figures of each number being placed directly beneath the Roman letters. And in the next, which is the last page of the book, there are in the first column many numbers from twenty to a million; thus specifying each number by Latin words, Roman numerals, and Arabick figures, 'Viginti, xx. 20.' &c. 'Mille Millia' 'Mc. M. 1000 000.' The other column contains Arabick numerals only from 1 to 100, and from 10 000 to 100 000."‡ And the Arabic numerals are thus acknowledged by Mr. Denne himself, to have been used on this table of eclipses as early as 1406. "It is proper to repeat," he ingenuously subjoins soon afterwards, "that the year of each eclipse is marked with Arabic numerals"§ But a passage in Mr. North's Essay carries these numerals to a much higher date for their use among us. "Mr. North mentions," as Mr. Denne himself tells us, "his having seen in Bene't Coll. Library a MS. with Arabic numerals, that contained a table of eclipses from the year 1330 to 1348, and there being prefixed an account of numbers and the manner of expressing them."|| Mr. Denne also subjoins in another place, as in his desultory mode of reasoning he vaults from one point to another, that "in the account prefixed, there is added a paragraph still more explicit, of the threefold division of numbers into digits,

* *Algorismus* in edit. 1710.

† Arch. xiii. 152—154.

‡ Arch. xiii. 154.

§ P. 154—155.

|| P. 152.

articles, and compound or mixed." * This however is all that Mr. Denne says, upon this very singular monument, the earliest evidence that we have for the use of those numerals in England, and an evidence as decidedly as confessedly certain; Mr. Denne choosing rather to read than to reason, to explore new tracks of knowledge rather than beat those which have been explored already, and so running wildly a-head instead of doubling round his center. We have endeavoured to correct his error by curbing his excursiveness, to keep his luxuriance of reading within reasonable bounds, and to save him from expatiating with loosened reins over the plain. And, thus doing, we acknowledge his two essays to have exhausted the subject completely, to have thrown light completely upon a dark subject, and have fixed for ever the *late* introduction of Arabic numerals into England. Derived originally from the Arabs of Spain, these numerals came into France, and came afterwards into England; but did not come into the latter, as far as we can see at present, before the beginning of the fourteenth century.

Here therefore we should conclude this long article. But we wish to revert for a moment to the three *fiues* in the Helmdon inscription. In the table of eclipses at Bene't College, as Mr. North informs us, "is prefixed an account of numbers, and the methods of expressing them; which I have here drawn out, not only on account of the uncommon method or characters in the second column, but as a proof likewise, that the use of the present figures was then but rarely known or practised, so as to want explanation." † This "proof" however is none at all; as in the very table of the *next* century, produced by Mr. Denne, and in conjunction with the other proving the figures to have been actually used for near a century, we still see them "practised so as to want explanation;" the later table equally with the prior "specifying each number by Latin words, Roman numerals, and Arabick figures, Vigenti, xx, 20;" and Dr. Record even in 1549, when the figures had been now used among us for a couple of centuries, thinking it requisite to show the "value" or power of his Arabic numerals by that of the Roman in a line below. Such arguments, therefore, which indeed have been too much pressed into this controversy by Mr. North and Mr. Denne, must now be banished to the region of shades and spectres. But "the uncommon characters in the second column," as here exhibited, are exhibited usefully. The four and the seven are such, as we have seen among the strange figures before. But the five is nearly similar to the fives at Helmdon. It has particularly that grand character of the fives, the hook at the *head* curved, not to the right, as now, but curved to the left, as at Helmdon. So are the first and the third crooks in the copies of Doctors Wallis and Ward. And, though there is no crook at the *bottom* of Mr. North's five, yet there is in the second as well

* Arch. xiii. 156.

† Arch. x. 373.

as the third of Mr. Gough's, and in all of Dr. Ward's or Dr. Wallis's; all turned to the right, while at present we turn our fives all to the left below.

[To be concluded in our next.]

Eight Discourses—on the Connection between the Old and New Testament—considered as two parts of the same Divine Revelation—and demonstrative of the great Doctrine of Atonement: accompanied with a Preliminary Discourse respectfully addressed to the younger Clergy; containing some Remarks on the late Professor Campbell's Ecclesiastical History. By the Rev. Charles Daubeney, L.L.B. Fellow of Winchester College, Minister of Christ's Church, Bath, and author of "A Guide to the Church." 8vo. Hatchard. 1802.

WE think ourselves happy in every opportunity of presenting to our readers a subject of so great importance as that to which our attention is directed in the excellent Discourses now before us. Nothing, we presume, can be more agreeable to every serious, well-disposed Christian, than to survey the various instruments, by which Heaven has been pleased, "at sundry times, and in divers manners," to convey instruction to man: and to see, how the instruction thus conveyed, with the terms and figures employed for that purpose, exhibits, at all times, the wisdom and goodness of the same omniscient, and beneficent author. The instructive characters, thus delineated, must therefore be explained and understood as all pointing to the same plan of divine mercy, and all holding out the same offers of salvation and life to man. This was the great object constantly kept in view from the foundation of the world; and to this merciful end served the symbols of paradise, the sacrifices of the patriarchs, the types of the law, the visions of the prophets, and at last the sacraments of the Gospel, with all that variety of illustration which these had regularly received from an immediate intercourse with the God of Revelation. This opens a subject of such infinite moment, that all others must in comparison appear to be as nothing. For what is there that we can conceive so important and interesting to man, as the history of his own redemption, a plan of his own happiness, a delineation of the life and actions of that divine and wonderful person, who was to act the part of his Deliverer, and to be the author and finisher of his faith and hopes? Accordingly the whole scheme of Revelation is no other than a striking exhibition of his glorious character, and it presents us with various figures, and representations of him, and of that grand atonement, which he was to make, and did make, in the fulness of time, for taking away the sins of the world. It is not from a single passage of Scripture, a single circumstance in his history, or a single ceremony or sacrifice prescribed by the law, that we establish the truth of his being a propitiation for our sins. The whole plan of the sacred scriptures is a

proof

proof of this comfortable doctrine, and that part of them which we call the *Old Testament* presents us with a variety of shadows and images of him, who was to make all things *new*, and to do and suffer whatever the divine counsel had determined, for us men, and for our salvation. With the assistance of this light from above, we can see the suffering Messiah in the death of Abel, in the sacrifice of Isaac, in the depression and advancement of Joseph. We can trace him in the paschal lamb, in the uplifted serpent, in the scape goat, and indeed in all the sacrifices and offerings for sin. We can discover him in the person of the high priest, entering the awful sanctuary; to which none other durst approach, with the blood of the expiating victims. We can see him in the history of many kings and prophets among his own people, in the sufferings of David, in the typical life of Ezekiel, in Jonah's figurative burial in the whale's belly, and in that most striking view of his amazing humiliation, which was exhibited to his servant Isaiah. Should any person, after perusing the fifty-third chapter of his prophecy, find the same difficulty in understanding it, which was experienced by the Ethiopian nobleman, and put the same question as he did—"How can I, except some man should *guide* me?" the author of the admirable "*Guide to the Church*," offers himself for that purpose, in this no less valuable work, of which we shall now endeavour to give such a concise, but distinct and just account, as we doubt not will recommend it to the attention of all our truly Christian readers. It is accompanied, as the title-page announces, with a preliminary Discourse addressed to the younger Clergy, in which, after some general observations on the nature of God's religion, which, "like man, when first created, came perfect from his hands," Mr. Daubeny proceeds to shew, by a clear deduction of facts, how the truth and simplicity of the sacred writings had well nigh fallen a sacrifice to an ill-judged mixture of heathenish and Christian ideas, and that in consequence of a too ready compliance with the prevailing taste, even among Christian divines, *natural* religion, "that base born child of the human imagination," as he justly calls it, has taken advantage of the ground, on which it was imprudently placed, and, having first claimed precedence of divine revelation, has gained a firm establishment, at the expence of its utter rejection. "Two points," our author observes, "are, generally speaking, taken for granted, and argued upon accordingly. The first is, that natural religion constitutes the basis of revelation; the second, that the Jewish dispensation had relation only to *temporal* objects." These two positions are very properly treated, as demonstrably false in themselves, and unsupported by any evidence from scripture:

"And for such a strange misrepresentation of the Jewish œconomy we are principally indebted to that great inattention to the language and spiritual meaning of the Mosaic law, which had been long growing on the Christian world, and has at length tended to render the scriptures of the Old Testament in a great degree unintelligible to the Christian reader,

and thereby given advantage to the impugnors of the characteristic doctrines of the Cross, by removing out of sight some of the strongest evidence, by which they are supported. To counteract the effects of such fatal inattention, which have been manifested in those various schemes of religion, which the human imagination has at different times substituted for that of the Bible, it becomes necessary, for the more firm establishment of our faith, that we reascend to its original source, and thence follow Revelation in its course, till we are brought, by a regular progression, to its perfect consummation in the character and office of Christ in the flesh."

This Mr. Daubeny declares to be the object he had in view, when he entered on the following discourses; and considering the establishment of God's church as the divine means of preserving and conveying, through the several changes of the world, the precious doctrines of salvation, from the beginning to the end of time, he feels no hesitation in declaring it to be, in his opinion, not less the duty of Christians to conform to that ecclesiastical polity, which has received the sanction of divine institution, than to preserve the purity of those doctrines which characterize their profession.

"Did I stand in need," says he, "of additional confirmation on the subject of the apostolic government of the Church, a late publication could not fail to furnish me with it. When a writer of distinguished abilities and established character takes a professional subject in hand, we have to expect, that the whole strength of the argument will be brought forth. In Dr. Campbell's Lectures on Ecclesiastical History, it may therefore be fairly concluded, that every thing has been said in favour of the Presbyterian establishment, that could be said on the occasion. With submission, however, to the judgement of the doctor's surviving friends, I am clearly of opinion, that no addition of credit will be derived to Dr. Campbell's name, by the publication in question. It may, indeed, and it probably will, satisfy those who are prepared to be satisfied with what a professor in the Scotch Kirk, of great literary reputation, may think fit to say on such a subject; but it will not, I am inclined to think, bring conviction to any one, duly acquainted with the sources from whence knowledge in ecclesiastical matters is to be derived."

In support of this opinion, our author has shewn in several instances how strangely Dr. Campbell has misrepresented the sentiments of some of the most ancient writers on the subject of church government.

"Had the professor," he says, "discarded all evidence that was to be drawn from the early fathers of the church, we should only have said, that he had a right to place his subject on what ground he thought proper. But if he does appeal to their authority, we have a right to require, that these fathers should be allowed to speak fairly for themselves. There is still," he adds, "one observation on the doctor's work, which I feel much disinclined to make: it respects the supercilious contempt, with which the doctor, generally speaking, appears to treat those who entertain opinions different from his own. This is conduct, which must disgrace the best of causes, and can add strength to none. Harsh and illiberal epithets (see p.

50) applied to opponents, if they were in character, considered as proceeding from a Professor in *Cathedra*, certainly do not become the scholar, much less the divine. And how high soever Dr. Campbell may be thought to stand in either, or both those characters, yet for him to have spoken with proper respect of men of such profound erudition, and distinguished excellence as Dodwell and Hickes, however mistaken they might be, would certainly not have diminished in the least his own reputation in the world.

Mr. Daubeny then goes on, with much strength of argument, and a constant appeal to well known facts, to refute Dr. Campbell's fundamental and favourite position, that "a primitive bishop was the pastor only of a single parish," which, he shews to have no foundation in the proper and primitive sense of the word *ἐπίσκοπος*, and to derive as little support from the phrase *ἐκ τοῦ ὅλου*, as applied by the doctor to signify the whole flock assembling together with their bishop in the same place, in direct opposition to Beza's paraphrase on the passage, that "the common assemblies of the church, with their mutual agreement in the same doctrine, and the great unanimity of their hearts were signified by it." But if Dr. Campbell be thus found differing from Beza, we need not much wonder at his differing still more from Ignatius and Cyprian as to the meaning which ought to be affixed to the primitive expressions—"One Altar, one Bishop, one Priesthood;" since the unity implied in these expressions will be found to consist with as many churches, altars, and bishops, as derive their right to these sacred characters from the same *original Institutor*.—Mr. Daubeny, however, does not propose to follow the learned Professor through all the ground over which he has travelled, but only to point out some of the most obvious instances of his unbecoming treatment of, and illiberality towards, the episcopal churches both of England and Scotland. These indeed are displayed in very striking colours, and give rise to many just and suitable reflections, which are concluded with some very pertinent remarks on the modern practice adopted by theological writers, of weighing the *circumstantials* of religion, against the *essentials* of it, as if there was a necessity of drawing a comparison between two things, which in the design of the Deity seem to admit of no separation. "All true religion, it should be remembered, has its source in revelation. To that same source the essentials, and, for the most part, the circumstantials of it also, are to be traced up. Considered in that light, it is our duty to hold them in equal reverence. At all times, the Divine Author of religion knew by what means the knowledge of it was to be best preserved in the world. Under every dispensation of it, he has not failed therefore to provide accordingly: and by our conformity to the provision made, we may rest assured, the end designed to be answered by it, will be most effectually secured." Our author having thus prepared the way for shewing the connection between the Old and New Testament, as affording mutual illustration to each other, in directing the mind of fallen man to the only object

of his faith and hope; the *first Discourse* on Heb. xiii. 8. *Jesus Christ, the same yesterday, to-day, and for ever*, is introduced by observing,—“that the prophecies delivered, and the miracles recorded in the different parts of holy writ, prove the dignity of the person to whom they refer, and taken collectively furnish an assemblage of proof in support of the stupendous scheme for the salvation of man, moving on from its origin in the divine councils, through several appointed stages of advancement, to its perfect accomplishment at the consummation of all things, which, if fully drawn forth, and duly appreciated, places the truth of Christianity on that firm basis of revelation, which bids defiance to every attack that infidelity can make against it.” Viewing things in this light, every person must see, that since the fall of man there has been but one way discovered for his salvation; one scheme of mercy, “originally pointed out by the mystic representation in Paradise, and more distinctly marked by the typical service appointed to accompany it: which service, through its different stages, proved the means of keeping up the true faith, wherever it was kept up, till God in wisdom thought fit, by the mouth of his Son, to speak a plainer language to the world.” Yet, notwithstanding the plainness of what has been thus spoken, at sundry times and in divers manners, mankind have always shewn a disposition to mistake and misrepresent both the will and the word of God; and some of the most dangerous of these errors are very justly exposed in the remaining part of this discourse.

“The world has been told,” says Mr. Daubeny, “that a good moral life contains the whole sum and substance of the Christian religion, and a man may do well, nay better, without any acquaintance with the Christian mysteries: that Christianity would recommend itself to more general acceptance, if these mysterious and offensive doctrines, as they are called, did not constitute a part of it, and as a powerful argument in favour of this plan of general conversion, we are told, that if we would succeed with Jews and Mahometans, the stumbling block of Christ’s divinity must be moved out of the way.* What is this, but to deceive men with a name, by dressing out a sort of splendid morality, and calling it Christianity, and then flattering ourselves, that we are making converts to the Christian religion? Whereas this is in truth, not bringing the Jews and Mahometans *up* to Christianity, by preaching to them those doctrines, which constitute the distinguishing characteristics of the Christian faith, but bringing Christianity *down* to them, by removing every thing out of it, but what we may be supposed to hold in common with them. This plan of extending the Christian communion at the expence of the Christian faith, by so generalizing our creed, that persons of any persuasion may find no difficulty in subscribing to it, may answer the purpose of enlarging our congregations; but in that case, they will be congregations of unbelievers, rather than what they were designed to be:”

they will be any thing indeed but Christians.

* Dr. Priestley’s “Importance of Free Inquiry.”

Discourse II. on the same text, after a few prefatory remarks on the difference between Christianity, and what is called *natural religion*, is confined to the following position,—“that the doctrine of salvation through Christ was, and is, and always will be the same, independent of the imaginations of wayward and sinful men. That in fact he is the sum and substance of both Testaments, which do not differ from each other with regard to him, considered as the principal subject of both, but with regard to the manner of his being exhibited under each: under the Old Testament, by sacraments and visible signs which pointed to him, as yet to come; under the New Testament, by such as commemorate and declare him already come.” These truths are very clearly illustrated through the remaining part of this Discourse, and the obvious inference is, that the great “promise of salvation and life to man through the blood of a Redeemer, the performance of which Adam, Abraham, and Moses, in their sacrifices *prefigured*, we Christians, in the sacrifice of our altar, *commemorate*, as having been actually accomplished on the cross. The sacrifices before, and since the coming of Christ, differ in their kind, but agree in the object, to which they refer. In both cases, the eye of faith brings to sight, what the eye of sense does not discern.”

Discourse III. on the same text, proceeds to consider more particularly the typical nature of the law, and its accomplishment by the gospel, and concludes with this beautiful account of the promised conversion of God's ancient people.

“Might we presume to anticipate the glorious scene, when this conversion shall take place, we might picture to ourselves the heretofore incredulous, but still zealous Jew, with the books of Moses in his hand, anxiously tracing out the particular outlines of that sacred character, to which his attention is now for the first time directed. Mark his countenance, speaking the language of increasing astonishment, as the rays of evangelic light, reflected from the different parts of his favourite law, break through the thick cloud, that has hitherto obscured his understanding. Behold him placed at the foot of the cross; one while bowed down with shame and compunction for the crying sins of his nation; one while lifting up his eyes, and fixing them in pious adoration on him, whom his fathers pierced. In the language of heart-felt rapture hear him crying out—‘Blessed be God, I have at length found him, of whom Moses and the prophets did write, the Lamb of God slain for the recovery of a lost world. For this is He of whose sufferings Isaiah gave such a minute description—He, who was numbered with the transgressors—and bare the sin of many, and made intercession for the transgressors. Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which in thy manifold wisdom, hath been conducted from the first dawn of evangelic light in Paradise, through its faint shining under the shadow of the law, to its fulness of meridian splendour, at the coming of the Sun of Righteousness into the world. Blessed be God, the scales of judicial blindness are fallen from me, and with the eye of faith, I at length behold my Redeemer, the *Holy One of Israel*. I now depart in peace, for, through that faith, ‘which is the evidence of things not seen,’ I now look forward with confidence, to a Resurrection in Glory.”

Discourse IV. on 1 Cor. i. 30. *Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

"These words," says Mr. Daubeny, "place before us the greatest subject that can be submitted to human consideration;—namely, the work of redemption by Jesus Christ;" and he that would have benefited by this mighty work, "must not only know to *whom* he looks for salvation, but also the ground, on which he is authorized to expect it. He must know in what sense Jesus Christ is made unto him *wisdom* and *righteousness*, and *sanctification*, and *redemption*, or he will never form a true estimate of the character, in which Christ appeared in the world. And if he knows not the proper character of Jesus Christ, there is little or no probability of his reaping benefit from the work of his ministry."

How Jesus Christ is made unto us *wisdom* is therefore very satisfactorily explained. It is evident, that, by this expression, the Apostle had the condition of the Gentile world principally in view, meaning thereby to contrast the true wisdom, by which man cometh wise unto salvation, with that vain wisdom of the heathen philosophers, which, so far as respected all saving knowledge, left the possessors of it in a state of ignorance and folly.

"By Jesus Christ, that embodied wisdom from on high, the great mystery of Godline's had been fully revealed. With reference to this divine subject, he was made wisdom unto them that believed, not, as the Apostle observes—'the wisdom of this world, nor of the princes of this world, who come to nought, but the wisdom of God in a mystery, even that hidden wisdom, which God had ordained before the world to our glory.' Thus was Christ made *wisdom* to the Gentile, leading him by the light of his Gospel, from the dark ignorance of his heathenish state, to that supreme species of knowledge, which constitutes the perfection of human nature, the knowledge of God, and of his salvation."

We are next informed, in what manner Jesus Christ is made unto us *righteousness*, agreeably to the import of that expressive name, by which he was often distinguished in the Old Testament, the *Just* or *Righteous One*.

"The idea is taken from the equality of scales and weights. Hence it is, that Justice is emblematically represented with a pair of equal scales in her hand, to signify, that the essence of justice consists in an equal distribution. The object of the covenant entered into by the divine persons in the Godhead was, to restore to its proper standard, the scale, by which the rewards of a just God were to be measured out to his reasonable creatures. The Fall had rendered man's payment so short of the divine demand, and thereby inclined the scale so much against him, that it required an extraordinary weight to be thrown in, to bring it back to its *just equilibrium*. That Divine Person, who undertook to do this for man, was therefore distinguished by the title of the '*Lord our Justifier*'—'*The Just One*,'—or the *Giver of Justice*. Hence it was that the sacrifices under the law, were called '*Sacrifices of Righteousness*,' because they typically represented that person, who was to be *righteousness for man*. And according to this plan of *commutative righteousness*, which bears equal testimony to the infinite justice, and

and infinite mercy of its divine Author, fallen man, in consequence of his obedience having been made, through the righteousness of the *Just One*, full weight in the scale of Heaven, becomes entitled to an heavenly reward; and is thereby placed, through the stupendous mystery of the covenant of grace, on safer ground, than that on which he stood before the Fall; that salvation, which, when originally entrusted to himself, was lost, being now, as it were; put in trust for him, in the hands of another, who is "*mighty to save.*"

Discourse V. on the same text as the preceding, goes on to the consideration of the remaining part of this important subject, and shews how Jesus Christ is made unto us *sanctification*.

"The change which took place in Adam's condition by his fall, was necessarily followed by a suitable change in his religious worship. He was driven out from the earthly Paradise, because that free communication with the Tree of Life, which as an innocent creature he enjoyed, had been forfeited by transgression, and the only remaining access to what that tree represented, was through the office of a promised Redeemer, which a consciousness of guilt and corruption had now shewn to be necessary. To convince him of the heinous nature of sin, and at the same time to fix in the mind of Adam, and his posterity, an idea of the divine method, by which the guilt of it was to be done away, a form of worship allusive to the great work, which the second person in the Godhead had covenanted to perform, was at this time instituted: and a certain emblematic representation, under the name of the *Cherubim*, was set up at the east of the Garden of Eden for the purpose (as it is recorded) of keeping, or preserving a way to the Tree of Life. This emblematic representation, which had probably been lost amidst the corruptions of Egypt, Moses, on coming out of that idolatrous country, was directed to make *new*, after a particular pattern delivered to him in the Mount for the service of the Tabernacle. Exodus xxv. The same emblematic representation was afterwards made to be placed in the Holy of Holies in the Temple, by the express direction of David to his son Solomon, according to the pattern delivered to Solomon for that purpose, which, David says, the Lord had made him understand in writing by his hand upon him, even all the works of this pattern. 1 Chron. xxviii. 19. Before this emblematic representation of the covenant of Grace entered into by the *Three Great Ones* in the Godhead, and set up in the holy places made with hands, which St. Paul expressly calls '*the figures of the true*,' the blood of the sacrifice was, on the solemn day of atonement, sprinkled by the High Priest, '*who served*,' says the Apostle, '*unto the example and shadow of heavenly things*,' or, as it may be translated, '*who waited upon the Exemplar, or emblematic representation of heavenly things*,' performing before it that figurative, typical service, which exhibited to the eye of faith, the sacrifice of the Lamb of God, slain in the divine councils before the world began, and who, as the great Purifier of mankind, was with his own blood to enter into the holy place not made with hands, that 'through the eternal Spirit, offering himself without spot to God, he may purge our consciences from dead works, to serve the living God.'"

It is thus, that Jesus Christ has been made unto us *sanctification*; and from the short view which our author has taken of this most im-

portant subject, every attentive reader must perceive that, short as it is, it makes the Bible speak an uniform, consistent language from beginning to end, directing our attention to the same divine object of Christian hope from the revelation of the promised seed to Adam in Paradise, through the shadows of the law, to its actual accomplishment in the person of Jesus Christ, whom seeing, as we do, thus clearly pointed out first in the ceremonials of the Jewish ritual, and then in the sacred institutions of the Christian Church, we cannot but tremble for the condition of those, who, living in a land enlightened by the Gospel, yet see him not. "Whatever flattering ideas they may annex to their due acknowledgement of God in his character of Creator and Governor of the world, and to the conscientious discharge of moral duties, yet certain it is from the whole tenor of divine revelation, that, without shedding of blood, there is no remission of sin," without a mediator for man, there is no access to God.

Discourse VI. on the same text as the two last, shews in what manner Christ has been made unto us *redemption*, how in that gracious character, he was prefigured by the services of the law, and predicted in the language of the prophets, all which were at last clearly illustrated by the preaching of the Apostles.

"Thus Jesus Christ, in the character of man's Redeemer, constitutes the perfection of every divine dispensation; that compleat consummation in which all the lines of Providence, relative to the condition of fallen man, were designed to meet. When therefore it is considered," as our author very forcibly remarks in the end of this Discourse, "that the work of redemption was the voluntary act of the Redeemer, in consequence of man's having forfeited his original state of happiness, and being rendered utterly incapable of recovering it, it must be concluded, that the benefit to be derived from that gracious work, must depend on a compliance with the conditions annexed to it. To this end, the words of the text must be taken in their full extent. Jesus Christ must be made unto us not only *wisdom* and *righteousness*, but *sanctification* and *redemption*. He must not only be the fountain of all true wisdom and righteousness, but the *sanctifier*, as well as the *redeemer* of all his fallen creatures. For though he has in a sense redeemed all mankind from the consequences of the Fall, having 'given himself a ransom for all;' yet will he prove a complete Redeemer to none but those, who receive him in the fulness of his divine character, and office. 'By one offering of himself, (says the Apostle) he hath perfected for ever them that are sanctified.' These are important words. The obvious conclusion from them is, that on the authority of scripture, none must expect to be perfectly redeemed by the blood of Christ, who are not previously sanctified by his spirit. And unto them who in faith look for their Redeemer in that *salvable* condition, and unto *them only*, shall he appear, the second time, without sin, unto salvation."

Discourse VII. on Rom. vi. 23. *The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.*

"The doctrine contained in this compendious summary of revelation, is in substance to be found in every part of scripture, as constituting the
essence

essence of the great mediatorial scheme, and the only doctrine, which, by harmonizing with that scheme, can make the Bible a consistent and intelligible book. This," says Mr. Daubeny, "it has been the design of the preceding Discourses to prove. And it is in explaining this essential doctrine of Christianity in such a way, that the wages of sin shall become compatible with the gift of eternal life, the justice of the law with the mercy of the lawgiver, that the important office of rightly dividing the word of truth chiefly consists."

Such, in conformity with the words of the text, is declared to be the object of the following Discourse, and it is very happily pursued through the succeeding pages, leading at last to this important conclusion,

"That with respect to man's salvation, whether in an innocent or fallen state, he could make no conditions for himself. His obtaining it therefore must, under all circumstances, depend on his conformity to the conditions vouchsafed to him by his Maker. What those conditions were before the Fall, we Christians are not concerned with. What they now are, under the covenant of grace, it is the object of the Bible to inform us. By adopting that golden canon of criticism prescribed in the twentieth article of our Church, a canon necessary to the interpretation of writings of every kind, which directs us not so to expound one part of scripture, that it be repugnant to another, we feel ourselves warranted in determining the great doctrine of vicarious atonement for sin by the shedding of blood, to be the true doctrine of scripture, because it is the only doctrine that makes the Bible a consistent book. This idea, therefore, must be expected to accompany divine revelation through all its parts. To be satisfied that it does, all that is necessary is, that the contents of the sacred volume be duly examined,"

—and there we shall see, that the only ground on which eternal life has been promised to man, is—as the gift of God through Jesus Christ our Lord.

Discourse VIII. on Heb. xii. 1. *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.*

This concluding Discourse presents us with a recapitulation of the plan and purpose of the foregoing work, which, the author, wishing to compress it into as small a compass as possible, reduces to this single point;—"that the Old and New Testament, considered as parts of a revelation proceeding from the same divine author, being brought together for the mutual illustration of each other, might lead to this obvious and decided conclusion; that the prosecution of one favourite plan has directed the ways of Providence from the beginning to the end of time, and that the great scheme of redemption constitutes the chief burden of revelation, from its first opening in Paradise, to the final testimony vouchsafed to the favourite Apostle."—Having brought the subject to this determined point, the learned preacher

preacher proceeds to strengthen his argument with the example of those worthies, who, in the different ages of the Church, had borne testimony to the true faith, from the days of Abel to those of the prophets. These he finds the Apostle bringing forward in the text, as having already finished their course, and beholding with earnest anxiety in what manner Christians, who had the same object before their eyes, were running the race that was set before them. It was to *Jesus*, as the *Author* and *Finisher* of their faith, that these worthies looked, otherwise they could not have been pointed out to Christians for their imitation, and as an encouragement to a similar exertion on their part.

"The words of the Apostle, therefore, whilst they add strength to his general argument on the subject of faith, by an appeal to the cloud of witnesses who had borne testimony to it, furnish at the same time the strongest encouragement to Christians, eagerly to persevere in their Christian race, and resolutely to lay aside every weight that may impede their progress, seeing that so many, who like themselves had once the field before them, were now happily arrived at the end of their course. Had St. Paul lived in these days, though his cloud of witnesses would have been abundantly increased by that great army of martyrs who have, since his time, borne testimony to the Christian faith, yet his argument could not have received additional strength. Nor could any direction, which he might now give, be more pertinent than what he heretofore gave to those Hebrews, to whom his Epistle was addressed, when, reminding them of those who had spoken unto them the Word of God, he directs them to follow their faith, considering the end of their conversation,—'Jesus Christ the same, yesterday, to-day, and for ever,—the Alpha and Omega of all the divine dispensations,' and in whom all the promises of God to man are Yea and Amen."

We have now given such large extracts from this truly pious and seasonable publication, as, we hope, will enable our readers to form a proper judgment of what farther instruction may be expected from a serious and attentive perusal of it. The language is plain and perspicuous, and so happily suited to the subject, as to impress on the mind a just sense of the importance of that fundamental doctrine, which the author has fully established on the undoubted authority of scripture, and in such a clear and satisfactory manner, as shews him to be an accomplished scholar, as well as an orthodox divine. We cannot therefore so properly close our account of his excellent work, as in the words which, he himself has made use of on the occasion, and which we sincerely wish, may be well attended to by those for whom they are principally designed.

"By comparing spiritual things with spiritual, with the view of making Scripture speak for itself, (on the supposition that we have made a faithful report of the evidence contained in it), we have brought the decision on the subject before us to a short issue; by reducing infidels of every description to the alternative, either of denying the divinity of the standard appealed to, or of admitting the conclusion which has here been determined

gained by it. In this case it will not be found sufficient to set aside certain obnoxious texts, chapters, or even whole gospels; the doctrine of atonement being so immediately blended with the whole tenour of divine revelation, that they who object to it must go one step farther, and by a sweeping clause, discard at once the whole evidence of scripture. For, as the great scheme of redemption was laid in the divine councils, before the world began, so since the fall, if the Bible be a consistent book, there has been but one covenant, the everlasting gospel of peace; but one Mediator, whose priesthood is unchangeable; one faith, by which man can be saved, one hope of eternal life through Jesus Christ, 'who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption;—to whom be glory for ever.'

Acerbi's Travels through Sweden, Finland, and Lapland, to the North Cape.

(Continued from p. 258.)

WE now proceed to fulfil our promise of accompanying Mr. Acerbi and his companions in their dangerous journey from Stockholm to Finland. They travelled in sledges, and arrived at Grissehamn, a small post town on the Gulf of Bothnia, sixty-nine English miles from Stockholm, without meeting with any occurrence worthy of notice. When the sea is not sufficiently frozen for sledges to pass over it, which is sometimes the case when the winter is unusually mild, travellers are obliged to make the circuit of the whole gulf, by the way of Tornea. Mr. Acerbi, however, was more fortunate; the winter was severe and he was enabled to travel over the high sea in a sledge; a journey not less dangerous than extraordinary, as will appear from the following account of it. The distance from Grissehamn in Upland to Abo in Finland, by the way of Aland, is sixteen Swedish miles and a half; each mile being equal to about five miles and a half English; so that the whole journey is about ninety miles.

"When a traveller is going to cross over the gulf on the ice to Finland, the peasants always oblige him to engage double the number of horses to what he had upon his arriving at Grissehamn. We were forced to take no less than eight sledges, being three in company and two servants. This appears at first sight to be an imposition on the part of the peasants; but we found, by experience, that it was a necessary precaution. The distance across is forty-three English miles, thirty of which you travel on the ice without touching on land. This passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried than surprising or dangerous. I expected to travel forty-three miles without sight of land over a vast and uniform plain, and that every successive mile would be in exact unison and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting-post. The sea, at first smooth and

and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole they exhibited a picture of the wildest and most savage confusion, that surprized the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

" Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In spite of all our expedients for discovering the evenest paths, our sledges were every moment overturned to the right or the left, and frequently the legs of one or other of the company, raised perpendicularly in the air, served as a signal for the whole caravan to halt. The inconvenience and the danger of our journey were still farther increased by the following circumstance. Our horses were made wild and furious, both by the sight and the smell of our great pelices, manufactured of the skins of Russian wolves or bears. When any of the sledges was overturned, the horses belonging to it, or to that next to it, frightened at the sight of what they supposed to be a wolf or bear rolling on the ice, would set off at full gallop, to the great terror of both passenger and driver. The peasant, apprehensive of losing his horse in the midst of this desert, kept firm hold of the bridle, and suffered the horse to drag his body through masses of ice, of which some sharp points threatened to cut him in pieces. The animal, at last wearied out by the constancy of the man, and disheartened by the obstacles continually opposed to his flight, would stop; then we were enabled to get again into our sledges, but not till the driver had blindfolded the animal's eyes: but one time, one of the wildest and most spirited of all the horses in our train, having taken fright, completely made his escape. The peasant who conducted him, unable any longer to endure the pain and fatigue of being dragged through the ice, let go his hold of the bridle. The horse relieved from this weight, and feeling himself at perfect liberty, redoubled his speed, and surmounted every impediment. The sledge, which he made to dance in the air, by alarming his fears, added new wings to his flight. When he had fled to a considerable distance from us, he appeared from time to time as a dark spot which continued to diminish in the air, and at last totally vanished from our sight. Then it was that we recognized the prudence of having in our party some spare horses, and we were fully sensible of the danger that must attend a journey across the gulf of Bothnia without such a precaution. The peasant, who was the owner of the fugitive, taking one of the sledges, went in search of him, trying to find him again by following the traces of his flight. As for ourselves, we made the best of our way to the isles of Aland, keeping as nearly as we could in the middle of the same plain, still being repeatedly overturned, and always in danger of losing one or other of our horses; which would have occasioned a very serious embarrassment. During the whole of this journey we did not meet with, on the ice, so much as one man; beast, bird, or any living creature. Those vast solitudes present a desert abandoned as it were by nature. The dead silence that reigns is

terrible

interrupted only by the whistling of the winds against the prominent points of ice, and sometimes by the loud crackings occasioned by their being irresistibly torn from this frozen expanse; pieces thus forcibly broken off are frequently blown to a considerable distance. Through the rents produced by these ruptures, you may see below the watery abyss; and it is sometimes necessary to lay planks across them, by way of bridges, for the sledges to pass over.

"The only animals that inhabit those deserts, and find them an agreeable abode, are sea-calves or seals. In the cavities of the ice they deposit the fruits of their love, and teach their young ones betimes to brave all the rigours of the rudest season. Their mothers lay them down, all naked as they are brought forth, on the ice; and their fathers take care to have an open hole in the ice near them, for a speedy communication with the water. Into these they plunge with their young, the moment they see a hunter approach; or at other times they descend into them spontaneously in search of fishes for sustenance to themselves and their offspring. The manner in which the male seals make those holes in the ice is astonishing: neither their teeth nor their paws have any share in this operation; but it is performed solely by their breath. They are often hunted by the peasants of the isles. When the islanders discover one of those animals, they take post, with guns and staves, at some distance from him, behind a mass of ice, and wait till the seal comes up from the water for the purpose of taking in his quantum of air. It sometimes happens, when the frost is extremely keen, that the hole is frozen up almost immediately after the seal makes his appearance in the atmosphere; in which case the peasants fall on him with their sticks, before he has time with his breath to make a new aperture. In such extremities the animal displays an incredible degree of courage. With his formidable teeth he bites the club with which he is assaulted, and even attempts to attack the persons who strike him; but the utmost efforts and resistance of these creatures are not much dreaded, on account of the slowness of their motions, and the inaptitude of their members to a solid element.

"After considerable fatigue, and many adventures, having refreshed our horses about half way on the high sea, we at length touched at the small island of Signilkar. This island presents to the view neither wood nor lawn, and is inhabited only by some peasants, and the officer of the telegraph which is stationed here for keeping up a correspondence with that of Grislehamn. It is one of those little islands scattered in this part of the gulf, which collectively bear the name of Aland. The distance from Grislehamn to Signilkar, in a strait line, is five Swedish miles, which are nearly equal to thirty-five English; but the turnings we were obliged to make, in order to find out the most practicable places, could not be less than ten English miles more. All this while we were kept in anxious suspense concerning the fate of our fugitive horse, and entertained the most uneasy apprehensions that he was either lost in the immensity of the icy desert, or buried perhaps in the watery abyss. We were preparing to continue our journey through the isles on the ice, and had already put new horses to our sledge, when we spied, with inexpressible pleasure, the two sledges returning with the fugitive. The animal was in the most deplorable condition imaginable: his body was covered all over with sweat and foam, and was enveloped in a cloud of smoke. Still we did not dare to come near him; the excessive fatigue of his violent course had not abated his

his ferocity; he was as much alarmed at the sight of our pelices as before; he snorted, bounded, and beat the snow and ice with his feet; nor could the utmost exertions of the peasants to hold him fast have prevented him from once more making his escape, if we had not retired to some distance, and removed the sight and the scent of our pelices. From Signikkar we pursued our journey through the whole of the isles of Aland. In different parts of Aland you meet with post-houses, that is to say with places where you may get horses. You travel partly by land and partly over the ice of the sea. The distance between some of these islands amounts to no less than eight or ten miles. On the sea, the natives have used the precaution of fixing branches of trees, or putting small pines along the whole route, for the guidance of travellers in the night-time, or directing them how to find out the right way after falls of snow."

In Aland, we are told, there is an insect so destructive, that great numbers of trees are destroyed by it, "and what is still more distressing and harrassing, houses newly built have been known to fall into decay and ruin in a short time, entirely by the devastation of those pernicious animals." But of this curious insect Mr. Acerbi neither gives the name, nor any description. He gives, however, a very ample description of the town and university of Abo, which is a place of some trade, situated at the mouth of the river Aura. Nor is he less communicative on a subject more interesting, the manners, pursuits, and amusements of the people. From Abo our travellers proceeded, in their sledges, sometimes along rivers, at others through immense forests, to the village of Yervenkyle, and thence to the town of Wasa, where, as indeed was generally the case, they were treated with the greatest hospitality and politeness. Of the extreme vanity of LINNÆUS, he adduces the following extraordinary instances.

"I saw at the house of the president a very intelligent and conversable clergyman. We had much conversation concerning the Finlanders, especially on the subject of their poetry, and he mentioned a variety of interesting particulars. Speaking of Linnæus with whom he had been well acquainted at Upsala, he had much to say on the character of the Swedish naturalist, and dwelt particularly on the extreme vanity which that great man seems to have carried to the most disgusting length. He related to me some anecdotes which gave strong indications of that weakness. A lady of the province of Upsala, who had never been beyond its boundaries, applied to a friend of Linnæus for a letter of recommendation, that she might have an opportunity of making the acquaintance of this eminent character, and at the same time see his collection. The philosopher received her with much politeness, and as he was shewing her the museum, the good lady was so filled with astonishment at the sight of an assemblage of such a number of different objects, upon each of which Linnæus had always something to remark, that she exclaimed with a sigh, *I no longer wonder that Linnæus is so well known over the whole province of Upsala!* Linnæus, who instead of the province of Upsala expected to hear the whole universe, was so shocked, that he would shew her nothing more of the museum, and sent the lady away quite confounded at the change of his humour, and at the same time firmly believing that her high encomium had wounded the feelings of the great philosopher."

philosopher. One day, being in a melancholy temper, he gave orders that no person should be admitted to him, and placed himself, in his bed-gown and night-cap, sad and pensive on his sofa. An officer in the Swedish service arrived with a party of ladies, who had made a journey for the express purpose of seeing the Linnæan collection. The officer was denied admittance; but being aware of Linnæus's caprice, he would not be refused by the servant, but pushed by him, and entered the chamber where Linnæus was sitting. At first some indignation was shewed at this intrusion; but the officer introduced the ladies with a most extravagant panegyric, to the illustrious philosopher, who was the sole object of their journey; to the man whom the whole world allowed to be the greatest; to that man who had put nature herself to the rack in order to discover her dearest secrets, &c. Linnæus's furly humour instantly forsook him, and he never appeared more amiable in his manners than to this officer, whom he embraced tenderly, calling him his true friend, &c. &c. He was so singularly enamoured of praise, that his mind was never in that sedate state which would have enabled him to distinguish true commendation from flattery and deception. The clergyman, who at first could not credit such reports, was convinced of their reality by one of his friends, who composed so ridiculous an eulogy for Linnæus, that the weakest child might have treated it as a farce or satire: it was worded in the bombast of the middle ages, or in the Asiatic style: he called him the sun of botanists, the Jupiter of the *literati*, the secretary of nature, an ocean of science, a moving mountain of erudition, and other appellations to the same effect. Linnæus, far from feeling displeasure at such excessive and ridiculous compliments, interrupted the panegyrist at each phrase, embracing him, and calling him his dearest friend.

From Wafsa Mr. Acerbi and his companions went to Uleaborg, a small town on the banks of the river Ulea, at a short distance from the sea. We have here the following singular anecdote.

"A gentleman of Uleaborg went thence by sea to Stockholm; on his return, the ship's steward, in cleaning the plate after dinner, let fall into the sea a silver spoon, which was swallowed by a salmon that chanced to pass by. The day after this salmon made his way up the river near Uleaborg, where it was caught by a fisherman. The fisher went to sell the spoon to a silversmith, who, on recognizing the cypher, immediately conveyed it to the gentleman's wife. The lady, who had not received any intelligence from her husband since his departure from Uleaborg, was struck with the belief that he had been shipwrecked; and this seemed the more probable, as his return had been delayed by contrary winds. The gentleman at last consoled his afflicted wife by his re-appearance, and amused her with the recital of the mode in which the silver spoon was lost."

At this place our travellers were introduced to a rigid disciple of *Mesmer*, who seems almost to have made a convert of Mr. Acerbi.

"The Baron Silfverkielm was a very amiable man, who had passed a great part of his life near the person of King Gustavus, had travelled, and seen much of the world. He was an excellent mechanic, amused himself with chemistry, possessed an admirable English electrical machine, made experiments, and was fond of reading and the study of belles-lettres. He was a man of no ceremony, and (which will not be believed by everyone) a most famous magnetiser, and one of the greatest proficient among the disciples

disciples of Mesmer. I have seen the Baron give proofs of his skill in animal magnetism, which, I confess, shook my incredulity; a little, however, respect to the efficacy of his principles, and the existence of the magnetic fluid, or whatever else it may be called, which is supposed to operate upon individuals. The effects it produces cannot easily be attributed to ordinary causes, nor supported by reasons derived from the known laws of nature. Although he was unable to affect me with his magnetical powers, yet he wrought upon persons whose probity and good faith I am not at liberty in any degree to question. He repeated to me experiments he had made in different places, on different individuals, and in different circumstances; and I find myself satisfied as to the existence of some natural cause or principle which has hitherto remained unknown: it is wrapt up in obscurity, and is as yet inexplicable to the understanding. I am very far from attempting, after the Baron's example, to account for it; though I think that a solution of this problem may be reserved for a period of higher improvement in the knowledge of nature, the study of which has been so successfully pursued, and so rapidly advanced, in the course of the present century. I saw my fellow traveler, as incredulous as myself, fall into a profound sleep by the mere motion of the magnetiser's fingers; I heard him speak in his sleep, and reply to whatever questions I proposed to him; to rouse him again awake by the simple motion of the magnetiser's fingers, while I was unable to rouse him from his somnolency, though I brought fire to touch his hand, an experiment to which he was as insensible as a dead body. He awoke, after sleeping from five to six hours, remembering nothing of what he had said, denying obstinately that he had been asleep, and yielding with difficulty at last to the authority of his watch, and the testimony of those who had witnessed the circumstance. I might mention a number of trials relative to this subject, by which I should be able to prove, that in these trials there could be neither connivance nor imposture, nor previous arrangement; but this doctrine still lies too much under suspicion for me to dwell any longer upon it. I shall only add, that two English travelers, better informed, and, if possible, greater infidels than myself respecting mesmerism, happening to pass by Uleaborg at the same time, stopped a day, that they might observe some of the magnetical performances. From previous concert one of them was to assume the appearance of being affected; but at the moment when the magnetiser should seem confident that his art had taken effect, he who was to feign himself asleep, at a sign given him by the other, was to awake in surprize, and thus disappoint the credulity of the operator and his audience. The experiment accordingly began: one of them was unsusceptible of the magnetic impression, the other was actually affected, and his companion might make what signs he pleased; he was deaf, incapable of understanding any thing, and in such a languid and lethargic state, that every act of volition was entirely suspended. The two gentlemen will probably give some account of their travels, and probably confirm the truth of my relation of these almost incredible experiments.

"It is to be regretted, that the mesmerians in general have their minds so heated by the extraordinary, I had almost said supernatural, aspect of those phenomena; that they suffer themselves to be so hurried away by the imagination, as to mount the skies in order to find the physical cause of those effects among the clouds, instead of consulting and investigating nature in the practice of frequent experiments, and with that sobriety of mind which ought to be the faithful guide of philosophy in all her enquiries into the

the causes of things. The imagination, fascinated and enslaved by the charm of something preternatural, tries, while bewildered with confused conceptions, to divine the meaning, the purpose, and the end of objects; and while it rambles about in the obscure and boundless regions of conjecture, the true spirit of inquiry loses the thread of its observations and of its analysis, and, bounding from one imperfect impression to another, is incapable of stopping to observe, compare and judge: this was the infirmity of the good Baron. He fancied to himself, that the soul of the person asleep was transported to regions of which the human mind, in conjunction with the body, can form no idea. He went into particulars still more ridiculous, and asserted, for instance, that there all the souls were dressed in white, and that they enjoyed in that scene of delights such agreeable sensations as surpass all conception. He believed, that in that state of sleep they foresaw future events; and that their souls being exalted to a higher sphere of perception, they could see many things that are invisible to the material organs of our imperfect vision. Instead of interrogating the sleeper as to the nature of his feelings during his torpor; instead of trying to sound the condition of his physical faculties, or questioning him as to intelligible objects, his queries were always concerning the white robes, the paradise, and those elysian fields where, according to his theory, the souls are in the fruition of every species of pleasure, ever perfectly at ease, and clothed in their *robe de chambre*. He was desirous to receive intelligence from his ancestors, his great grandfather, or his late father; and they very kindly, in general, sent him their compliments by the mouths of those couriers in white jackets.

"From the manner in which I have stated my remarks, the reader will be able to judge of the light in which I viewed this subject. Having succeeded in our researches concerning the electrical fluid, and what is called *galvanism*, I think it not impossible but we may discover some other fluid or material substance, which shall have its particular laws, relations and affinities. I am of opinion, that in animal magnetism we meet with appearances which cannot be traced to the imagination as their cause, nor indeed to any cause known or stated by the enemies of this doctrine. The French academicians themselves, in their report on animal magnetism, shew, perhaps, that they bestowed upon it neither the time nor the candour and impartiality which a subject so difficult, and so much entangled in the grossest prejudices, had a right to obtain from them. Upon the whole, I conclude that we are still entirely in the dark as to this unknown cause, which, though we cannot as yet assign to it any name or determinate qualification, is not on that account less possible."

The *strus urogallus* of Linnæus, a bird of the size of a turkey, is found in the woods in Finland. He sings like the nightingale, in the night, and is at once so watchful and sagacious, that it is impossible to come within gun shot of him, except when he is in the act of singing.

"This species of sport had not the same attraction for me as the shooting of other birds; we were obliged to pass the whole night in the woods; to listen to the singing of the bird with the invidious ear of a spy, to skulk and suppress our very breath, in order the better to catch the sound of his voice; and when at last we heard him, it was necessary we should employ all the craft and artifice of a traitor, take advantage even of the sentiment of love

in this poor creature, and all this for the base purpose of killing him by surprise: In the chase, as in every thing else, I love plain dealing; I love to make the birds fly before me, to pursue them, and to declare war before I fire upon them. One single bird killed upon the wing is worth ten assassinated on the branch of a tree."

This philanthropic whine is so truly *affecting*, that 'tis a pity Mr. Acerbi could not render himself intelligible by the object of his compassion, who, no doubt, would have admired the *liberality* of his disposition, and have been clearly convinced of the vast difference between being shot *flying* and being shot *sitting*. Our author, however, does not appear to have indulged his disposition to encounter an enemy in a more manly way, which he had a full opportunity of doing; by the mode of hunting *bears*, in vogue in Finland.

"The favourite weapon of the Finlander in hunting the bear, is an iron lance fixed at the end of a pole. At about the distance of a foot from the point of the lance is fixed a cross-bar, which prevents the instrument from penetrating too far into the body of the bear, or passing through both sides. When the Finlander has discovered where the bear has taken up his winter quarters, he goes to the place and makes a noise at the entrance of his den, by which he endeavours to irritate and provoke him to quit his strong hold. The bear hesitates, and seems unwilling to come out; but continuing to be molested by the hunter, and perhaps by the barking of his dog, he at length gets up and rushes in fury from his cavern. The moment he sees the peasant, he rears himself upon his two hind legs ready to tear him to pieces. The Finlander instantly puts himself in the attitude which is represented in the annexed plate; that is to say, he brings back the iron lance close to his breast, concealing from the bear the length of the pole, in order that he may not have time to be upon his guard, and consequently to parry with his paws the mortal blow which the hunter means to aim at his vitals. The Finlander then advances boldly towards the bear, nor does he strike the blow till they are so near each other, that the animal stretches out his paws to tear his antagonist limb from limb. At that instant the peasant pierces his heart with the lance, which, but for the cross-bar, would come out at his shoulder; nor could he otherwise prevent the bear from falling upon him, an accident which might be highly dangerous. By means of the cross-bar the animal is kept upright, and ultimately thrown upon his back; but what may seem to some very extraordinary, is, the bear, feeling himself wounded, instead of attempting with his paws to pull out the lance, holds it fast, and presses it more deeply into the wound. When the bear, after rolling upon the snow, ceases from the last struggles of death, the Finlander lays hold of him, and calls for the assistance of his friends, who drag the carcass to his hut; and this triumph terminates in a sort of festival, where the poet assists, and sings the exploits of the hunter."

The manner of bathing in Finland is most extraordinary.

"Almost all the Finnish peasants have a small house built on purpose for a bath: it consists of only one small chamber, in the innermost part of which are placed a number of stones, which are heated by fire till they become red. On these stones, thus heated, water is thrown, until the company within be involved in a thick cloud of vapour. In this innermost part,

part, the chamber is formed into two stories for the accommodation of a greater number of persons within that small compass; and it being the nature of heat and vapour to ascend, the second story is, of course, the hottest. Men and women use the bath promiscuously, without any concealment of dress, or being in the least influenced by any emotions of attachment. If, however, a stranger open the door, and come on the bathers by surprise, the women are not a little startled at his appearance; for, besides his person, he introduces along with him, by opening the door, a great quantity of light, which discovers at once to the view their situation, as well as forms. Without such an accident they remain, if not in total darkness, yet in great obscurity, as there is no other window besides a small hole, nor any light but what enters in from some chink in the roof of the house, or the crevices between the pieces of wood of which it is constructed. I often amused myself with surprising the bathers in this manner, and I once or twice tried to go in and join the assembly; but the heat was so excessive that I could not breathe, and in the space of a minute at most, I verily believe, must have been suffocated. I sometimes stepped in for a moment, just to leave my thermometer in some proper place, and immediately went out again, where I would remain for a quarter of an hour, or ten minutes, and then enter again, and fetch the instrument to ascertain the degree of heat. My astonishment was so great that I could scarcely believe my senses, when I found that those people remain together, and amuse themselves for the space of half an hour, and sometimes a whole hour, in the same chamber, heated to the 70th or 75th degree of Celsius. The thermometer, in contact with those vapours, became sometimes so hot, that I could scarcely hold it in my hands.

"The Finlanders, all the while they are in this hot bath, continue to rub themselves, and lash every part of their bodies with switches formed of twigs of the birch-tree. In ten minutes they become as red as raw flesh, and have altogether a very frightful appearance. In the winter, season they frequently go out of the bath, naked as they are, to roll themselves in the snow, when the cold is at 20 and even 30 degrees below zero.* They will sometimes come out, still naked, and converse together, or with any one near them, in the open air. If travellers happen to pass by while the peasants of any hamlet, or little village, are in the bath, and their assistance is needed, they will leave the bath, and assist in yoking or unyoking, and fetching provender for the horses, or in any thing else, without any sort of covering whatever, while the passenger sits shivering with cold, though wrapped up in a good sound wolf's skin. There is nothing more wonderful than the extremities which man is capable of enduring through the power of habit.

"The Finnish peasants pass thus instantaneously from an atmosphere of 70 degrees of heat, to one of 30 degrees of cold, a transition of a hundred degrees, which is the same thing as going out of boiling into freezing water! and, what is more astonishing, without the least inconvenience; while other people are very sensibly affected by a variation of but five degrees, and in danger of being afflicted with rheumatism by the most trifling wind that blows. Those peasants assure you, that without the hot vapour baths they could not sustain as they do, during the whole day, their various

* I speak always of the thermometer of a hundred degrees, by Celsius. labours.

labours. By the bath, they tell you, their strength is recruited as much as by rest and sleep. The heat of the vapour mollifies to such a degree their skin, that the men easily shave themselves with wretched razors, and without foam.

Mr. A. gives a very high character of the peasantry of Finland; he represents them as an active, industrious, hospitable, and intelligent race; and, indeed, the anecdotes which he relates of them fully justify his representation. When our philanthropist went to see the church at Kemi, which he describes, as a superb structure, he unfortunately discovered, near it, the hut of a poor Finlander, which made him utter a pious ejaculation for the destruction of its magnificent neighbour. He then compliments himself on the sensibility of his own feelings, which are violently affected by "a quick and violent contrast of extreme poverty and luxury;" a contrast which was most visible to him in his "Travels through the *British Dominions*." He assures us he saw a miserable hut in Ireland supported by "a wall of ~~con~~ ^{con} ~~crete~~ ^{crete} ~~high~~ ^{high}, which surrounded "his honour's park." Such a philanthropist as Mr. Acerbi might have written a tolerable pamphlet on the subject, and, considering the extent of his philanthropic zeal, we cannot but wonder that he suffered so glorious an opportunity to escape him.

Our travellers were induced to remain at Uleaborg till the 8th of June, 1799; when they pursued their journey through Kemi to Tornæa, where they viewed the sun at midnight. Here their party received an accession of strength, by the offer of some men of science to accompany them. They now proceeded chiefly by water, but still had numerous obstacles to surmount, and numerous difficulties to encounter. The skill and intrepidity of the boatmen in this country are truly interesting.

"Having arrived at Kattila Koski, the boatmen took down their sail and shewed us their address in ascending against the rapid current of the cataract. Kattila Koski is a long series of water-falls, formed by the stony bed of the river, and by huge rocks which rise above the surface of the water. These cataracts are particularly famous on the map, as being the place which corresponds to that division of the globe known by the name of the Polar Circle. To ascend in a small boat such a formidable succession of cataracts, where the water is almost every where rolling down in foam, would at first sight seem impossible; but nothing is impossible to man, whom habits have rendered familiar to danger. Those Finlander and Laplanders, besides an address peculiar to themselves, have what perhaps is still more consequence—the most perfect coolness and apathy. They take their places; one at the head and the other at the stern of their canoe, and with a long pole which they thrust to the bottom of the river, find the point of resistance, and thus push the boat against the stream. This pole is made of a pine, and about fifteen feet long; they are obliged to throw it with all their strength to the bottom, in order to overcome the current, which constantly impels it backwards. It is a Herculean labour; besides, it requires infinite practice to guide and manage the boat, forming, as circumstances demand, many a sharp angle, amidst a multitude of obstacles.

ORIGINAL CHINESE MANUSCRIPT

The Modern History of Hindostan.

The most disagreeable, and at the same time the most dangerous situation is, the man resting by accident the end of his pole upon a rock of a smooth or round surface, in the moment that he applies to it the whole weight and force of his body, the pole slips from under him; he falls in an instant headlong into the river, and the passenger gives himself up for lost. The passenger, however, quickly recovers himself, and prepares to repeat the same operation; but it sometimes happens that the current gets the ascendant, and drives the boat astern. In this critical juncture the whole address of the boatman is exerted to keep the head of the boat directly opposed to the stream, till he is again in a condition to push her forward; and above all, to prevent her laying her side to the current, as in that position, by presenting a larger surface to the water, she would instantly be overfet.

In order to have some respite from this severe toil, the boatmen requested that we would disembark and walk along the bank to the end of these cataracts. We were greatly overjoyed to learn that it was practicable to go by land, and most cheerfully accepted their proposal. The great difficulty of passing those cataracts with a boat, containing more than two persons, had rendered it customary to perform this part of the journey by land. The woods being then impassable, a narrow foot-path had been formed in the direction of the river. The impracticability of travelling through those woods proceeded from the way being obstructed by underwood, and the branches of firs and pine-trees; from a strong kind of moss, which grows here in great abundance, and sometimes two feet high; and from deep marshy soil, where you are in danger every step of sinking in the mire. These obstacles impeded the passage through the woods; and to remedy the evil the people had cut down trees and laid them longitudinally one after the other, in such a manner that the passenger as he walked along the trunks was obliged carefully to attend to his centre of gravity, and balance himself like a dancer on the tight rope."

(To be continued)

The Modern History of Hindostan: comprehending that of the Greek Empire of Baſſia, and other great Asiatic Kingdoms bordering on its western Frontier. Commencing at the Period of the Death of Alexander, and intended to be brought down to the Close of the Eighteenth Century. Vol. I. 4to. 11. 1s. White. 1802.

THE talents and learning of Mr. MAURICE have been so often signified, that any production from an author of such acknowledged merit must be highly acceptable to the friends of genius and literature. Indeed Mr. MAURICE is a striking instance of the union of powers and attainments that are very rarely co-existent. As a poet his imagination is ardent and fertile; and, though capable of reaching a distinguished point of elevation in the regions of Parnassus, he has explored with great success the deep recesses of literature and science, as well as the obscure labyrinths of remote antiquity. We have often had occasion to pay tribute to his poetical talents, and we have paid our tribute with hearty zeal, because those talents have been uniformly employed in support of such political principles as form one of the strongest bulwarks of sound morality and genuine freedom;

freedom; and also of that more awful sense of human happiness which has a surer safeguard than any sublunary means of protection.

The high reputation which Mr. MAURICE deservedly obtained by his researches into Indian Antiquities has induced him to pursue the subject, and he has now brought forward a work which will be not less gratifying to the scholar and philosopher, and much more so to the generality of readers. But the Modern History of Hindostan must be peculiarly interesting to Britons, considering the interest and importance of our Asiatic possessions. There is also greater probability of arriving at truth in what comes nearer to our own times, and what relates to historical facts, than in the religious opinions and doctrines of distant ages and countries, which, however laboriously investigated, can, perhaps, never be fully understood.

By the Modern History of Hindostan something much nearer to the present times might indeed be expected, and the author intends to bring his work down to the period before us. The present work commences at the period of the death of Alexander, and concludes with the death and character of Mahmud.

It may be fairly said that Mr. Maurice has resorted to every attainable source of information, native and classical, and has arranged the vast series of events, which engage his attention, with great skill and judgment. No important occurrence seems to have escaped his notice; and the work in general is characterized by historical dignity and a philosophic spirit. His style is rich and animated; equally free from the voluptuous redundancy of a GIBBON, and the stately pomp and dry precision which mark cotemporary works of a similar kind.

We shall at present extract the opening of the work, as it will give our readers a general conception of what the author has already accomplished, and what he intends. At a future opportunity we shall gratify them with select passages, in which the vigour of the author's mind, and the beauties of his composition are chiefly conspicuous.

"India, or rather Hindostan, is a country more distinguished by the vicissitudes it has undergone, and more remarkable for the peculiarity of its inhabitants and productions, than any other on the face of the earth. Its natural history and aspect strongly partake of the same predominant features of singularity. The grandeur and extent of its two celebrated rivers, which, after diffusing verdure and plenty through many rich and powerful kingdoms, fall into the ocean, at the distance of four hundred leagues from each other: the stupendous height of those mountains, by which, as an everlasting barrier, it is on three sides girded, and of which another mighty ridge extends quite across, from north to south, causing an agreeable variety of climate, and exhibiting, on its opposite extremities, the surprising phenomenon of two seasons at one period; the luxuriant beauty and fertility of its plains; the fragrance of its aromatic woods; the delicious flavour of its fruits; the immense treasures daily poured forth from its subterraneous regions; and the rich variety of its manufactures; have rendered India, from the remotest ages of antiquity, equally the wonder of the curious, and the delight of the voluptuous; the object of contemplation to the philosopher, and too frequently of rapacity to the unrelenting fury of the soldier.

"The

The natives of this beautiful country, like the Chinese, and other eastern nations, carry up their annals to an incredible antiquity. Their early writers, according to Pliny,* boasted of a long succession of great, wise and powerful princes, who reigned over it for many thousand years before the invasion of Alexander the Great. These exaggerated accounts, however, have been proved to be utterly repugnant to truth, to reason, and to every just system of chronology. The pretensions of the Indians, as a nation, to high antiquity are readily admitted; but when they wish us to consider that antiquity as unfathomable, they only excite our pity, or contempt.

“ Secluded from any immediate intercourse with the neighbouring countries, by the peculiarities of its customs and religion, India was governed during the very early periods alluded to, by one supreme Maha-rajah, and other great feudatory princes; the extent of whose dominions varied at different eras, according to the peaceful or aspiring nature of the sovereign. These were armed with the full powers of monarchy in their several governments; and, as we are informed, both by Diodorus Siculus† and Strabo,‡ on the subject, were absolute proprietors of the lands in their respective jurisdictions. They claimed affinity with the sun and moon, and being assisted in the administration of affairs by the counsels of the Brachmans, who, like the Magi of Persia, discharged at once the sacred function of the priesthood, and the high hereditary office of counselling the monarch, were regarded with reverence that bordered on adoration. The domestic history, however, of these most ancient dynasties of princes is unfortunately involved in impenetrable obscurity. Their names alone remain, a dead letter on the recording tablet of time, and exhibit an awful and instructive lesson on the vanity of human grandeur, and the pride of sublunary distinction.

“ The inhabitants of India were then, as at present, divided into various tribes, or casts, never intermingled in marriage, at entertainments, or in any intimate manner associated. Their great ingenuity in all the mechanical arts, their genius for commerce, which they carried on to a considerable extent with Egypt and Arabia, the liberal hospitality and love of truth, the rigid temperance and frugality by which they were distinguished; but, above all, the profound learning and lofty precepts of morality inculcated by the ancient Brachmans, are celebrated with lavish encomiums, not only by the above-cited authors, but by many others of the most respectable character for veracity in pagan antiquity. The successors, however, of those holy sophists, in the present day, are supposed dreadfully to have mutilated the simple and sublime doctrines of their great legislator, by adopting the most absurd superstitions, and devoting themselves to the grossest idolatry. It has been conjectured by many intelligent writers, little acquainted with the genius of the Hindoos, that many of these superstitions were borrowed during their intercourse, in succeeding ages, with the Egyptians, and in the monstrous figures and images of deity that are at present worshipped in the pagodas of India, they have imagined, can be clearly traced the hieroglyphic representations of the gods of Egypt.

“ But the very reverse of the argument is most likely to be the truth. The genius of the Indians was ever too proud to borrow either ceremonies

* Pliny, lib. iv. cap. 17.
 † Strabo, lib. xvi. p. 703.

“ † Diodorus Siculus, lib. ii. p. 41.”

of religion or institute of polity from their neighbours; on either confines, their empires. The Egyptians have either appropriated to themselves the ancient mythological rights and symbols of India; or, if the opinions which these volumes have been endeavoured to be demonstrated that, they have derived both from one primitive source of culture, passed them not distant. The earliest classical writers had, in fact, but a very imperfect conception of the religion of the Indians. Jupiter, Ammon, Pan, and Pluto, are said to have been the objects of their worship. Such were the Grecian appellations for the several deities, or rather attributes of deity, named in Hindostan. With more truth was the fact, that Ganesh, affirmed to be an object of superstitious veneration, when, charged with the blessings of Prow, viceroy, he descended in majesty from the mountains; and with his own springs fertilized the thirsty soil.

The legislator whose sublime precepts improved the hero whose noble self was defended; the patriot whose inventive fancy adorned with useful and liberal arts, his favoured country, secured the fervent prayers of the grateful Indian; was first remembered with admiration, and then deified. The very animal whose milk nourished him, and whose labours thrived the fruitful soil, received his tributary homage, and was ranked in order next to a divinity. Whatever has life shares his affection, and partaker of his benevolence. Hospitals are erected, and endowed with large stipends, for the preservation and support of the different species of insects and animals; and we are informed by Ovington, of a certain secretary to the English brokers of Surat, who for a long time cherished a prodigious snake in his own house, which he daily fed with bread and milk, on the supposition that its body was the receptacle of the soul of his deceased father.

Except in the single circumstance of the pure, primeval religion of India, which descended from their patriarchal ancestors, having, in some melancholy instances, degenerated into idolatry, no perceivable vicissitude has taken place among this celebrated people, from the commencement of their empire to the present day. Whatever is true of them at one period, is equally true of them at another. The laws of the Medes and Persians were not more unalterable. From age to age, from father to son, through a hundred generations, the same uniformity of manners, and cast of character prevail; inexterminable by the sword, incorruptible by the civility, and unalterable by the example, of their conquerors.

Strangers, in general, to the turbulence of ambition, to the fever of intemperance, and all the tumultuous violence of the more boisterous passions; it cannot, however, be denied that the Hindoos are often the victims of one most fatal and degrading vice, insatiable avarice! When inflamed with this passion, its influence over their homesteads is said to know no limit, no restraint. In the accumulation of wealth all their faculties are absorbed; but, every mindful of the grasping extortion of their Moghul and dan governors, they are reported to bury that wealth under ground, and do not trust even their children with the fatal secret. The most cruel tortures cannot compel them to reveal the places of its concealment; the burge of threatened desilement has alone any influence over their avarice; and to avoid this menace, they fly for refuge to the destroying fresh, or, in the inventive malice of their persecutors, by swallowing a dose of poison. What are the plains of Hindostan, like those of Modern Turkey, covered with heads of sacred treasure; and, in the distance, one party is accounted

planned for those enormous fairs of silver bullion which are constantly importing into the country, and swallowed up as in a vast vortex, without exhibiting exported, or visibly increasing the quantity in circulation. Inconsistencies however, they are sometimes hurried away by this destructive passion, notwithstanding the sting of jealousy, the refusal of disproportionate marriage dowries, and the opposition which militate against that mild cast of character by which they are in general distinguished, the Hindoos have a thousand excellent qualities to counterbalance the defect. They are not less ardent in the duties of filial piety, than zealous in their attachment to the institutions of their forefathers in domestic life, they are tender and affectionate, and in their morals so far from the most part unfulfilled. The above concise sketch of the country and character of the people of Hindostan, in addition to what has been already intimated on that subject, has been thought not improperly introduced for the purposes of their modern history; from which we shall no longer detain the reader than for the sake of connecting the two works; will be necessary to take a summary retrospect of what has been already attempted in this intricate and little explored path of literature, and exhibit a select and abridged display of those interesting scenes, which will still lay claim on his attention, during the extended period of above two thousand years, has not been in a situation to be able to do so.

After having, in the ancient part of this work, considered the various accounts given by the Indians themselves of their cosmogony, and corroborated effectually, it is hoped, their absurd chronological assumptions above mentioned; on the ground of that very astronomy on which the airy mythic fabric was erected; after having discussed the history of the various Avatars, and shown the entire concordance between the oldest Indian records, respecting the creation, the deluge, and other important events, and the Mosaic, with the only difference, that the former are clothed in the veil of mythology, while the latter are radiant in the lustre of unadorned truth; after paying a suitable just respect which is due to the earliest historians of classical antiquity, even when treating of ages deeply involved in fabulous obscurity; after having displayed the romantic exploits related by those historians of the Indian Bæchus and Hercules, and pointed out what degree of credibility may be due to the accounts of the irruptions into India, of the Egyptian Sesostris, the Assyrian Semiramis, and other preceding wanderers of India; we are now prepared to discover how far the Persians penetrated into a country, which they for ages boasted to have subdued, and rendered tributary to that enormous empire which they once possessed in Asia. We found Alexander, in fact, grounding his right to India on the claims of the ancient Persian monarchs, whose dynasty he had utterly subverted, for the supposed tribute; and although the claim appeared somewhat dubious, and the motive rather to satiate ambition and avarice, than to exact justice from the ready Hindoos; yet we could not but admire the ardent amusements exploring, and the untired display in conquering, so vast and distant an empire.

In that luminous period of our history, having emerged from the region of mystery and fable, we felt ourselves firmly treading on classic ground, and taking Arius and the other Greek historians for our conductors, we presented to the view of the reader that triumphant hero, with his defeated Greeks, after trampling on the ruins of the Persian empire, standing their valiant march down the precipices of Caucasus, or rather of Paropamisus, in search of a new Gairush towards the banks of the Indus, and we exhibited

exhibited the mighty Pourava, the Porus of the classics, towering above the rival princes of India, as well in the gigantic stature of his body as the comprehensive faculties of his mind, with an army numerous as the locusts, issuing from his renowned capital, to give unsuccessful battle to his too powerful antagonist. We then accompanied the undaunted Greek down the Indus, detailed the progress of his harried fleet and army along the barbarous shore of Carmania; and, entering Babylon with him in triumph, beheld in that capital the melancholy termination of his life and his glory. The above is a brief retrospect of past transactions connected with this history; let us, with a glance somewhat more extended, take a survey of the future.

From the death of Alexander till the commencement of the Hegira, or Mohammedan æra, in the sixth century, the path of Indian history becomes again gloomy, cheerless, treacherous, and unconnected. We are possessed of few authentic documents to guide, and still fewer important incidents to vary, the uninteresting narrative. We shall trace, however, some vestiges of ancient fortitude and independence in the daring and successful efforts of Sandracottus, the *Sirisarchund* of Ferishtah, to shake off the Macedonian yoke, or rather that of Seleucus, the successor of Alexander, in his Syrian conquests; but we shall still be compelled to acknowledge, notwithstanding the vigorous, and, for the moment, effectual, opposition of Sandracottus, that, in the time of Antiochus the Great, India was not entirely independent of the power of the Seleucidæ, since, as we are informed by Polybius, this monarch exacted a tribute of elephants from Saphogasinus, its king, who seems to have been the *Jonah* of Ferishtah, or one of his posterity, who, about that period, (two centuries before the Christian æra) sat on the imperial throne of India. Dark and barren as this part of the work must necessarily be, I shall endeavour, from various fragments relative to India, in the history of the Seleucidæ, and that of the Ptolemy in Egypt; from the scanty records of the Greek sovereigns of Bactria, the dynasty of the Arsacidæ, and other neighbouring nations; and from the twilight glimmering of information scattered through the pages of Roman history, both of the eastern and western empire; to connect the chain of events, and retain, unextinguished, the spirit that ought to animate every historical composition.

“ After this long interval of doubt and obscurity, we shall observe the scene grow gradually more clear and luminous. The clouds that darkened the historical page vanish before the effulgence of the crescent of Mohammed, now rising in baneful glory in the terrified east. Urged on by the sanguinary precepts of the Coran, and the same insatiable ambition that distinguished its author; fired with the love of military glory, and impatient for the honourable title of Gazi,* we see the heroes of Arabian superstition successively pour their armies into the desolated plains of India. Filled, as we must be, with ardent admiration at the invincible fortitude with which, in pursuit of those objects, they surmounted difficulties almost insuperable, and, at the same time, fired, as we ought to be, with indignation, excited by nature and Christianity, at their intolerant and destructive

* Gazi signifies a man who carries on religious war, (as we understand the word crusader.) See Abulgazi Khan's Hist. of the Tartars, vol. 1. p. 252. The illustrious author's name is a proof of his own remark.

principles, we see them penetrate, with equal ease, the snows of Caucasus, and the deserts of Thibet,† Descending thence, more terrible than all the inundation of her Ganges, we behold those remorseless marauders plundering her pagodas, sanctioned by the devotion, and rich with the accumulated wealth, of ages; mutilating her idols, venerable from the remotest antiquity; driving her rajahs from their fortresses, before deemed impregnable; and laying the noble capitals of Canage and Delhi in ruins.

"The history of those warlike tribes, that, from the north of Asia, as from an exhaustless hive, have swarmed over half the kingdoms of Europe, and the east, and usurped the thrones of many of their most powerful monarchs, has been too long buried in silence and obscurity. Engaged in more interesting pursuits, and wandering in more flowery and beaten paths, the man of polished manners and science turns, with cold and averted look, from the bleak mountainous regions of Scythia, and falsely imagines its history as barren as the country. Arguing upon mistaken premises, and deluded by partial and unjust representations, he considers the whole race, both of Tartars and Arabs, as a generation of fierce and intractable barbarians, destitute of arts and culture, the decided enemies of all science, and the remorseless destroyers of all its records. But, on this subject, let us hear a writer well versed in the history of Asia. Mr. Richardson, in language equally forcible and animated, declares, that 'in the eighth, ninth, and succeeding centuries, when the European world was clouded with barbarity and ignorance; when sovereign princes and great feudal lords could neither write nor read, the Arabians rivalled the Romans of the Augustan age, in erudition and genius; whilst, with a more extensive empire, they excelled them in magnificence, and in the more refined splendour and elegance of life. The Khalifs Al Modhi, Al Rashid, Al Mamoun, and other monarchs of the illustrious house of Al Abbas, were men of learning, genius and politeness; learning and genius were found, therefore, the surest avenues to royal favour; they were of consequence, universally cultivated; princes, generals, and viziers, being not only magnificent patrons of literary merit, but holding, themselves, a conspicuous rank among writers of the most distinguished class."

(To be continued.)

A Relation of several Circumstances which occurred in the Province of Lower Normandy, during the Revolution, and under the Government of Robespierre and the Directory; commencing in the year 1789, down to the year 1800. With a detail of the Confinement and Sufferings of the Author; together with an account of the Manners and Rural Customs of the Inhabitants of the part of the country called the Bocage in Lower Normandy; with the treatment of their Castle, nature of Soil, cultivation and harvesting of their Crops, domestic Management, &c. By George Greene. 8vo. Pp. 306. 7s. Hatchard. 1802.

WE should consider ourselves to be deficient in that national generosity on which the unfortunate author of this work has

† The route of Sultan Mahmud, in his expedition to Canage, lay through Thibet; that of Timur over the Indian Caucasus."

through himself, did, we thought, providently to our examination of this book, ~~some~~ ^{some} ~~passages~~ ^{passages} ~~from his~~ ^{from his} ~~preludic~~ ^{Address to the Public.} He says, "The substance of the following sheets was never intended to meet the scrutiny of the public eye; but was written only for the entertainment of a friend of early youth." Upon my return from England, finding, by the death of most of my friends who had inclination and interest to serve me, all my fond hopes of being provided for destroyed, I was advised by the person to whom these letters were addressed to publish them. Lord Adam Gordon, who had known for several years my conduct and my misfortunes, and had constantly honoured me with his protection and friendship, graciously condescended to give me leave to dedicate them to him; as my cup of misfortune was not yet full, death has, just at the moment of my unheeding this work into the world, deprived me of that noble and generous patron.

"But, therefore, without a patron to protect, or a powerful friend to interpose himself in its success, I have dared to commit the following letters to print, with a boldness which necessity alone could inspire, to contribute to the better support of a precarious existence, flattering myself the generosity of my countrymen may procure it a reception which its merit could not even the most distant claims to look up to."

A list of subscribers is prefixed to this work; but, from the smallness of its number, we fear that the expences of printing and publishing can scarcely be defrayed.

In consequence of a bill in Chancery having been filed against Mr. Greene, in the year 1787, the greater part of his fortune was disposed of; and, in 1789, he went over to France, where, by letters of recommendation from Lord Adam Gordon, he obtained the post of Chamberlain to his Serene Highness the Prince of Monaco, and was appointed to superintend his estates in Lower Normandy.

Early in July, 1790, Mr. G. relates the following circumstance, which, lamentable to say, our readers well know is not a solitary instance of the horrors of revolutionary phrenzy recorded in the annals of the emancipated nation.

"The Marquis of Bellance, major in the regiment of Caen, in endeavouring with a detachment to quell a riot which had arisen in that town, in consequence of the price of grain, was seized by the mob; and, before any authority could intervene to rescue him from those monsters, was butchered in the market place, and his mangled limbs carried in triumph through the city. I hardly dare enter into all the particulars of this barbarous transaction, lest you should suspect my veracity; but it is literally a fact, that they drank out of the skull the blood that streamed from his body; and his still beating heart was devoured by those cannibals. Their cruelty ended not here; as if one victim was not enough to satisfy their rage, they carried his mangled corpse to the house of a beautiful young lady he was on the point of marrying; and threw it at her feet; thus the unhappy lady saw, in one instant, all the fond dreams of future bliss, which her creative fancy might have formed, changed to horror, distraction, and despair.

Our author's personal sufferings commenced not until the autumn of 1793, when a person who had been connected with the daughter of the Prince's domestics, and whom he had threatened to charge for neglect of duty, denounced him at the Club of the Jacobins, as the cause of the rise of corn, by keeping back his Highness's grain from the market. This fellow had absolutely engaged a mob to murder him on the approaching market day; but, being informed, he took his measures accordingly; and, by putting himself under the protection of the municipality, secured himself from a fatal blow. Enraged that his malice was disappointed, this enemy of Mr. G. demanded his arrest, as being guilty of holding a correspondence with the captors of Toulon, and his person and papers were accordingly seized; but, nothing being proved against him, was speedily liberated. In October, however, Mr. G. with his wife and family was again arrested, and remained in confinement until January, 1795, upwards of five months after the fall of Robespierre. About this period his patron, the Prince of Monaco died, and he found himself deprived of his only resource in France, and without any probability of being able to return to England. After cessation of employment for three years, the Duke of Valentinois, son to the deceased Prince, succeeded to the estate of his father, under the appellation of Citizen Grimaldi, and Mr. G. was reinstated in his post. In the beginning of 1797 the vast possessions of the Duke attracted the notice of the Directory; under a false charge of emigration they were sequestered; a national agent was appointed to the management of them; and Mr. G. was again dismissed. In March, however, he obtained a passport to Paris; but, by unforeseen circumstances, his journey was retarded, he was necessitated to return from Paris to Torigny; on the anniversary of the Revolutionary festival, in July, he was once more arrested, and confined in the citadel of St. Lo, where he endured much hardship, until the end of 1799. In the beginning of the year 1800 he had the supreme felicity of having the land of real liberty.

The volume before us exhibits but little of a striking nature; and, indeed, when we reflect that the greater part of the author's time, while on the continent, was spent within the walls of prisons, few political facts of importance can be expected. The following anecdote is interesting:—

"A gentleman of Granville, in this neighbourhood, [St. Lo] has had a most wonderful escape from falling a victim to directorial tyranny. He was arrested on a supposition of having sent a draught of the port of Granville, together with some letters, to the governor of Jersey; and although there was no other proof but a similitude of hand-writing, yet he was judged by the criminal tribunal of the department, and condemned to be guillotined. Having appealed to the tribunal of cassation at Paris, that court confirmed the sentence, which remained only to be executed. On the eve of the fatal day, about nine at night, two persons, dressed in the uniform of the gendarmes, came with a third person, apparently a prisoner, and

er, to the prison of Constance, where the condemned person was confined. As soon as they had gained admittance, and untied the pretended prisoner, they clapped pistols to the breast of the jailer, and ordered him to produce M. De la Touche, the person condemned. The jailer, after making some hesitation, and after that they had shot his dog, at last conducted them to the cell where they found the unhappy victim loaded with chains, by which he was fastened to the floor. They looked him from the latter, and bore him off upon one of their backs; but, unfortunately for one of these generous deliverers, as they came out of the prison, a person from a window opposite, seeing him come out of it, with a man upon his back, fired and killed the unhappy bearer. The other took up La Touche, in the same manner; and some of their comrades coming up, after shooting the person who had fired, they carried off their charge in triumph, notwithstanding there was a strong military force of national guards in the town; for although these Chouan rescuers were few, they had taken their measures judiciously as to prevent the troops assembling; and, having horses waiting, they soon escaped pursuit."

The agricultural remarks at the close of the volume will be read with satisfaction by those who are interested in subjects of such nature.

Tytler's Elements of General History.

(Concluded from page 123.)

THE second volume of this useful and pleasing work opens with the commencement of MODERN HISTORY, which the author dates from the fall of the Roman Empire in the west, and the final subjugation of Italy by the Lombards. Rome was taken by Odoacer, An. 476 of our era, that is, 1224 years after its foundation by Romulus, and 507 after the opening of Augustus's reign.

Mr. Tytler sets out with giving a view of Arabia, the conquest of Mahomet, and the empire of the Saracens. Proceeding to the monarchy of the Franks, and to Charlemagne and his successors, he exhibits the gradual rise and progress of those nations, which, at this day, compose the various states of Europe; until, after a long reign of superstition and barbarism, the invention of printing, the discovery of America, and the revival of letters, gave a new stimulus to the genius, the manners, and the industry of nations. From this period, the European states assume a form more complex and characteristic. There is here no single nation, as in ancient times, that rises eminently superior to the rest. Towards the close of the fifteenth century, the ardour of improvement, and the diffusion of knowledge, began equally to animate a number of separate communities, all desirous alike to press forward in the fair career of literature and of arts. Add to this, that the great political relations, which now connect what may be called the republic of cultivated Europe, began first to have their birth, and to lay the foundation of negotiations and intrigues, of wars and conquests. To trace, therefore,

even

even the outlines of its history required a greater degree of skill; a more vigorous effort of close, yet of varied attention; a delineation of more numerous, but of opposite pictures.

We must acknowledge that Mr. Tytler has performed this part of his task with both precision and perspicuity. France, Spain, Holland, Germany, Italy, all receive from him their due share of notice; and, for the use of the English student, a particular degree of attention is bestowed on the constitution and history of Great Britain. Although the great republic of Europe thus necessarily constitutes the leading object, yet the nations of Europe and Asia are not neglected:—The vast possessions of Europeans, in either Indies, form an interesting part of the work, which is illustrated with succinct views of the history, character, and manners of the natives of those continents. In an age like the present, when the intercourse between the most distant nations is carried to a height wholly unknown in former periods, the following neat and compressed account of early European commerce will not, we trust, prove unacceptable to the reader. Deducing its history from the most antient times, Mr. Tytler brings it down to those bold and important discoveries, by which the Portuguese (insignificant as they now appear in comparison with their neighbours) had first the honour of exciting the industry, and directing the enterprize of Europe.

"1. Before relating (giving an account of) the discoveries of the Portuguese in the 15th century, in exploring a new route to India, we shall give a short view of the progress of commerce in Europe, down to that period."

"The boldest naval enterprize of the antients was the Periplus of Hanno, who sailed (570 A. C.) from Carthage to the coast of Guinea, within four or five degrees of the line. Africa was not known by the antients to be almost circumnavigable. They had a very limited knowledge of the habitable earth. They believed that both the torrid and frigid zones (zone) were uninhabitable; and they were but very imperfectly acquainted with a great part of Europe, Asia, and Africa. Denmark, Sweden, Prussia, Poland, the greatest part of Russia, were unknown to them. In Ptolemy's description of the globe, the 63d degree of latitude is the limit of the earth to the north, the equinoctial to the south.

"2. Britain was circumnavigated in the time of Domitian. The Romans frequented it for the purpose of commerce; and Tacitus mentions London as a celebrated resort of merchants. The commerce of the antients was, however, chiefly confined to the Mediterranean. In the flourishing periods of the Constantinopolitan empire, the merchandize of India was imported from Alexandria; but, after the conquest of Egypt by the Arabians, it was carried up the Indus, and thence by land to the Oxus, which then ran directly into the Caspian sea; thence it was brought up the Volga, and again carried over land to the Don, whence it descended into the Caspian.

"3. After the fall of the Western empire, commerce was long at a stand in Europe. When Attila was ravaging Italy, the Veneti took refuge in the marshlands at the northern extremity of the Adriatic, and there founded the city of Venice.

Medici Ad Deum, which began very early to equip small fleets, and trade to the islands of Egypt and the Levant, for spices and other commodities of Arabia and India. Genoa, Florence, and Pisa, imitating the example, had begun to acquire considerable wealth; but Venice maintained her superiority to (over) these rival states, and gained considerable riches from the opposite coast of Illyria and Dalmatia.

to cross the maritime cities of Italy profited by the Crusades in furnishing the armies with supplies, and bringing home the produce of the East. Italian merchants established manufactures similar to those of Constantinople. Roger, king of Sicily, brought artisans from Athens, and established a silk manufacture at Palermo, in 1130. The sugar and wine produced in Sicily in the 12th century, and thence carried to Madeira, and thence made its way to the West Indies.

In the 12th and 13th centuries, the Italians were the only commercial people of Europe. Venice set the first example of a national bank in 1157, which has maintained its credit to the present times. The trade of France, Spain, and Germany, at this time, was carried on at fairs, fairs, and markets; to which traders resorted, from all quarters, paying a tax to the sovereigns, or lords of the territory. The more enterprising bought a privilege of exemption, by paying at once a large sum, and were thence called *free traders*.

In the middle ages, the Italian merchants, usually called *Lombards*, were the factors of all the European nations, and were enticed by privileges granted by the sovereigns, to settle in France, Spain, Germany, and England. They were not only traders in commodities, but bankers and money-dealers; but they found, in this last business, a severe restriction from the Canon law, prohibiting the taking of interest; and hence, from the necessary privacy of their bargains, there were no bounds to exorbitant usury. The Jews, too, who were the chief dealers in money, brought a dispute on the trade of banking, and frequently suffered, on that account, the most intolerable persecution, and confiscation of their fortunes. To guard against these injuries they invented *Bills of Exchange*.

The Lombard merchants awakened a spirit of commerce, and gave birth to manufactures, which were generally encouraged by the sovereigns, in the different kingdoms of Europe. A chief encouragement (among the chief encouragements) was the institution of corporations or monopolies, the earliest of which are traced up to the eleventh century; a policy beneficial, and perhaps necessary, where the spirit of industry is low, and manufactures are in their infancy; but of hurtful consequence, where trade and manufactures are flourishing.

Commerce began to spread towards the north of Europe, about the end of the twelfth century. The sea-ports on the Baltic traded with France and Britain, and with the Mediterranean, by the entrepôt (Hamburg) in the

* We have lately more than once, and we must now again, let our eyes be turned to the absurd and needless introduction of French words and phrases into the English tongue, which, by the acknowledgement of our own people, has been the result of M. Mounier's late work, vol. xi. p. 11. It is clearly the fashion of the day, whether, for strength or for necessity. We, therefore, regret to see an example of the practice in the

of Oleron, near the mouth of the Garonne, then situated by the sea. The commercial laws of Oleron and Wisby (on the Baltic) regulated nearly all the trade of Europe. To protect their trade from piracy, Hamburg, and most of the northern sea-ports, joined in a confederacy, under certain general regulations, termed the *League of the Hanse*; an union so beneficial in its nature, and so formidable in point of strength, as to have its alliance courted by the predominant powers of Europe.

For the trade of the Hanse-towns with the southern kingdoms, Bruges, on the coast of Flanders, was found a convenient entrepôt (depôt); and thither the Mediterranean merchants brought the commodities of India and the Levant, to exchange with (to be exchanged for) the produce and manufactures of the north. The Flemings now began to encourage trade and manufactures, which thence spread to the Brabanters; but, their efforts being checked by the impolitic sovereigns of those provinces, they found a more favourable field in England, which was destined thence to derive the great source of its national opulence.

10. The Britons had very early seen the importance of commerce. A Saxon relates that London, in 614, was frequented by foreigners for the purposes of trade; and William of Malmesbury speaks of it, in 1041, as a most populous and wealthy city. The Cinque-ports, Dover, Hastings, Romney, and Sandwich, obtained, in that age, their privileges and immunities, on condition of their furnishing each five ships of war. These are now eight in number, and send their members to Parliament.

11. The woollen manufacture of England was considerable in the 12th century. Henry II. incorporated the weavers of London, and gave them various privileges. By a law passed in his reign, all cloth made of foreign wool was condemned to be burnt. Scotland, at this time, seems to have possessed a considerable source of wealth, as is evident from the payment of the ransom of William the Lion, which was 100,000 marks, equal to 300,000 £ sterling of (our) present money. The English found it difficult to raise the double of that sum,† for the ransom of Richard I. and the Scots (Scotch) contributed a (their) proportion of it. The English sovereigns at first drew a considerable revenue from the customs on wool, exported to be manufactured abroad; but becoming soon sensible of the benefit of encouraging its home manufacture, they invited, for that purpose,

by a writer of real respectability. "Staple," in English, means precisely what "entrepôt" does in French; for which we appeal to Dr. Johnson's Dictionary, and to the several authorities there quoted by that able lexicographer. But if Mr. Tyler did entertain any antipathy to the word "staple" (which we consider as a most harmless substantive), what, in the name of British pride, should have hindered him from saying, in the passage to which we refer, "an established emporium on the isle of Oleron?" — *Non tam ferre, Quiritis, Græcam urbem!*

scarcely only about 5,557, and not 300,000 £ sterling. I suppose the author means to say, in English, "double that sum," in the Scottish dialect, a very curious use of this word "double," as a substantive; e. g. "Give me the double of this paper," instead of a copy; and in some such sense it is probable that Mr. Tyler used the

the foreign artisans and merchants to reside in England, and gave them valuable immunities. Edward III. was peculiarly attentive to trade and manufactures, as appears by the laws passed in his reign; and he was bountiful in the encouragement of foreign artisans. The succeeding reigns were not so favourable; and during the civil wars of York and Lancaster, the spirit of trade and manufactures greatly declined; nor was it till the accession of Henry VII. that they began once more to revive and flourish. In that interval, however, of their decay in England, commerce and the arts were encouraged in Scotland, by James I. and his successors, as much as the comparatively rude and turbulent state of the kingdom would permit. The herring-fishery then began to be vigorously promoted (protected); and the duties laid on the exportation of woollen cloth show, that this manufacture was then considerable among the Scots (Scotch). Glasgow began, in 1420, to acquire wealth by the fisheries, but had little or no foreign trade, till after the discovery of America and the West Indies.

12. Henry VII. gave the most liberal encouragement to trade and manufactures, particularly the woollen, by inviting foreign artisans, and establishing them at Leeds, Wakefield, Halifax, &c. The navigation-acts were passed in his reign, and commercial treaties formed with the continental kingdoms, for the protection of the merchant-shipping. Such was the state of commerce at the time when the Portuguese made those great discoveries; which opened a new route to India, and gave a circulation to its wealth, over most of the nations of Europe."

Did the limits of our journal permit, we could add, to the extracts already made, several others, that would prove equally pleasing; but we must content ourselves with recommending the whole work to the notice of our readers. Among the views which are given, separately from those of civil transactions, we would particularly specify that of "the Progress of Science and Literature in Europe, from the end of the 15th, to the end of the 17th century," as well calculated for young persons, whose reading, though extensive, has yet been desultory and superficial; and whose judgment is still unformed as to objects of taste, whether in literature or the arts.—To the second volume is subjoined a very neat Chronological Table, extending from the earliest times down to the present year. As the plan of it is in some respects *new*, and is by far the simplest, and best adapted of any we have seen to commodiousness of reference, we shall suffer the author to describe it in his own words.

"In order (says he) to give a distinct view of the succession of princes in the chief empires or kingdoms, without employing for that purpose different columns, which distracts too much the attention, and occupies unnecessarily a great deal of space, the series of the sovereigns of different nations is distinguished; in this table, by their being printed in different typographical characters. Thus, the series of the kings and emperors of Rome is printed in (with) a larger Roman type, than the rest of the table; as

14. TIBERIUS Emperor of Rome.

"The series of Popes is distinguishable by this character ¶ prefixed to each name; as

1513. ¶ Pope Leo X.

"The names of the Emperors of Germany are printed in Italic capitals, as

857. *ARNOLD* Emperor of Germany.

The Kings of England are marked by the Black Saxon type; as
1036. *WILLIAM* (the Conqueror) King of England.

The Kings of Scotland by a larger capital beginning the word; as

1390. *ROBERT* III. King of Scotland.

And the Kings of France are distinguished by the Italic type; as

1498. *Lewis XII.* King of France.

By this method, the succession of the sovereigns in the different kingdoms is immediately distinguishable to the eye, as well as the duration of their reigns, while the intervening space is filled by the remarkable events that occurred in that period, all over the world; and thus the connection of General (Universal) History is preserved unbroken. A marginal column is added of *ILLUSTRIOUS PERSONS*; which, being appropriated chiefly to men of learning and genius, presents to the reader a view of the progress of science, and affords an easy means of forming an estimate of the literary character of any particular age, in the History of Mankind."

On the above account we have only to observe, that the marginal column or space for recording "*Illustrious Persons*," is rather confined, and, on that account, inadequate to the more cultivated periods.

Having said thus much in favour of the work, we shall now proceed to state, with the same freedom, a few defects, which we are of opinion may be fairly attributed to it. The great and principal defect seems to be, that, although the author professes to give a view of Universal, or, as he improperly terms it, General History, he stops short altogether at the end of the 17th century, and there closes his work. Between the writer who gives only a *general* sketch, and him who undertakes the labour of *detailed* History, there is an essential difference, not only in the talents requisite for the task, but in the limits that should be set to the execution. It is true, in the latter case, there is both delicacy and difficulty in treating recent events, and exhibiting views of cotemporary characters. Of a writer so circumstanced it may sometimes truly be said,

*Periculosa quæ plenum aleæ
Tractat; et incedit per ignes,
Suppositos cineri doloso.*

But these difficulties, how formidable soever they may be, vanish before the pencil of the rapid artist, who is solicitous only for a vigorous outline, and who leaves the intermediate tints to be filled up by the genius of the more elaborate historian. Perusing Mr. Tytler's book, as we now do, in the 19th century, and expecting a view of the *whole* history of mankind, we feel an immoderate disappointment at the deficiency of no less than a *hundred years*: It is, therefore, to be hoped, that, in another edition, he will continue his labours, as he has judiciously done in the chronological part, or, at least, that he will extend the narrative to the peace of 1783.

The second fault we have to find, is the entire want of the *Jewish History*; a defect, as we have observed in our former number, for which it is no adequate apology to say; that, with certain students

in the University of Edinburgh, it forms a separate branch of chemical education. In drawing up lectures for his own department in that seminary, Mr. Tytler would, of course, not interfere with his brother Professor, who filled the chair of Ecclesiastical History; but, when he gave his book to the world as a universal system, he should have remembered, that to the general reader it was evidently defective, and that the deficiency should, without doubt, have been supplied.

The only other defect which is worth while to point out in the work, as an elementary treatise, is a want of reference to original authors. We confess we are acquainted with few things, which are at all times more useful, but particularly in the early years of study, than an appeal to authorities at once copious and correct. By consulting facts, the student is enabled to assist his memory, and by comparing opinions, to mature his judgment; and if such references exist, as they probably do in the original lectures of the author, to have inserted them in this abridgment was an easy task. In regard to actual quotations from the classics, we see that Mr. T. has sometimes indulged in them, in the ancient division of his performance; and we should have found no fault, had he even more frequently repeated the practice. In any department connected with ancient history, or ancient learning, we shall ever approve of a judicious appeal to the immortal compositions of Greece or Rome, which, while they delight the imagination, must tend to enlarge the understanding, and to correct and purify the taste. We do not, however, mean to say that such quotations, when numerous, should encumber the text of a book; but they may be properly thrown into notes, and sometimes be elucidated by appropriate remarks, and sometimes accompanied with elegant translations. Of this species of writing there is, perhaps, no example more eminently beautiful, than that given by Mr. Murphy in his Tacitus, and, particularly, in the body of notes which is subjoined to the dialogue concerning Oratory, and the Life of Agrippa. These notes are, indeed, executed with the hand of a master; and although they sometimes branch out too widely into dissertations, the whole is conceived in a style of elegance that has seldom been surpassed, and displays a judgment which, we trust, will not be imitated. But this does not immediately apply to the subject before us. Upon the whole, we venture to recommend Mr. Tytler's work to the attentive perusal of our readers. Should it be thought by any that our descriptions ought to have been more minute, and its form more expanded, we may properly remind them, that compression and digression are the great objects of the author, and thereby have been lost. It was evidently not his intention to compose, for the ignorant and extensive system of Universal History, but merely to furnish a method and plan for successfully prosecuting the study; and, by exhibiting the nature in such a form, as should not repel and disgust by the barrenness of a chronicle, to adhere to the path of useful knowledge. With

We learn that Mr. Tyler is now elevated to the bench of Scottish Judges, by the title of Lord Woodhouselee.

MRS. Woodfall justly observes in his preface, that "the importance of the subject is too manifest to render any apology necessary for offering this work to the public." It is a subject, indeed, on which so very large a part of the community are interested, and on which so many stand in need of correct information, which could hitherto only be fully obtained by a reference to various large and expensive works; or, partially, by consulting learned and delicate foreign abridgements, that the collector of such a mass of useful intelligence as is contained in the volume before us, must be allowed to have rendered a most acceptable service to the public.

“In arranging his materials,”—Mr. W. observes in his preface—“the author has endeavoured to render the following work useful not merely to that branch of the profession of which he has the honour to be a member, but also to that very valuable body of gentlemen who are more immediately connected with the respective parties whose rights and duties are the subject of enquiry: he has, indeed, been desirous to convey, without obtruding such information as he has been able to collect to every one who stands in the relation of LANDLORD and TENANTS, a condition from which a very small part of the community is exempt.”

He has fully succeeded in conveying information of this nature; his grand object has been, the simplification of his general subject, and the methodical arrangement of its parts. He has, in all styles,

stated the point of law, referred to the authorities in support of it, and, wherever it was absolutely necessary, illustrated the principle of the decision by pertinent and forcible remarks. He has added a most useful Appendix of Precedents, containing practical applications of the law, and, which is most desirable in every publication, but indispensably requisite in a professional work, a copious and correct Index. Through the whole the *lucidus ordo*, clearness of conception, and perspicuity of arrangement are visible, and we have no hesitation in recommending the work, as a valuable accession to every law library, and as an important acquisition to all who are any wise connected with property in land or houses.

DIVINITY.

Illustrations of Scriptural Characters from the Four Gospels. By the Rev. R. Polwhele, Vicar of Manaccan, Cornwall. 8vo. Pp. 116. 3s. White, No. 3, Southampton-street; Cobbett and Morgan, Pall-Mall. 1802.

MR. Polwhele is well known to the public, as an historian, a poet, and a divine, and the success which his various writings, in each of these capacities, have experienced, may be considered as a fair test of their merit.—Of the plan of this work he thus speaks in his Preface.

“The main arguments for the belief of Christianity are, doubtless, drawn from the prophecies and miracles of Our Saviour. And, of these evidences of the Christian Religion, we have been presented with several views, short and comprehensive, and adapted for popular use. The last, and confessedly the best, of the publications to which I allude, is, “The Summary” of the Bishop of London; a beautiful little essay; where perspicuity and elegance of style and language are not less conspicuous, than sound argument and Christian piety. This “Summary” I should not venture to bring to my reader’s recollection; much less should I presume to say, that the following Sketches are meant to be a sort of Appendix to the Bishop’s Treatise, had I any other motive in publishing them, than the edification of the persons for whose use they are intended.

“Though the principal evidences of Christianity have been produced in every shape; yet many of the subordinate proofs have not been sufficiently considered. Of these, a great variety are suggested to the reflecting mind, by incidents in the Gospels, which have the appearance of being merely fortuitous. It is remarkable, that scarcely a personage occurs in the Evangelic Story, but seems to throw light, as if by accident, on our Saviour’s Divinity.

“To point attention to such situations and attitudes of character, as may thus illustrate the person of our Divine Teacher, is my wish and my design in the subsequent pages. And to fix that attention to a single situation or attitude for ten minutes, sometimes five, sometimes less, is equally my wish and my design. The mind will be thus engaged without being fatigued; and at liberty to drop the subject or pursue it, independently of the writer. A solitary hint may lead to the development of truth: and an argument, though not original, yet apparently new from its position,

may

may suggest a train of reasoning and reflexion highly interesting and useful."

These "Illustrations" are, indeed, well calculated to serve as an appendix to the valuable Summary of the venerable Bishop of London. Mr. P. has, in some instances, taken the same ground as the prelate, but he has extended his observations to other points which it did not enter into his lordship's plan to consider. His remarks, in the "Introduction" to the book before us, are too just to be omitted here.

"The present is an age of scepticism. In this country, are some open infidels; but there are sceptics without number.

"With sceptics it is much the fashion, to look into the Bible as they look into history in general, for the sake of acquiring a knowledge of its principal incidents and characters; and, last of all, its doctrines. And their object, in this perusal, is, merely to qualify themselves for scriptural discussions in colloquial discourse, and for intermixing sacred subjects with those levities and impurities which too commonly attend the circulation of the glass. This has become, more and more, the mode, since the publication of Paine's "Age of Reason;" and, it now seems, that he who is not "always ready to give an answer," to the question of his companions, on scriptural points, is regarded as extremely ignorant, and even ill-bred. Among subjects of this sort, I have observed, I think, a peculiar promptness in introducing CHARACTERS.

"The view of historical personages is, undoubtedly, pleasing: but it is the familiar aspect of scriptural characters that, here, recommends them to attention. From the simplicity, with which these Sacred Persons are delineated, they seem level to our view; they are brought home to common apprehension. Doctrines, in the mean time, are abstruse, and often mysterious: it is more easy, therefore, to examine a character, than to discuss a doctrine. Hence, it happens, that characters are made the subjects of conversation, without the slightest regard to decorum or propriety. It is with the utmost facility, that Our Saviour's actions are commented on; and that the Fishermen of Gallilee, are brought under review. And the twelve Apostles (if not twelve scoundrels, in the language of Voltaire), are treated with so much profaneness, as, on reflexion, must shock even the conversers themselves, and wound the sensibility of all but philosophers.

"But, amidst these gaieties of the heart, the conversation has, generally, a tendency to seriousness: And it passes, by insensible gradations, from the ridiculous to the argumentative. Religion, in truth, is of such a nature, as to impress almost every bosom, with a sense of its momentousness. And, however the man of this world may affect to regard it historically or philosophically, his Biblical researches, superficial as they may be, will always create to him uneasiness in proportion to his doubts—will leave on his mind a weight which he will endeavour to throw off, by the communication of his sentiments to his convivial friends.

"Though, therefore, scriptural characters may, first, be sported with capriciously or wantonly; yet they will, afterwards, be frequently considered with a view to the evidences of religion. And, in the social circle,

" * This is so much the age of authors; there are so many writers among people of fashion, that an ignorance of literature seems no longer compatible with good breeding."

they will often suggest arguments unfavourable to the cause; calling in they must, into the hands of persons who, at one moment, wish to form doubt in dissipation; at another, to relieve their minds, by communicating and sharing it with others.

"To persons of this description, I would introduce a few portraits from the Gospel-history: and if, by placing these portraits in peculiar attitudes, I shall illustrate, to their satisfaction, the evidences of Christianity; perhaps, I may succeed in conveying their disposition to examine, and their readiness to cite from scripture, to a most important use. Whilst they shall be taught to search the scripture, not from a momentary impulse, but from an impression of its more than historical dignity; they will shudder at their ignorance in looking through the Bible as the work of "human wisdom;" and, whilst they shall "be ready to answer" those who ask in reason of their hope," "with meekness and with Godly fear," they will shew their indifference, in reasoning as persons that "have no hope!"

"Thus, whilst they reason, may 'Jesus himself draw near; and their eyes be opened' to his divinity!"

To shew to what purpose Mr. P. applies the delineation of his Scriptural Characters, and to convey an adequate idea of the style and manner of this useful production, we shall subjoin his character of PILATE.

"I have introduced Pilate to my readers, with a view chiefly to his supposed notices of the resurrection and crucifixion of Christ."

"That such state-papers (if *papers* I may call them) actually existed, we should conceive probable, from Pilate's official situation and disposition and conduct. And, with this presumption in favour of their existence, we should be satisfied of the fact, from very slight historical evidence."

"From his situation as procurator of Judea, we may suppose that Pilate would not have omitted to send intelligence of the crucifixion of Christ to his master Tiberius. In the eyes of the Jews, indeed, it was an event of considerable importance to the Roman Emperor. 'If thou let this man go (said the Jews) thou art not Cæsar's friend: Whosoever maketh him king, speaketh against Cæsar.' This political opposition of Jesus Christ to Cæsar must have struck Pilate as no matter of indifference: it at once determined him, in his resolution to deliver up our Lord to crucifixion, and probably induced him to state to the Emperor every circumstance that attended our Saviour's passion and death."

"From the disposition and general conduct, also, of Pilate, we may infer, that he would naturally have collected all the particulars relating to our Lord with accuracy, and have transmitted them to Tiberius with fidelity."

"Pilate was not devoid of humanity, or a sense of justice. Whilst he followed the suggestions of his own mind, he exhibited towards our Saviour no small degree of candour and mercy. He saw and felt, that every charge against Christ was false or frivolous. Observing our Saviour meek and unoffending, yet cruelly insulted by the multitude, he exclaimed: 'Behold the man!' Mark his gentleness—pity his sufferings—before him innocent, and release him from unmerited persecution! He firmly and repeatedly declared, that he 'found no fault' in Jesus—'no, nor did Herod,' said he: and he 'washed his hands before the multitude, saying:

detulit ad Senatum cum prerogativa suffragii sui, c. 51. Eusebius relates this circumstance, in his ecclesiastical history, (l. 2, c. 2.) on the authority of Tertullian, and refers it to the 22d year of Tiberius. 'Pilato de Christianorum dogmate ad Tiberium referente, Tiberius retulit ad Senatum, ut inter cætera sacra reciperetur.' That Tertullian was well versed in the Roman history, and a writer of great reputation, I need not remark: and he lived in the age succeeding Christ. It is inconceivable, therefore, that he could have asserted such facts as the above, in the face of the Roman people, and the whole world, unless they had been substantiated, beyond the possibility of refutation.

"There were the very facts, which induced him to embrace Christianity. Though Pilate's express (published, perhaps, in the 'Acta diurna, or the new papers of Rome) were lost among the news of the day, and were never accessible to Tertullian; yet the circumstances of the Emperor's referring the question to the senate, 'whether Jesus Christ of Judea should be admitted into the number of the Roman Divinities,' is so singular and so momentous, that no historian of credit would have ventured to report it, unless he had been fully assured of its authority. If true, its publicity would have supported the historian in relating it. If false, all Rome must have known it to be false: and all Rome would have rejoiced so gross a fabrication—such a libel upon their gods.

"With regard to the provincial record, there can be no doubt but Pilate kept a journal of the Jewish affairs, in conformity to the custom of the governors of provinces, who preserved on public tables the acts of their government. Among the acts of Pilate, was a memoir of our Blessed Saviour. This memoir, according to Tertullian and Justin Martyr, was universally known. To this, the primitive Christians appealed in their disputes with the Gentiles, as to a document of general notoriety, and undoubted authority. It was this, that Justin Martyr urged, himself, as an evidence that Christ wrought miracles, and particularly that he raised the dead, in his Apology to the Roman Emperors: 'Και ταυτα οτι γινοντι, δυνατε μαθεσθαι εκ των επι Πιλου Πιλατου γεννησιν αυτους.—Οτι δε ταυτα εβησαν, εκ των επι Πιλου Πιλατου γεγραμεισιν αυτους μαθεσθαι δυνασθε,' Apol. 2.

"If the acts of Pilate were not genuine, the most enlightened Christians appealed to a supposititious record, and dared their enemies to contradict what their enemies would have instantly contradicted; and not only contradicted, but proved to be notoriously false, with every expression of triumphant exultation. Yes! if the appeal were unfounded, the Roman emperors would not have passed in silence such an insult as a reference to a state-paper, which never existed, or was misrepresented, or mistaken. Surely Julian would have exposed such an appeal to ridicule, if he had not seriously punished, the appellant. But the appeal was permitted, on all hands, to take its natural course—to confirm the faith of Christians, to dissipate the doubts of half-believers, and to silence the clamours of the prejudiced and obstinate Pagan.

"III. The acts of Pilate, then, were genuine. And to the external evidences of Christianity, Pilate has contributed his share, by affording us no equivocal testimony of our Lord's miracles and death and resurrection.

"Fuere genuina acta Pi'ati (says the commentator on Eusebius) ad quæ provocabant primi Christiani, tanquam ad certissima fidei monumenta."

It was to these acts, probably, that Tacitus had an eye, when he told, that "Christ, the founder of the Christian religion, suffered death in the reign of Tiberius, under his procurator, Pontius Pilate." * It seems, at first, a matter of surprize, that so enlightened a mind, as that of Tacitus, was able to rest satisfied with the mere historical record of the death of Christ. The event must, in his apprehension, have been singular and striking; and the conduct of the first Christians must have been equally extraordinary. Yet he looked with too much contempt on these humble men; to permit him to enquire into their real circumstances or doctrines. And, we should remember, that pagan philosophy was as adverse to the name of Christ, as Jewish ignorance. "The Jews required a sign, and the Greeks sought after wisdom."

The author has arranged his arguments with great perspicuity, and has adapted a style admirably suited to his subject. In short, we scruple not to recommend this production as a valuable appendage to every clerical and Christian library.

The Removal of Judgments a Call to Praise. A Thanksgiving Sermon preached in the Parish Church of High Wycombe, Bucks, on Tuesday the 1st of June, 1802.

By the Rev. W. B. Williams, B. A. 8vo. Pp. 24. 1s. Hatchard, 1802.

WHEN, in the second page of this discourse, we met with the following observation;—"Addressing you on so auspicious an occasion, a minute investigation of the text, or an elaborate disquisition of the duties of the day would be to divert the flowing current of a nation's joy into various channels; which, however it might appear to extend the surface, would subtract the depth," we certainly formed no very favourable opinion

* I shall quote, from this historian, the whole passage that relates to the Christians. It is well known, that Nero was suspected of having set fire to Rome. The historian, commenting on this circumstance, thus proceeds: "Sed non ope humana, non largitionibus principis, aut Deum placamentis, decedebat infamia, quip̃ iustum incendium crederetur. Ergo abolendo rumori Nero subdidit reos, et quaesitissimis pœnis affecit, quos per flagitia invidiosus vulgus Christianos appellabat." Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicis affectus erat. Repr̃ssaque in pr̃sens exitiabilis superstitio rursus erumpebat, non modo per Judæum originem ejus mali, sed per urbem etiam, quo cuncta undique atrocita aut pudenda confluent, celebranturque. Igitur, primo correpti qui fatabantur, deinde indicio eorum multitudo ingens, haud perinde in crimine incendii, quam odio humani generis conjuncti sunt. Et per̃euntibus addita ludibria, ut ferarum tergis contexti, laniatu canum interirent; aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis, urerentur. Hortos suos ei spectaculo Nero obtulerat, et Circensē ludicrum edebat, habitu aurigæ permixtus plebi, vel circulo insilens. Unde quamquam adversus fontes et novissima exempla meritos, miseratio oriebatur, tamquam non utilitate publica sed in s̃vitiam unius absumerentur." Annal. lib. xv. b. 44. That the Christians deserved a very different character appears from Pliny's famous Epistle to Trajan. lib. x. ep. 97.

of the preacher's talents. We were, however, agreeably surprised on finding a rational sermon, with many judicious and pertinent remarks. On the subject of the late war, and on its difference from all former wars, Mr. W. truly observes, that, on the part of our enemies, it "knew no limits—established no rights—redressed no injuries—preferred no faith—supported no government—settled no descent—determined no boundaries; it was a contest against all that had been hitherto defended. It was not against me but all government; it tended to subvert every altar, to crush every throne; to confound all order; invert all rule; level all distinctions; and with the cry of freedom and equality, to menace the law by force, and surrender property to plunder." But we cannot concur with him in his assertion "that the Almighty has 'abated their pride, assuaged their malice, and confounded their devices.'" On the contrary it appears to us, that their *malice* is increased, their *malice* has been satiated, and their *devices* have just begun.

Mr. W. appears, however, to entertain a just sense of the danger to which we were exposed from our familiar intercourse with France. He does right to "rejoice with trouble," and to caution his flock against the contamination of Gallic friendship. "In our intercourse with our new friends, as we have not *sunk* under the depression of their *fron*, may we never be *reduced* by the fascination of their *smile*. A land of levity and irreligion is a land of danger: it is enchanted ground: French principles are the sons of *Amalek*, with whom we must wage war for ever. And it will especially become us to be alike on our guard against the poison of their creed, and the contagion of their conduct." This is a true Christian caution.

A Sermon preached before the Stamford Lodge of Odd Fellows, in the Parish Church of All Saints, Stamford, on Monday the 14th of June, 1802. By the Rev. Robert Lascelles Carr. 4to. Pr. 18. 1s. 6d. Drahard, Stamford. White, London.

FROM the 6th verse of the 12th chapter of St. Luke, the preacher takes occasion to expatiate on the "particular interference of God in the affairs of the world," and to reprove the folly of those who impute human events to fortune or chance. He then proves that the inhabitants of those regions are peculiarly indebted to the Almighty for the benefits which they enjoy, and the dangers which they have escaped; and he accordingly exhorts them to endeavour to deserve a continuance of the divine favour, by leading "lives of obedience to him by whom they were bestowed."

"If our peace and prosperity," he adds, "instead of impressing our minds with a due sense of gratitude to the great author of good, should create in us a vain confidence in our own strength, and a consequent disregard to religion, in vain then has peace been concluded; and in vain will the wisest plans of human policy be formed, for healing the wounds which the war has made; for useless will be every endeavour to promote the prosperity of a people, if their manners be licentious and corrupt: let the wicked, says God, there is no peace, and this holds good both as to nations and individuals:—peace to such a nation is but a false calm, the forerunner of a dreadful storm, of a destruction coming upon them unawares." May this just remark make a due impression, not merely on those to whom it was immediately addressed, but on the whole country.

A Sermon preached at the Cathedral Church of Winchester, on Tuesday the 1st of June, 1802, being the day appointed to be observed as a General Thanksgiving for

of the *Peace*. By the Rev. John Garrett, A. M. Prebendary of Winchester, Chaplain in ordinary to his Majesty, and late Fellow of Trinity College, Cambridge. 4to. Pr. 3s. Robbins, Wiltshire; Cadell and Davies, London.

THIS is not only the best *manly* sermon which we have yet seen in print, but, on the present occasion, one of the best which we ever recollect to have read, on a similar subject. The language, like the sentiments, is dignified and impressive, and the brief retrospective view of the war, its causes, its circumstances, its progress, and its probable consequences, is drawn by the masterly hand of a true *Christian philosopher and patriot*.

Whatever may have been advanced by modern theorists," says this intelligent and able divine, "in favour of a system of more extended utility and *universal patriotism*, in opposition to what they call the prejudices of habit and education, such system is utterly impracticable, and indeed incompatible with the nature of the human mind; which will always recur, with eager fondness to the review of those objects from whence it received its first impressions of pleasure and delight: and that he who neither loves his friend, his father, nor his country, beyond the measure which he may think necessary for *universal utility*, will soon sink into a state of apathy, incapable of energy or exertion.

"That tender and peculiar regard, which every good man feels for the people amongst whom he was bred, and for the country * in which he was born, is a partiality which has been the subject of praise with the wise and virtuous of every age and nation, and is sanctioned by the approbation of heaven."

However offensive such language may be to the professors of the *modern philosophy*, it is perfectly consistent to the philosophy of the *Gospel*. Adverting to the origin of the war, the preacher justly remarks, that "if circumstances did occur which rendered it impossible for this country to remain inactive consistently with national security; if our government and constitution were as much endangered by the *insidious* attacks of emissaries from within, as our possessions and allies by *open* violence from without; the *unconscious* became *indispensable*." Reason cannot disapprove, nor does *Christianity* condemn the voice of him who calls upon his countrymen to protect with their swords, their government, their property, their religion, and their laws."

In contrasting the tenderness and humanity now displayed towards prisoners of war with the rigour and cruelty exercised over them in ancient times, which he justly adduces as a strong proof of "the superiority of the Christian disposition over the weakly founded morality of the heathen world," he remarks, that it was "the practice of the most polished and civilized nations of antiquity, to sell them for slaves, to condemn them to the mines." See, in this, was precisely the practice observed by BUONAPARTE in Italy, when he sold his Austrian prisoners for slaves to the Spaniards, to work in the mines in South America!!

On the emigrants, and especially the emigrant clergy, Mr. G. pays a handsome tribute of justice. After observing that, by the disaffected in this country, they were regarded with a jealous eye; he says:

to *rise* a man will not praise a peace because it is glorious for the enemies of his country. I Note, for the Hon. C. J. Fox. Rev.

" By

“ By every friend of social order, by every sincere believer in the doctrines and sanctions of Christianity, by all who had exercised themselves in the moral and religious knowledge of right and wrong, they were considered as a set of oppressed and unfortunate exiles, who had brought with them a considerable portion of the genius, the probity, the piety of their country, and who had made a conscientious sacrifice of every thing upon earth, to the integrity of their political and religious principles.

“ To those whose peculiar fortune it was to suffer for the religion they professed, and to prefer indigence and banishment to the renunciation of principles in which they had been educated, and to which they were bound by the most sacred of all obligations, I feel it in some measure incumbent on me, in the situation in which I now stand, more particularly to advert; both in justice to their general character, as having been misrepresented by well-meant but merely misjudging zeal, and to the liberal and benignant spirit of those to whose lot it fell to soothe, by the gentle offices of Christian compassion, the various evils of helpless and unoffending poverty.

“ If we consider the nature of their religion and the merit annexed to the making of converts, it will not appear extraordinary that amongst so considerable a number of its ministers, a few solitary instances should occur of injudicious and intemperate zeal;—but for the general character of the emigrant clergy; their peaceable and inoffensive demeanour, primitive simplicity of manners, meek and unaffected piety, patient acquiescence under their misfortunes, and grateful acknowledgement of whatever was done for their relief, I can appeal to those who had the best opportunities of information;—to the recollection of *all who hear me*; whose humane attention to that part of those unfortunate exiles, who resided in this place, bears at once the strongest testimony to the goodness of their conduct, and to that spirit of truly Christian toleration by which their benefactors were influenced.”

We concur in opinion with Mr. G. that, “to the magnanimity of our Parliament, and the reasonable and intrepid exertions of our Government, may, under Providence, be ascribed whatever of strength and solidity the civil and religious establishments of Europe at present retain. The barrier thus raised and supported against the overwhelming torrent of those principles, the folly and madness of which have at length been felt and understood in the very country that gave them birth, has secured to the civilized world the possession of *social order and national subordination*. Nay, it is perhaps to this very cause that even France herself is indebted for her deliverance from anarchy and devastation, and for whatever security and happiness she may derive from that form of government into which she has at present entered—whose merit must ultimately be appreciated by the resemblance it may bear to that system, which she might once have adopted and fortified under the *limited authority of a NATIVE*” (aye, and of a *LAWFUL*) “monarch; guiltless of the murder of a humane and virtuous sovereign, the desolation of her provinces, and the destruction of near *three millions* of her inhabitants, who have perished on the scaffold and in the field.”

Among the advantages which we have derived from the war, in respect of our future security, Mr. G. reckons our deliverance “from the contagion of pernicious counsels and mischievous speculations. Fortunately for us, the delusions with regard to the views and conduct of France are past and gone; the eyes of those who fancied they saw, in the destructions of that country, the struggles of an insulted and degraded people to rescue from
insolence

violence and despotism those rights, which no human institution can destroy or alienate, have long since been opened. Her conduct towards the unhappy states which submitted to her *fraternization*, whose governments she subverted, whose property she pillaged, and whose subjects she imprisoned, operated more effectually towards the extermination of what were called French principles, in this country, than the vigilance of the magistracy, or the reasonings of the well-disposed. The hardiest advocates of popular government shrunk with shame and confusion from the atrocities committed by her champions, and the triumph of returning loyalty and patriotism was universal and complete."

Here, we fear, the preacher is too sanguine in his expectations, and; had he witnessed the scene which disgraced the metropolis, during the late election for Middlesex, he would have acknowledged this truth, that *Jacobins* can neither be subdued by *reason*, nor convinced by *experience*.

He judiciously forbears to examine the merits of the peace, and quits that subject for the more important enquiry "how we may best discharge our respective obligations to ourselves, our country, and our heavenly father." He concludes with an observation, in perfect unison with the whole tenor of his discourse. "A truly good Christian is not only a good friend, a good husband, and a good father, but a good subject and a good patriot; and he will invariably exercise himself in the practice of those virtues, which constitute the strength and security of states;—industry, temperance, probity, fortitude, and patriotism."

It were well for the country, if the sentiments, the principles, and the precepts, so ably inculcated by this preacher, were generally circulated, and as generally adopted.

Three Short Discourses on Faith in the Gospel, the Manner of Christ's Teaching, and Future Retribution. Pr. 38. 6d. Johnson.

THESE discourses bear the names of Orr, Leland, and Board. The first opposes "the absurdity of those notions, which some persons are disposed to entertain, as if faith was nothing but a confident reliance upon our Saviour Jesus Christ's having fulfilled the law of God in our stead, and thereby supplied us with an 'imputed righteousness,' so as to make it unnecessary for us to have any real righteousness in ourselves;" the second briefly details and inculcates the leading instruction of our Saviour: and the third holds forth the doctrine of future retribution, that *God will judge all men according to their works*. Their simplicity and perspicuity render them fit vehicles for conveying instruction to the ignorant.

POLITICS and POLITICAL ECONOMY.

The Duties of Electors; with Answers to Reviewers. By the Author of the "Impolicy of returning Bankers to Parliament." 8vo. Pp. 24. 6d. Jordan. 1802.

THE author's idea of an elector's duty may be known by the following admonition. "Give no man your vote who will not pledge himself to propose, or see proposed, in the first session after the election, and prosecute

Secute to effect, as soon as may be, an inquiry into the nature, extent, and tendency, of accommodation paper in the United Kingdom."

All bank notes are included under this description of paper, which, he tells us "creates new money out of nothing;" but here he begs the question, and by assuming a false fact, raises a sandy fabric which the least breath of truth must instantly level with the ground. He says "Great part of bank paper was created, and is now circulating on paper, not on property deposited and received, and consequently there can be no property to pay it with." As we here understand him to allude to Bank of England Notes, we refer him to the Report of a Committee of the House of Commons, on the solvency of the Bank, which, if we mistake not, will immediately convince him of his error. We can easily conceive, that as increased circulation (whether of coin or of paper) may augment the price of provisions; but we cannot perceive why "to pay the interest of this circulation" (Bank-notes, by the bye, bear no interest) "new taxes must be and are levied." To us this reasoning is not intelligible. He complains of our review of his former pamphlet,* as well as of the account of the same tract in the Monthly Review. We can assure him, however, that we lay no claim to papal infallibility, as he would insinuate; but that we shall cheerfully submit the case to the decision of that tribunal to which he has very properly appealed.

A Letter, addressed to the Hon. Charles James Fox, in consequence of his Speech in the House of Commons, on the Character of the late most noble Francis Duke of Bedford. The Second Edition. To which are added, Observations on a Sermon preached in the Parish Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford, by Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Durham. 8vo. Pp. 57. Rivingtons.

WE briefly noticed this valuable little tract in our Review for July, and happy are we to find that its rapid circulation has afforded the author an opportunity for extending his animadversions to another publication which had not yet fallen into our hands; and also afforded us an opportunity of laying before our readers some excerpts, which, from want of room, we were before obliged to omit. In the strong language of indignant loyalty he thus reproves the degraded champion of the sovereignty of the people.

"It is impossible to doubt that the assembly, of whose indulgence you had so remarkable a proof, was plunged into astonishment, when it heard you state the political characteristics of the noble Duke to be a *high and aristocratical demeanour, combined with a more than common leaning towards the rights and liberties of the people of England.* Without attempting to explain this apparent contradiction, (which to those who are acquainted with the real nature of what is often called patriotism, would not be attended with much difficulty)—without attempting to reconcile this *high and aristocratical demeanour, with that self-abasement, which in another part of your speech, you attribute to your late friend—I will venture to assume, what indeed, must be inferred from your standing forth as the eulogist of the noble Duke, that his Grace's leaning towards the rights and liberties of the people of*

* See ANTI-JACOBIN REVIEW, vol. xi. p. 205.

England was of the same kind as that by which yourself and the other members of your party are distinguished. If so, it must be admitted, that his *Bellevue* partook rather of a *bias* towards the modern rights and liberties of France, than of a *leaning* towards the ancient rights and liberties of England. There are, however, some persons, who, after being astonished at his more than common leaning which marked his politics in the early days of the French Revolution, have been disposed (although he has never made any public recantation), to give him credit for the wonderful sagacity, and to discover that such a leaning might endanger his own rank and fortune, and for the wonderful honesty to endeavour, on that account, to recover from and erect posture on the political stage. And though the very latest part of his Grace's Parliamentary conduct convinces me, that whatever efforts he may have made to correct his perverse and tortuous bent, were ineffectual of success, yet I should have been disposed to hope, that since the moment, when he honoured Thomas Paine, * Thomas Hardy, and John Thelwall, with his patronage, his domestic politics, at least, had taken a more favourable turn, if you had not in a most forcible manner, invoked the approbation of the House to his *steadiness of principle—to his firmness and consistency of character*. I really lament, Sir, that his Grace's memory should suffer so much from the incautious zeal of his advocate; and that he should be thus branded with the infamy of having been, to his last moments, a consistent, persevering, and practical admirer of that stupendous monument—not as was once stated, of *human wisdom and integrity*—but, as experience has demonstrated, of *Hellish malice and atrocity*—the French Revolution. But for such testimony, it might soon have been forgotten by a very large portion of mankind, that he died a member of the Whig Club, whose standing toast is the jacobinical sentiment—the *Sovereignty of the People*. Nay, but for such testimony he might have appeared to be actuated by considerations of private friendship, rather than of political attachment, when he bequeathed a legacy, not only to yourself, but also to a gentleman who, as we are told by Mr. Burke, was sent by you, Sir, 'as your representative; and with your cypher, to St. Petersburg, there to frustrate the objects for which the Minister from the Crown was authorized to treat; and who, as the same writer asserts, 'succeeded in this his design, and did actually frustrate the King's Minister, in some of the objects of his negotiation;—a proceeding which, according to Mr. Burke, did not amount, indeed, to 'absolute high treason,' (though on that point some have thought differently) but to 'a high treasonable misdemeanour.'

This representative of Mr. Fox has just been chosen one of the representa-

* Thomas Paine in his *Rights of Man* had asserted, that 'All hereditary Government is in its nature tyranny,' that 'the Bill of Rights was more properly a Bill of Wrongs and Insults,' that 'the Crown signifies a nominal office of a million sterling a year, the business of which consists in receiving the money;' that 'the farce of Monarchy and Aristocracy in all countries is following that of Chivalry,' &c. &c. &c. When the avowed publisher of such sentiments was received with open arms at Bedford House, surely the owner of that house displayed more of a democratical turn, and of a jacobin twist, than of a 'leaning towards the rights and liberties of the people of England.' And his distinguishing quality (which was stated as the marked feature of his character) 'the love of utility,' must have been of a very singular cast."

ties of the people, in the new parliament, where, no doubt, his efforts will be as actively and as beneficially exerted and directed as they were at St Peterburgh. Another trait in the late Duke's character is here introduced with equal propriety.

Having been led by you to touch upon the political character of the deceased Duke, of which your description is calculated to produce a false impression, I must request your indulgence a moment longer, while I propose a question intimately connected with this subject, and suggested by a fact of universal notoriety: by what leaning or bias was his Grace impelled, in the year 1797, to endeavour to injure (I was going to say defraud) the revenue of his country, by making a false return of the articles for which he was liable to be rated to the Assessed Taxes? You must remember, Sir, that in the above year his Grace was surcharged for no fewer than twenty-five servants and seventeen horses, which he had omitted to enter in his return to the Collector of the Assessed taxes. Against this surcharge he appealed to the Commissioners, who, if they saw reason, had the power to relieve him from the penalty; but who, after a full investigation, nay, after a patient hearing of his Grace in person, felt themselves bound to confirm the surcharge. It was indeed urged, on the part of his Grace, that twenty-one of the twenty-five servants whom he had omitted to return, were of the description of helpers, who, as they did not wear a livery, and were engaged by the week, were not liable to the duty. But the Commissioners were of opinion, that as such servants were specially named in the act of Parliament, no one who perused the act could doubt their liability to the tax. Besides, however, the twenty-one helpers, there were one position, one porter, one gardener, and one game-keeper, omitted in the return, to the first of whom, particularly, none of the circumstances urged with regard to the helpers could be supposed to apply, and all of whom were clearly within the very letter of the act of Parliament. But if a doubt could be supposed to exist with regard to any of the servants, what can be said respecting the seventeen horses, which he had neglected to return? Could it be supposed necessary for them to wear a livery, or to be engaged by the week, in order to subject their owner to the tax? The truth is, that his Grace stands convicted of a mean and base attempt to evade his due proportion of the burdens of his country, and thereby to make those burdens fall, with accumulated weight, upon his fellow-subjects."

No speech, publication, or act, of Mr. Fox, can excite surprise in any one who has watched him, with tolerable attention, through the course of his political life; but that a clergyman, a *dignitary* of the church of England, should so far forget his duty and his station, as to prostitute the pulpit to the base purpose of flattering a man who had lived and died, as the object of Mr. Cartwright's adulation had, is a fact which, we confess, excites in our mind the greatest astonishment, and the strongest indignation. Our author's remarks on this extraordinary production occupy nearly as many pages as his letter to Mr. Fox. And they are written with equal spirit, and interspersed with remarks equally pious, forcible, and pertinent, as our readers will perceive from the following extracts.

It appears that the House of Commons is not the only place, where the character of the late Duke of Bedford has been holden up to the wonder and admiration of the public. Strange as it may seem, the pulpit has been prostituted to the same purpose; clergymen are said to have presumed, in this manner, to offer their sacrilegious homage to rank and fortune, in the

the more immediate presence of their Divine Master—in the very temple consecrated to his service. In a sermon which was preached by the Rev. Edmund Cartwright, in the parish church at Woburn, on the Sunday after the interment of the noble Duke (whose death was calculated to make a more lively impression in that neighbourhood, than in any other part of the kingdom), the character of this Nobleman was extolled in terms of the highest commendation, and with a fuller enumeration of his various qualities, than can be found in the printed speech of Mr. Fox. The audience were told of his abilities and integrity—of his steady and uniform friendship to the liberties of his country, and of his *temperate*—yet determined opposition to every attempt to infringe them! (*Et tu Brute? Is it a Christian Divine who thus gives his sanction to political principles, which are at direct variance with the Gospel?*) They were further reminded of the purity of the Duke's character, and the energy of his mind—they were informed, though in this instance the pulpit was made the vehicle of a declaration which the preacher himself could not believe, that his Grace, if he had lived, would soon have been invited to take the lead in the administration of public affairs! They were also assured that in his private, as in his public conduct, his Grace's ruling motive was to do good—that the predominant passion of his soul was to benefit mankind—that in the government of his temper he was without an equal—that no man thought more modestly of himself—that, in short, "the memory of his virtues" will "long continue;"—that "when all the vain trappings of mortality" shall be "forgotten or mouldering in the dust, these flowers of imperishable beauty" will "still survive and blossom on his grave;"—and that though there were "many parts" in his character, which those only can aspire to imitate who walk in the same exalted sphere of society as he did," yet there are none "who may not profit by his example"—none, however humble their station, who may not "*drink deeply of instruction from the blameless current of his life.*"

In this minute specification of the virtues of the noble Duke, not one word is to be found about Religion. Notwithstanding the sacredness of the place, and the solemnity of the occasion, this only foundation of true virtue is entirely unnoticed in the description of a life, from the *blameless current* of which, it is publicly declared, that every one, however humble his station, may *drink deeply of instruction*. What is the real import of such a declaration, except that Religion is not essential to human excellence? that it is not at all necessary to constitute perfection of character? but that without it a man may be a proper object of boundless applause, and of universal admiration? It is impossible for the preacher to deny that this is the literal meaning, the obvious effect of his eulogium on the late Duke. A more horrible profanation of the holy place where this lesson was inculcated, can scarcely be conceived. A doctrine more injurious to society cannot be promulgated. In the parish where this doctrine was delivered, it was mischievous in a peculiar degree. The inhabitants of that parish had a personal knowledge of the deceased Duke. They knew that he had never joined with them in public worship—they knew that he had passed his Sabbaths, like his other days, in worldly occupations and amusements—that he had even been the means of preventing many others from keeping that day *holy*.* Until this sermon was delivered, much as they might respect him

* It is well known that his Grace has frequently contributed to keep

him for his amiable qualities, for his liberality and munificence, which certainly were entitled to their respect, still they must have felt that all was not right for want of Religion. They could not, when he was at Woburn, have heard the bell ringing for church, without some misgivings in their minds on account of his constant neglect of the summons. But when they were told from the pulpit, as in effect they were, that all this was immaterial—that public worship was a matter of indifference—that Religion was not necessary to constitute a perfect character—if any thing could make them, during the remainder of their lives, practical Atheists, such a sermon must have that effect."

"The publication of this sermon is a gross aggravation of its criminality: Was it not enough to preach irreligion to the parishioners of Woburn? Must the profane lesson be circulated throughout the kingdom, by means of the press? Must this too be done at a time when the interests of Religion are evidently and rapidly declining, and when vice and immorality are hourly gaining ground? When an indifference, approaching to apathy, is generally displayed, with regard both to the *true* interests of this life, and the infinitely more important concerns of the next? At such a time, particularly, for a minister of religion to extol, as a laudable example, a character in which a total neglect of Religious duties, and an uniform habit of violating the Sabbath, were notoriously conspicuous qualities, was an instance, not only of the grossest impiety, but of the basest treachery to that Being, to whose service such a minister, whatever a Jacobin apostate may think, had, by the awful solemnities of ordination, devoted himself to the end of his life."

The Jacobin apostate alluded to is the *Reverend* John Horne Tooke, *Esquire*, who will do well to read with attention the following note; not that it will convey any new information to his mind, but because it may possibly lead him to reflect, and reflection, it may be hoped, at his time of life, will lead to repentance.

"That apostate priest, John Horne Tooke, unwilling to lose any opportunity of bringing the Religion, of which he is a minister, into contempt, endeavours, in an advertisement which he lately addressed to the electors of Westminster, and which in a few lines contains a libel on the Church, the Parliament, and the King, to render the ceremony of Ordination ridiculous, by terming it "something mysterious, miraculous, and supernatural," which "was operated upon" him "nearly half a century ago in this Protestant country, and which has deprived" him, "at the close of" his "life, of the common rights of a man and a citizen." The extreme wickedness of this attempt to deprive the Religion of the country of respect, and the mischief which such an attempt, if successful, must produce, are too obvious to need any comment. But the gross sophistry which is here impiously employed, by one of the most sagacious minds ever formed by the bounty of Providence, and the *mala fides* with which the talents of that mind are exerted, to deceive those which are less intelligent, ought not to pass without observation. The effect of Ordination, in conferring the sacred character, is stated by this reverend gentleman to

his labourers from church, by paying them their wages on a Sunday, and on one occasion he employed some hundreds of them, on *that day*, in emptying the great pond at the Abbey.

have

have deprived him of the rights of a man and a citizen, because, forsooth, a principle is applied to this case, which operates in so many others, and which cannot but operate frequently, in the multifarious relations of civilized society; viz. that one character must sometimes be incompatible with another. The existence of such a principle originates in the nature of things, which must necessarily and frequently produce an incompatibility between the duties that are respectively annexed to different situations. And it is difficult to conceive a case in which that incompatibility is more apparent, than in the two characters of a Clergyman and a member of the House of Commons; since it is glaringly impossible for one man to perform the duties of both. Mr. Tooke may, perhaps, say, that he has no clerical duties to perform, and that therefore he is at full liberty to attend to parliamentary duties. But a man cannot, even in argument, take advantage of his own wrong. That this divine has no clerical duties to perform, is his own fault. It is owing to a desertion of his post—to a breach of his engagements—to a violation of the contract which he entered into when he received Holy Orders. He dares not deny that, at *that* time, he considered the character which he then assumed to be indelible; he knew that it was universally so considered in the Church of which he became a Minister; consequently, he must be taken to have devoted himself, during life, to its sacred functions. His apostacy can by no means absolve him from his engagement; or set him at liberty to take upon him a new character incompatible with that which he then assumed. To pretend that, under such circumstances, he is deprived of the rights of a man and a citizen, because he is not eligible to a seat in the House of Commons, is the grossest of absurdities. What numbers are ineligible, from a variety of causes, to such a seat—nay, how many are destitute even of the character of electors—who entertain no doubt of their possessing those rights? But such topics, however absurdly introduced, are not brought forward without design. They are brought forward without design. They are intended *spargere voces in vulgum ambiguas*—or rather, to scatter firebrands, for the destruction of the Church and of the State, of which this reverend Jacobin is so unworthy a member.”

The concluding reflections relate to the too prevalent practice of violating the Sabbath-day; on which the author's arguments are so cogent that, though they may be eluded, they cannot be overthrown.

“The insatiable votaries of pleasure,” he truly observes, “who seem to dread nothing so much as solitude and reflection, and who cannot, for a single day, trust themselves out of the intoxicating round of dissipation, have, at length, attained to so complete an indifference for the Sabbath, that their Sunday, as well as their weekly parties, are now regularly announced in the registers of fashion.” For this shameless practice we are chiefly indebted to the abominable profligacy of our daily papers; one of which, in particular, has done more, by exhibiting a regular register of fashionable folly and vice, by destroying all the privacy of domestic intercourse, and by annihilating the most amiable characteristics of the female character; to vitiate the taste, and corrupt the morals of the age, than all the other licentious productions of this licentious age!

We cannot dismiss this tract without earnestly recommending it to the serious perusal of every one who deems the religious and moral principles of the community worthy of preservation.

POETRY.

Select Translations from the Works of Homer and Horace: with Original Poems.
By Gilbert Thompson, M. D. 12mo. Pp. 163. 3s. 6d. bas. 1802.

DR. Thompson says:—"It was my intention, in offering this little volume for the perusal of the public, to have illustrated some passages both of the translations from the works of Homer and Horace, and of my own poems, with notes; and I cannot but lament that this has been so long delayed: for now the infirmities of seventy-five years, superadded to a constitution naturally not of the most active, seem to have conspired against the execution of this plan."

We also regret the non-completion of our author's intentions; for, though we think but little of his poetry, we entertain a more favourable opinion of his criticism. In these selected translations, the sense is generally well preserved; but we do not consider them to be at all superior, or equal, to a literal prose translation, as they exhibit neither spirit, elegance, nor harmony. Dr. T.'s *blank verse* is *blank* indeed. Of his original poems, we can scarcely award a more favourable judgment; but, that our readers may form some opinion of their own, we shall present them with, what we conceive to be, the best piece in the volume.

"*Canticles, cap. ii. v. 10, 11, 12, 13, paraphrased.*"

" 'Twas my beloved spake: that welcome voice
Did rapture to my listening ear convey,
Such was th' inviting sound; my fair arise,
My only fair arise, and come away.

" Fled is the winter's cold; the forms are past;
Come then to seats of innocence and joy,
Where, nor untimely rains nor chilling blait,
Nor fear, nor danger shall our peace annoy.

" Come where the spring, transforming winter's scene,
A youth of beauty o'er the region pours;
The fields are vested with a living green,
With vines the hills, the valleys laugh with flow'rs.

" The harmless birds, on the fresh verdant spray,
Break forth in ceaseless songs of joy and love;
Bright beams the wintry clouds have chas'd away;
Sunshine and music cheer the lovesome grove.

" The turtle tunes his note of soft desire;
Let us, in poesy's diviner airs,
Assist the concert of the woodland choir,
And feel a passion unreprieved as theirs.

" See, fair, for thy return the bending boughs
Blush with ripe fruit, or clad in rich attire
Of blossoms thick, and fair as winter snows;
Those court the taste, and these glad hopes inspire.

" Leave crowds and noise; nor let the pomp of state,
Vain shades of bliss; thy fancy entertain,

While

While I, with love's impatience, still await
Thy graceful footsteps o'er the flow'ry plain.

"There happy hours, to pleasure now so kind,
Soon pass, and Sharon's rosy scents decoy:
Arise, fly swifter than the nimble hind;
Prevent the wings of time, arise and come away."

EDUCATION.

Astronomical and Geographical Lessons: being an Introduction to the Use of the Globes; with a variety of Problems and Examples: for the use of Schools. By James Levett, Master of an Academy, Colchester. Small 12mo. Pr. 96. Badcock.

THE "Advertisement" prefixed to this little volume at once exhibits its contents and forms a review thereof:

"The following lessons were drawn up by the author, for the use of his pupils, from a conviction of the advantages which result from committing to memory the leading principles of science. They have no pretension to originality of thought, or novelty of expression; simplicity and a familiar method is [are] all they lay claim to. It cannot, therefore, be expected they should manifest any depth of learning; especially, when it is acknowledged they were written for very young persons, and not adepts, in science. They are, indeed, nothing more than a string of necessary definitions, which, if in any instance they appear vague, a judicious tutor will take occasion to enlarge upon according to the capacities of his pupils. The problems and examples are selected as the most useful, and are, for common purposes, all that seem necessary; but if the pupil has time and inclination, others more abstruse and difficult may be given at pleasure."

We have only to add, that if, in some few instances, a more simple and definite mode of expression had been adopted, the general utility of the book would have been increased.

Worlds Displayed: for the Benefit of Young People; by a familiar History of some of their Inhabitants. Second Edition. Pr. 120. Campbell, Edinburgh. 1800.

WE have ever stood among those who wish to see sacred things kept sacred; and, consequently, cannot approve the efforts of an author who exhibits the Holy Bible as an active agent, holding conversation, and writing its own history, or rather the history of the different possessors through whose hands it has passed. Such things always wear a flippant aspect, generate unhallowed fancies, and are quite uncongenial with that reverential awe with which true piety ever attends to the sublime mysteries of religion.

The scene of the first part of this performance lies in heaven—that of the second in hell; and the whole consists of fictitious or parabolical histories and dialogues; which, though they display nothing particularly reprehensible, possess nothing to recommend them to public notice.

Juvenile Friendship; or, The Holidays: a Drama, in Three Acts. To which is subjoined, The Arrogant Boy: a Dramatic After-Piece, in Verse. Intended for the Representation of Children. Pp. 80. 2s. Hatchard. 1802.

To the morality of this piece nothing can possibly be objected: the dangerous tendency of that factitious sensibility imbibed by youthful females in the indiscriminate perusal of novels and romances, which frequently induces the commencement of hasty and improper friendships, under the notion of congeniality, sympathy, &c. is judiciously pointed out and reprehended, as are also the juvenile vices of extravagance and gaming, in both sexes.

We, however, would rather recommend these dramatic effusions to be read than to be represented on the stage; for we are so antiquated in our ideas as to be incapable of perceiving the utility of instructing children in the sublime art of play-acting.

The Parents' Friend; or, Extracts from the principal Works on Education, from the Time of Montaigne to the present Day. Methodized and arranged, with Observations and Notes, by the Editor. 2 Vol. 8vo. 14s. Johnson. 1802.

IN an advertisement prefixed to this work, parents are earnestly desired not to suffer it to fall into the hands of children. The caution is indeed necessary, for it contains a great deal of very objectionable matter. But, why, then, publish it? The danger to be apprehended from the perversion of mind which it may occasion in youth greatly overbalances the utility which parents may derive from the perusal of some portions of it.

MISCELLANIES.

A Letter addressed to Rowland Burdon, Esq. M. P. on the present state of the Carrying Part of the Coal Trade. With Tables of several of the Duties on Coals received by the Corporation of the City of London. By Nathaniel Atcheson, F. A. S. 8vo. 12s. 6d. Richardsons. 1802.

MR. Atcheson, very reasonably, wishes that the Corporation of London, which is said to derive an immense sum annually from the Orphans' Duty, should inform the ship-owners who pay it, in what manner and for what purposes it is applied. He endeavours to persuade the House of Commons to pass a vote, that the Chamberlain of the City should produce the account. We can see no occasion why this account should not be produced without any such vote; it is surely the duty of the Corporation to give satisfactory information on the subject to every person interested in receiving it. If Mr. A. be correct in his statement, the Coal Trade is now a losing trade; but it will be a difficult matter to persuade the public, that any body of men would persevere in a trade which must, ultimately, end in their ruin!

Provincial Coins and Tokens, issued from the Year 1787 to the Year 1801. Engraved by Charles Pye, Birmingham. 4to. 55 Plates. Pp. 20. Seely. 1802.

WE can see no necessity for bestowing so much pains on objects of so little importance. These "Provincial Coins" were the creatures of convenience, partial and confined in their operations, and neither worthy of employing

employing the burine of the engraver, nor of gaining admission into the cabinets of the curious.

Copy of a Correspondence between the Right Hon. the Lords Commissioners of the Admiralty, the Right Hon. Earl St. Vincent, K. B. the Right Hon. Earl Spencer, K. G. and Vice Admiral Sir John Orde, Bart. 8vo. 3s. 6d. Faulder. 1802.

WE cannot but lament the appearance of this publication, as we think it will only tend to prolong a dispute between persons of the highest respectability, which it must be the wish of every friend to both parties to see brought to a speedy termination. The ground of dispute is of a professional nature, on which, of course, we are not competent to decide. We have completed our duty therefore in announcing the tract to the public:

A Treatise on Brewing; wherein is exhibited the whole Process of Brewing the various Sorts of Malt Liquors; with practical examples on each Species: together with the Manner of Using the Thermometer and Saccharometer, rendered easy to any capacity, in brewing London Porter, Brown Stout, Amber, Hock, London Ale, Windsor Ale, Table Beer, &c. By Alexander Morice, Common Brewer. 8vo. 10s. 6d. Symonds. 1802.

THE author has here fully disclosed "the Secrets of his Prison House," and, as far as we can judge, has given a faithful account of all the various and manifold ingredients which enter into the composition of the different articles supplied by the London brewers to the public. Of these ingredients, however, Mr. M. only admits one to be hurtful; viz. the *Coculus Indicus*, or Indian Berry, which is known to be a noxious narcotic. What his brethren will say to him, for thus revealing their secrets, we know not, but to all those who wish for information on the subject of brewing, he has supplied an useful and a copious fund. He has also prefixed a history of the London Brewery, which must be interesting to every description of readers.

The Life of Toussaint L'Ouverture, Chief of the French Rebels in St. Domingo. To which are added, Interesting Notes respecting several Persons who have acted distinguished Parts in St. Domingo. 8vo. 2s. 6d. Symonds. 1802.

THE object of this publication is to justify the French Government for their conduct in respect of Toussaint and his followers. That strong measures are ever the most wise for the suppression of rebellion we are not disposed to deny; indeed we only lament that Lewis XVI. had not recourse to such measures, in the year 1789, in which case the "Corsican Adventurer" would still have remained in that state of obscurity to which he was destined by his birth and his circumstances. But what right Buonaparte can have to call this sanguinary chief a rebel, who never swore, who never owed allegiance to him, remains to be explained. For our part we have ever regarded the civil war in St. Domingo as a struggle between contending banditti. The most powerful has, of course, subdued the most weak; the Consul has triumphed, and the Black Chief is condemned to death, or to lasting imprisonment.

Practical Remarks, and Precedents of Proceedings in Parliament; comprising the Standing Orders of both Houses, to the End of the Year 1801; relative to the applying for, and passing, Bills for inclosing or draining Lands; making Turnpike

pike Roads, Navigations, Aqueducts; building Bridges; for the more easy recovery of small Debts; Paving, &c. Towns; confirming or prolonging the term of Letters Patent; obtaining Divorces; and Bills called Estate Bills: with an Introductory Chapter, containing Practical Directions for soliciting Private Bills in general; and with occasional references to Acts of Parliament, adjudged Cases, &c. By Charles Thomas Ellis, of the Inner Temple. 8vo. Pp. 266. Brooke and Rider. 1802.

OF the general nature of the work before us, which is chiefly designed for professional men, our readers must already be sufficiently apprised by their perusal of its title page.

"The plan adopted in the execution of this design," says Mr. Ellis, "is to divide the whole into chapters, one of which is assigned to each bill; and every chapter, where it is necessary, is subdivided into distinct heads; and the standing orders of either house, that have been made from time to time, to the close of the year 1801, are methodically placed in that chapter, under the different heads to which they are immediately applicable; and a collection of precedents in general use, are systematically arranged in an Appendix."

In the preparation of this work no pains seem to have been spared, and we doubt not that it will experience an encouragement proportionate to its utility, and to the meritorious industry of its author.

A Method of making Abridgments; or, easy and certain Rules for analysing Authors. Divided into two parts; the first, containing Preliminary Explanations and the Rules for making Abridgments; the second, the Applications of those Rules to various Selections from the best Authors. By the Abbé Gaultier. 4to. Pp. 230. 1l. 1s. Elmsley and Bremner. 1801.

THIS is a curious and amusing little work; of which we cannot do better than to permit the author to speak himself. The following is the account which he gives in his Preface of the means by which he arrived at the discovery, as he calls it, of his plan.

"Whilst he was contriving how to fix the attention of children on the analysis of each principal part of a sentence, he found, after a few trials, that to paint in different colours the several parts of the sentences, according to his general division of Grammar, would be a useful, and even an amusing exercise.*

"He therefore directed them to put, 1st, The NOMINATIVE CASE, or the subject, in *deep blue*; and its MODIFICATIONS, viz. the adjectives which are joined to the nominative, or expressions which supply the place

"* Being convinced that Grammar is the key of the sciences; that, if well explained, it accustoms young people to reason clearly, and gives them all the advantages of a good logic, suited to their age; the author's principal aim was to render that science as interesting as possible, and even amusing to Children. He therefore endeavoured, by means of his games, (to use the expression of the illustrious Locke) to cozen them into that knowledge. In a genealogical tree, he presented to their view the relations of words to each other; by means of a few games, he enabled their parents to exercise them in the composition of sentences; and by a few more, to instruct them in the mode of decomposition."

of the adjectives, in *light blue*.—2dly, The **VERB**, or the attribute, in *deep red*, and the oblique cases governed by the verb, in *light red*.—3dly, The **MODIFICATIONS OF VERBS**, or the words which determine their signification, as adverbs, adverbial expressions, or some conjunctions, in *yellow*. (Vide the specimen of Analysis, by painted sentences, page 91.)

"What commonly struck children first, in those painted tables, was, to see how differently several sentences, though of the same length, were coloured. They often said, with puerile simplicity, that one sentence, by being differently coloured, became as different from another sentence, as one *stuff* is different from another.

"But to this infantine reflexion succeeded others more useful and interesting. By often comparing the painted sentences, the children, as well as the author, were naturally led to make the following observations:

"1st, That, however different might be the colouring of the sentences, yet there was always to be found in every one of them a *nominative*, or a subject, and a *verb*, or attribute; that is, a word coloured in *deep blue*, and another in *deep red*.—2dly, that if either of those words, viz. the *subject* or *attribute*, was suppressed, there was no kind of sense in the whole sentence. Lastly, That if these two words were joined together, they always produced some good and right sense.

"This made them clearly perceive that the **SUBJECT** and the **ATTRIBUTE** were primary and necessary parts of the sentence, and, as it were, the support of it.

"On the other hand, they observed that all the remaining parts of the sentence, viz. those painted in *light colours*, or in *yellow*, were not primary parts, like the subject and the attribute, but secondary. For, 1st, some of them were wanting in the most clear and complete sentences.—2dly, Others might be suppressed sometimes without changing the sense of the sentence.—3dly, No one of them could ever by itself form a complete sense.

"In the above observations, the author had already before him all that was requisite for the discovery of this method of abridgment, but he did not then perceive it. Some farther reflexions were yet wanting, which soon after occurred to him.

"He observed, and the children also, that in every sentence which they had analysed by means of colours (and they had a great many then before them), there was never to be found more than two or three general **MODIFICATIONS**, besides the **SUBJECT** and the **ATTRIBUTE**; and consequently that in the most diffuse sentence, and one that formed, even by itself, a long paragraph, there never could be discovered by the analysis more than four or five distinct ideas.

"It was this last conclusion alone that led the author to conceive the first plan of abridgments. For, since it was no longer a problem that every sentence or paragraph, of whatever length it might be, was composed of but few ideas, it was easy for him to see, that if those ideas could be generalised, and comprised in very short expressions, the result would be an abridgment of all the thoughts contained in the sentence or paragraph.

"He then directed all his endeavours to find out by what means this compression could be effected, and soon discovered those means in his former works for children. He observed that the same rules which he had laid down to distinguish and analyse the *adjectives*, *oblique cases*, and *adverbs* of a sentence, would be equally useful as the means of compressing sentences.

"For, 1st, Whatever was in *light blue*, viz. the *modifications of the subject*,

(as expressing but a quality of a person or thing) might be very often rendered by a simple *adjective*.

"2dly, Whatever was in *light red*, viz. the *oblique cases*, completing the signification of the attribute, (if a question was put concerning it, by the words *whom? what? of whom? of what? &c.*) might be very easily replaced by a single *noun*.

"3dly, Whatever was in *yellow*, (if a question was put respecting it by the words *when? where? how? how much? why? by what means? surely? in what case?*) might be very nearly reduced to a single *adverb*, or an adverbial expression.

"He then began to see clearly the whole method of making abridgments; and, by way of hypothesis, fixed these three *general rules*, viz. 1st, ANALYZE THE PARAGRAPH.—2dly, COMPRESS IT.—3dly, WITH ITS COMPRESSED PARTS MAKE THE ABRIDGMENT."

If the curiosity of the reader be excited by the above, we refer him to the book itself: it certainly contains selections from the best authors; and proofs of the Abbé Gaultier's skill in analysis.

The Life of Hannah More; with a critical Review of her Writings. By the Rev. Sir Archibald Mac Sarcasm, Bart. 8vo. Pp. 216. Hurst. 1802.

"HANNAH, daughter of Jacob More and Mary his wife, was born at the Fish-Ponds, in the parish of Stapleton, in the county of Gloucester, and baptized 17th Feb. 1744, as appears by the register of that parish. Her father, who had previously been a domestic in the service of Norborne Berkeley, Esq. of Stoke-House, Gloucestershire; and had married his fellow-servant, Hannah's mother, was, by his master's interest, appointed teacher of the charity-school at the Fish-Ponds, with a salary of 25*l.* a year, for the instruction of twenty poor boys and ten girls, where all his own children, five daughters still living, and one son since dead, were born, and received their education. At an early age Hannah shewed some signs of genius and great application, having more than the sex's usual share of curiosity to spur her on. Whatever books came within her reach she shewed an eagerness to peruse, and of those she thought valuable in catalogues she made a list and endeavoured to procure them. Nothing, however, was observed very remarkable about her, excepting a keen, penetrating look, an ambition to shine in some companies, by making a parade of her reading, and a watchful taciturnity in others. That degree of prudence allied to cunning, which has since so much distinguished her, began early to characterize her mind; and she seemed rather formed for, and inclined to, a more desultory life than that she had led the last thirty years.

"About the age of fifteen she began to dabble in poetry, and some ordinary verses on the 14th of February were her first essays.

'Now all nature seemed in love,

'And birds had drawn their Valentine.'

"Hannah was a brunette rather than black; but her eyes were deeply black, keen, penetrating, and perpetually wandering and rolling, as if eager to seize on and comprehend the minds and persons of all present. From valentines she advanced to songs, and though she had no voice was ambitious to be thought a singer. What boarding school education, if any, she had, I have not been able to learn; but from her father's contracted circumstances, that probably was not a long time. She was, however, industrious,

trious, and contrived to learn some French and a little Latin. In short, Miss H. More, by her laudable smattering in every study, was now spoken of in her own neighbourhood as an accomplished young lady who knew every thing.

"Their father now removed to Stoney-Hill, Bristol, where he still carried on the business of a school, and his girls opened a day school in Trinity-street. Here our heroine began, on account of her black rolling eyes, and her little pieces of poetry, to be noticed; and by the produce of a subscription, among the charitable people of the wealthy city of Bristol, on which occasion Dr. Stonehouse was, I believe, very useful, they were enabled to open a boarding school for young ladies in Park-street.

"In this improving situation of their affairs, the five sisters, according to their several abilities, contributed to the general interest; one assuming the title of GOVERNESS, moderated the general concern, one marketed, one superintended the refectory part, and the others, with proper masters, taught the young ladies the usual routine of boarding school education. The scholars multiplied in a few years; and some small publication of minor poetry tended to advertise the school. Like most young women, the Misses More, and particularly Miss Hannah, were much addicted to attendance at the theatre; and their scholars often accompanied them."

"She had, it is said, more than one offer of matrimony. A gentleman on the stage made her proposals, which were listened to for a considerable time; but his troop decamping, on his departure with them, a sea captain next presented himself. During the sailor's visits, and while his vessel was preparing for her voyage, a man of good fortune made his appearance, and being dressed in a red coat, always ensnaring of the female heart, every attention was paid him, and love obtained an early victory; but after a long and tedious courtship, whether owing to her violence of temper, or to what cause, I have not been able to discover, it ended in a separation. I have, however, heard many anecdotes not worth relating. It was at this time too, she met with an advantageous bargain, by purchasing an annuity of 200*l.* a year for her life, at a *very easy rate*."

Our readers will easily conceive that we have not made these extracts with any view to depreciate Mrs. More, in the eyes of the public. The same observations which suggested themselves to our minds on the imputed low extraction of Mr. Bere will equally apply to that of Mrs. More. They may both console themselves with the reflection—

Et Genus, et proavos, et quæ non fecimus ipsi,

Vix ea nostra voco;—

and they may both congratulate themselves on having, by their own personal exertions and merits, raised themselves to a higher situation in life than that in which, by their birth, they seemed destined to move. It is only when an individual, who has so raised himself, displays arrogance and pride in his conduct, and presumes to reproach others with the want of an adventitious qualification of which he is even destitute himself, that he becomes fairly open to censure, and that reproach, addressed to him, is justice. There is an imputation at the close of the last paragraph of the passage we have quoted, which requires explanation; and the author is highly censurable for his omission to give it. We shall not, however, supply his defect, though we could;—but, justice demands the remark, though we differ, from the lady, on the subject of that annuity, that there was nothing in any of the circumstances attending the transaction, in the final

est degree injurious to her reputation. The annuity was voluntarily given for a breach of promise of marriage; and, no doubt, a larger remuneration might have been obtained from the verdict of a jury, in an action on the case. Such loose imputations disgrace the biographer.

The author proceeds to *criticise* the works of M. S. More, volume by volume, but surely never was a man less qualified for the office of a critic. Not only is his own style inharmonious and incorrect, and his judgment woefully defective; but his book abounds with the most palpable violations of grammar;—his ignorance on some of the subjects on which he speaks with decision is most gross; in his abuse of Mrs. More, with very few exceptions, he is neither consistent, decent, nor just; his regard for truth is not always conspicuous; and his principles, religious and political, are most unsound. Had we not learned from *himself* that he was an *ecclesiastic* (p. 142) we should have deemed the assertion a libel on the church. There are heavy charges, but, ere we lay down the pen, we trust we shall convince the public of their justice.

His severest censures are pointed against those productions of Mrs. More for which she deserves the greatest credit; and for which she has received the greatest, and, in our estimation, the best deserved, commendations. Though compelled to acknowledge that her "*Village Politics*" had a tendency to turn the popular mind from a disposition to "riot and rebellion," and was therefore becoming "a dutiful subject," yet does he not scruple to add that it contains "so much nonsense or real ignorance, that I cannot avoid saying it disgustingly *lies* throughout." We shall soon see who *lies* most. "That she was paid there can be no doubt." *Lie the first.* "No trifling, to render the war popular (and the child unborn may rue the day it became so) could be more venal, or less respect truth or decency." *Lie the second.* "Christianity and philosophy owe her no obligation, she has profited little from both; and in H. More's *VILLAGE POLITICS*, they are equally unamiable." *Lie the third.* "If she had any regard for human happiness, or her own reputation, for *truth* or intelligence, she would, instead of introducing it into her works, have *disowned* the piece." *Lie the fourth.* Here, too, we find this sublime critic and conscientious clergyman seriously exhorting the lady to shew her *regard for truth* by *telling a lie*, that is, by disowning a book which she had actually written!!! Admirable monitor! But his *lies* croud so fast upon us, that the talk of *enumeration* becomes too difficult to persist in, we shall therefore henceforth give them *en masse*.

After *liberally* and *charitably* observing that the lady's knowledge of the meaning of liberality and charity renders "her perversion of fact and studious deliberate fallhood, the more lamentable," he proceeds to abuse her for her presumption in speaking ill of republicanism, to which he ascribes as many magical virtues as Katterfelto erst ascribed to his Black Cat, and in language somewhat similar. He then labours, and not unsuccessfully, to imitate the jacobinical jargon of Thelwall and Paine.

"But the war-whoop of party must be sung; the dogs of war must be let loose; France was a fine subject of partition, a spacious theatre for the ambitious, an immense source of endless plunder for the rapacious soldier: war is an inexhaustible mine for the voracious contractor, who is to be enriched by the ruin of millions, to be made happy by the miseries of mankind, and for the hordes of the profligate and needy, ready at all times to engage in any cause where exists the prospect of fattening on slaughter, and

and revelling in blood, rising on their country's ruin; and H. More, must also, for a mite, sound her hoarse ministerial rattle, shew herself a woman of contracted philosophy, of religion without charity, of piety without mercy, of knowledge without discrimination, by joining in the cry, and vociferate, with Amazonian fury, Hark! forward! Out come 'Tommy Bull's advice to Johnny Bull;' Village Politics, and other trash, of a more fatally inebriating quality than the gin of which she complains; and Jack Anvil, and Tom Hod, and millions more, are infatuated and deluded to join in the chase, and continue in the delirious attempt of teaching others how to arrange their domestic affairs and cook their victuals, what they shall eat and drink for nine long years, till after having had their own heads and their neighbours' broken; and spent more money than they will be ever able to pay, when they return from the public-house, and find that the OLD MANSION, the constitution, instead of being improved in their absence, has greatly dilapidated by their dissipation and neglect. How much more amiable and becoming her profession of christianity, and more characteristic of female feeling; how much would humanity now owe to her, supposing her to have influence, if she had exerted herself in favour of peace, and against the shedding of human blood! But her innate disposition and her venality, led her to sanguinary deeds, and whenever she heard of a battle, instead of retiring to shed tears over the miseries which pride, ambition, and injustice, were bringing on the human race, and praying that the whole earth might be re-christianized, and the kingdoms of the world become kingdoms of Christ, she brought her punch in a 'lordly dish,' and like the uneducated and unbaptized companion of an Indian chief, boasting of her number of scalps, she rejoiced over the havoc, and taught the people to thirst for more! This is well known. Not such the conduct of the brave and virtuous, the true Christian.

"In this manner a revolution become necessary by ages of tyranny, effected without a drop of bloodshed, by promising immediate happiness not only to twenty-four millions of Frenchmen, but probably to all the nations of the earth, became an object of envy and hatred to the surrounding nations; individuals, therefore, conspire against it, and crusades are undertaken to defeat its establishment, and heaven and earth are moved, and the pens and the tongues of the venal employed to blacken and disgrace the very name of liberty; inasmuch, that it was profane and criminal, even in England, to pronounce the word; and the people of that nation are instigated to massacre one another. All these crimes are charged to liberty; and to thee H. M. gave her voice. No man abhors more than I do the French enormities.

"That this criticism may not be considered as malicious, let the reader only look at the answer she makes her Jack Anvil give to Tom Hod's question of 'What dost thou take French liberty to be?' and the seven following interrogatories; and then, giving the devil his due, let him judge and pronounce whether she be a temporizing venal creature. Let him read also the answer to the question, 'Dost thou then believe they are as cruel as some folks pretend?' And let him determine whether she be hypocrite, Christian, liar or what. Has she not leaped for joy when she heard of the slaughter of thousands on both sides? All this is in direct opposition to the principles of Christianity, of which she makes so much profession."

We cannot here refrain from observing that the author's extreme anxiety to prevent his readers from drawing such inferences from his declarations, and

and arguments as every man must naturally be disposed to draw from them; only serves to strengthen the suspicion that he is fully aware of their nature and tendency. Thus, after his eulogy on republicanism, he says, very unnecessarily, "the writer of this is a sincere and strenuous friend to the mixed form of government established in Britain;"—and, after his gross misrepresentation of the causes and effect of the French revolution, which exhibits the most consummate ignorance, he asserts. "No man, ahors more than I do the French enormities." To these assertions we can only say, *Credat Judæus*. Our readers will easily decide to whom "perversion of fact and studious and deliberate falsehood" are fairly imputable. They will also have perceived in the extracts already made, by the words printed in Italics, that our author is perfectly ignorant of the plainest rules of grammar; and therefore (independently of his other defects) very ill qualified for a critic. But before we proceed to justify our censure of him, on other points, we will close our *grammatical account* with him. "All the men of letters of the age, especially those of whom she had any acquaintance," &c. p. 14.—"The sacred dramas, or holy Bible plays, is, I think, a burlesque on religion." p. 26.—"There is no plot, and the labours going about to introduce a sentiment."—"There is a preparation for the catastrophe, but it" (the catastrophe) "clears off like an approaching fit of sneezing which tantalizes and never exonerates the brain, but dies away; at last it (Qu. the catastrophe or the fit of sneezing?) comes so feebly that we come away disgusted." p. 41.—"without the least courage or candour to come forward before that public who befriended her, and on which she has so long and shamefully imposed." p. 48.—"H. More is not yet but half a saint." p. 67.—"To all this I cordially agree, if education is not to be had otherwise, which if they do not, must be the people's fault, or that of their rulers." p. 69.—"Oh! when will the day arrive, when reason shall be the characteristic attributes of all men." p. 110.—There spake the pure spirit of Thomas Pain.—"I would have all men and women taught to read and write, and every thing else they can reach at." p. 140.—"There is contained the most perfect system of ethics, the purest legislation, the most rational induction of natural religion, an exemplification of the ways of God with man, and the words of eternal life revealed." p. 158.—Ohe! jàm satis. We could easily swell this list of grammatical blunders, but there are already enough of them for our purpose.

Spite of every effort to disguise or conceal the real sentiments of his mind, the author's predilection for France and French principles betrays itself in almost every page of his book in which any reference is made to those topics. His ranting declamation against all war, generally, and against the late war, particularly, he would fain have imputed to the purity of his religious principles; and every insulated passage of scripture, in which the word *peace* happens to be introduced, is, accordingly, brought forward, in support of his positions. He seems, however, totally to have forgotten, in his indiscriminating anathemata, that wars, which he always ascribes to the wickedness of governments (except that which was begun by the French which he calls a war of liberty) existed under the Jewish theocracy, and were even sometimes undertaken by the express command of the Deity himself. It is not very excusable in a *Clergyman* to have overlooked this circumstance. We shall now extract some few passages, in proof of our assertions on this point. In the critique on the "History of Mr. Fantom," we find the following observations:

"Every

"Every excellence is to be met with in the character of Trueman, and almost every vice in that of Fantom the philosopher. Philosopher here, is a misnomer; and every effort is made, in the true bloody spirit; and in the spirit of the time when she wrote that execrable performance (a performance calculated to continue those measures pretended to be the salvation of the country; but in reality, as all wise men foresaw, its ruin) to assist in deluging the world with blood, by rendering philosophy, which in spite of all that can be said to the contrary, has done as much to civilize mankind *as christianity herself*, disreputable, and in its stead, to superinduce an age of darkness and superstition; to renew scenes similar to those in France, not indeed in the name of philosophy and rights of man, or of woman, but in the "name of the Lord," the "grand scheme," the "pure gospel." The same spirit, in the same insatiate heart, would soon light the faggot in Smithfield, had not the spirit of *genuine* philosophy enlightened this land, and law protected the establishment, and a legal toleration sheltered those who ingenuously dissent from the church. In this piece, there is more art and subtlety than can be seen with half an eye. It is an effort to restore the reign of superstition and fanaticism, in the room of that liberal and tolerant system now established, by puritanizing the church, and discountenancing every member of an ingenious and inquisitive turn of mind; first to ruin their reputation, and then to eject them."

"She, at last, gets Fantom's man servant hanged, and blames the French philosophy for it; as if executions had not been more frequent in England before and since the French revolution, in the proportion of two to one; than in France, though the population of France be more than twice that of England. But the venal hireling was paid for it! And what have we got by the war? Three hundred million more debt, the blood of two or three hundred thousand shed, and an island or two in India; and a military republic established and acknowledged in the heart of Europe."

The assertion respecting the number of executions in England and France, exhibits a woeeful instance either of consummate ignorance or of determined profligacy. The true state of the case, which we shall explain in few words, would have completely overturned the author's favourite position: it is certainly true, that *before* the French revolution, there were fewer executions in France than in England; and two causes were generally supposed, by those most competent to form a correct judgment on the subject, to have produced this effect; viz. *auricular confession*, and the *extreme severity* of the penal laws in France. But that there have been more executions in England than in France *since the French revolution*, is an assertion so preposterously false, that 'tis not easy to conceive how any man could have the assurance to advance it. The fact is, that after the triumph of French philosophy, in the subversion of the throne and the altar, executions were multiplied in France to a degree that mocks the feeble powers of calculation; and even since the establishment of Buonaparte's "mild and equitable government" when that philosophy has assumed a less sanguinary aspect, more executions have taken place in the virtuous Republic of France, than in the united empire of Great Britain during the last twenty years. In reviewing "the Valley of Tears" this decided enemy of puritanism adopts the puritanical cant respecting the *slave trade*.

"The NEGRO SLAVE TRADE is here introduced; and great praise is bestowed on the *minority* on that question in the House of Commons, and their determined perseverance, in renewing their applications and exertions for attaining

attaining their end. No mention, however, is made of white, olive, or copper-coloured slaves; nor any approbation expressed of that French Convention, which, as by one acclamation, decreed the whole race free. Notwithstanding all the horrors which accompanied a period of the revolution, philanthropy almost tempts me to say, I hope not indiscreetly, now we have a peace, that one godlike act in the eye of justice, remunerates, and will remunerate them for their losses and sufferings, and that the conduct of that assembly of atheists, as Hannah and many others in this country, called them, does, in that respect, disgrace that of our British *christian* senate. Upon these, and such questions, Wm. Pitt knew that it was safe to vote for their emancipation, because the dealers in black men were powerful in the house, and that he should see himself agreeably left in a minority, and by that manœuvre preserve his popularity, and, on that subject, the good opinion of both parties."

The "godlike act," as it is here called, of that Pandemonium, cyleped the *National Convention*, was part of their general system for promoting a general revolution, and for, *philosophically* "letting fire to the four corners of Europe."

Of "*Tom White the Postboy's History*" we are told;

"It was written in the time of the late dearth, one of the causes of which was the wrath of God for our wickedness, in being so much addicted to wars. The *white loaf*, *rice milk*, *rice pudding*, are particularly noticed to display the author's skill in cooking; but she betrays a total ignorance of that art, whatever she may be in that of 'secret accusations' and calumny. In confirmation of this remark, see her receipt, p. 275, vol. 5. to '*dine well eight men for seven-pence*.' Take half a pound of rice, two ounces of sugar, and boil in two quarts of skim milk! This would not be too much for one man. This is what her love of war and non-descriptism would reduce the labouring people to!

"Up to her godly garret after seven,

There starve and pray, for that's the way to heaven."

On this sapient remark we shall only observe, that none but such a stomach as can digest the copious dose of Jacobinism administered in this book, could possibly receive the mess here allerted not to be "too much for one man."

Mrs. More having, in her observations on the religion of the fashionable world, most justly remarked, that "the strong and generous bias of universal toleration, noble as the principle itself is, has engendered a dangerous notion that all error is innocent," and that, in consequence, it has become a fashion "to lower, or to generalize, the most distinguishing peculiarities of the Christian religion;" this member of the *established church* takes occasion to animadvert on the passage in the following strains, after telling her that she is no true Christian;—

"Toleration is the spirit of christianity. He who loves not his Brother, cannot love God. All men, of all nations, are equally dear to him, of whatever complexion. Had the eternal happiness of men depended on assent to a creed, or the knowledge of a system, his justice would have taught them that system, and propoed the creed. Where there is no law, there is no transgression; yet, according to her doctrine, all who do not believe 'peculiarities' which they never heard of, are to be excluded from salvation. What the 'peculiarities' are to which she alludes, I am at a loss to know for certain; but I suppose she means the system. *In the gospel*, however,

however, *there is no system*. It came to teach us, that 'denying ungodliness, we should live soberly and righteously.' There is no metaphysical disquisition there. It inculcates the purest benevolence and morality in practical life, proposing the noblest, the highest rewards for virtuous, and severe punishment for vicious conduct. It is the sentence of 'well done, good and faithful servants,' that is the ticket of admission, if I may so express myself, to eternal life, and not whether you was zealous for a creed, a system, or 'non-descript peculiarities.' To 'generalize,' to comprehend the whole race of man in benevolence and charity, is an attribute of Deity; to singularize, disqualify, and exclude, is the mark of ignorance, uncharitableness, and antichrist. *The best christians that ever lived*, heard of neither the Nicene nor Athanasian creed, and I am confident many Gentiles shall enter into life. Did not the same God who created Mrs. More, make also Lady Mac Sarcastm? Is God the God of the Jews, of the Gentiles, of the Christians, and not of the Turks also? Did not the whole heathen mythology lead to the worship of one God, although they had their demi-gods and goddesses? Did not some of these subaltern divinities represent certain virtues? If the christian calendar were purified, how many impure she-saints, how many rogue-saints would there not be thrown out, for *saints* are in christianity, what *gods* were in heathenism. Do not, by her own account, as many sins, as many crimes, exist in christian countries, as in the polished nations of antiquity? What is the difference between the object and motives of the late war, and any other curse which God permitted to exist in any former age of the world? Have not the christian King, the catholic King, and the Defender of the Faith, with their subjects, mutually hated each other, and done their utmost to 'sink, burn, and destroy one the other?' Would they not all resemble their master, after whose name they are called, if they lived in good neighbourhood, and 'dwelt in unity?' Does Mrs. More's 'distinguishing peculiarities' tend to accelerate this blessed day, or to perpetuate animosity, a discordia fratrum, or spiritually, by enactments that dare to reach beyond the grave, to 'sink, burn and destroy eternally!' Mrs. Hannah should retire to some lazaret-house, for a cure of the disorders of the human heart, 'drink milk,' for in true christianity she is yet a babe, a stranger to the 'bond of perfectness!'

How far the *uncovenanted* mercy of God may be extended to those who literally, or figuratively, "crucified Christ" it is not for man to declare; but with the extent and conditions of his *covenanted* mercy, every true Christian is acquainted. And that any man, possessed of such knowledge, should write what the author of this book has written, on the subject of religion, affords equal matter of astonishment and concern. The passage we have quoted above exhibits one, among a thousand proofs, of the truth of an observation which we have had frequent occasion to make, that a laxity and unsoundness of political principles is generally accompanied with a corresponding laxity and unsoundness of religious principles. But, to proceed:

"It is remarkable, that there is not in all her works one expression of disapprobation of wars and bloodshed, or any anxiety for the eternal fate of those who have fallen in battle, or a wish that the day may arrive when 'wars shall be no more.' She seems perfectly to assent to that article that says, 'It is lawful for christian men to serve in war.' What becomes now of her doctrine of forbearance and self-denial? Her doctrines are either false, or the practice of christian societies wrong. She ought to aim her feeble blows at the root of the evil, or grant herself to be inconsistent, or an hypocrite.

hypocrite. Why not object to fighting altogether? Why not disapprove of fighting battles on Sunday, murdering the human species on the Sabbath day, and selling mackarel, as well as hair-dressers combing out hair? What is the difference, the moral turpitude, in the eye of reason, of virtue, of genuine christianity, and in the sight of God, between letters of marque to 'take, sink, burn, and destroy' a French, Dutch, or American vessel, on the high seas, and two highwaymen or footpads taking the liberty to stop, putting in bodily fear, rob, maim, and murder a man on the highway? What is the difference, in turpitude, between stabbing, by 'private accusations,' by day, an honest man's character, and murdering his person by night?—Society is not likely to be much mended by this lady's writings. The inference is lamentable, *that nonsense always did, and is likely always to sell better than sense*, and *fanaticism* to be more acceptable than *genuine christianity*."

If there be any truth in the last assertion "the Life of Hannah More" will certainly have a most extensive sale.

Still intent on the "bella, horrida bella" the author continues his panegyrics on France, his libels on his native country, his impudent assumption of false facts, and his most false and unwarrantable conclusions.

"Viewing the temporary mania, for it was but temporary, that suddenly arose in France to disgrace the cool temper, wise means, the liberal and extensively benevolent objects of the first stages of the revolution, with that horror it so justly excited, and which the friends of war and bloodshed the despotic and tyrannically inclined, in this and every other country, never failed to magnify and exaggerate, I should appear void of penetration, and deficient in logical discrimination if I suffered a particular censure to pass as a general imputation. This indeed was the potion too long infused into the cup of the people, and which, as our present Minister, Mr. Addington, is reported to have publicly declared, 'brought the nation to the brink of ruin,' and made necessary peace on any terms, which *delinated* the mass, perverted reason, corrupted integrity, and paralyzed individual virtue. Of this cup, H. More has, herself, copiously drank, and abundantly administered to the intoxication of others. It was a suitable theme for her violent and tragical temper; and were she to live a thousand years, and to earnestly pray as to sweat as it were 'drops of blood,' her guilt, even in that respect, would not be expiated. Of the murders of thousands, which she favoured and promoted, may she 'repent with a repentance not to be repented of.'

"With this leaven the studies to leaven the whole mass of the people; and lest the errors of the church of Rome, by acts of our legislature long ago declared '*dammable*,' should be cancelled, and replaced by other French errors equally damnable, (for in damnation, I conceive, there are no degrees) she recommends, even in '*Strictures on Female Education*,' p. 5, *unanimity*, 'in boldly and nobly opposing' the French hydra, this centaur, the enemy of '*religion, order, and governments*,' lest the vicar of Christ should loose the guardianship of the keys of heaven and hell, whose priests impiously pronounced themselves, as history relates, greater than God, because they 'could create God, by converting a wafer into the body and blood of God.' To describe then, with impartiality and a sincere regard to truth and justice, the professed and real object of the French revolution in the fewest words, as well as that of the war we have madly carried on, which *began in iniquity*, and has ended in disgrace, is to say—*The object of the French*
was

was the reformation of their own government, and the general amelioration of human society; but the neighbouring nations, to disgrace liberty, drove them to madness. England made war to monopolize the commerce of the world."

We shall not stoop to confute falsehoods which have been as often confuted as advanced, even when supported by talents greatly superior to any of which this writer can boast.

Pursuing the same strain, he adds, in p. 189.

"The abhorrence expressed by Peter, when he visited the household of Nero, and his indignation on the sight of the inhuman sports of the arena, are remarked; yet no disapprobation whatever is intimated of the conduct of the professors of the true and reformed religion of Jesus sitting out large buildings of wood, loaded with men, arms and combustibles, to meet the christian subjects of his most Catholic Majesty, and of the late most Christian King, with eager desire for the glory of 'sinking, burning, and destroying' each other; no, nor of the uncharitable practice of 'sinking, burning and destroying,' to all eternity, our very neighbours, if they happen to break their eggs on the wrong end, or choose not to repeat such a creed as we think proper to make. To promote war and desolation, she has published 'many little cheap tracts' but to encourage charity and peace, she has not spoken a word. Her character is not difficultly ascertained; she has written and acted too much not to be known as an accomplished hypocrite. If nations professing christianity, and persons affecting a purer system than their neighbours, hate each other, and fight battles, and carry on wars, as often, and as bloodily, as if they were heathens, what are we to think, but that either christianity, at least as they profess it, is not true, or that they are not of the right faith. Yet this is the character and practice of H. More!"

With equal anxiety for his friends, the French, and with equal regard for truth, the author asserts, in p. 135, that "all religions have ever since the revolution been equally tolerated in France." Did he never hear of, or has he forgotten, the memorable decree of his 'godlike' convention, in virtue of which the people of France were *allowed* to acknowledge the existence of a God? Before he had prepared to give the lie to Mrs. More, respecting the public renunciation of religion in France, he would have done well to obtain accurate information on a subject on which he appears to be profoundly ignorant. But perhaps, he considers the *desecration* of the cathedral at Paris, and its public consecration, by THE CONVENTION, to the goddess of reason, represented in the person of a naked prostitute, only as a proof of that universal toleration, which he so strongly recommends, and so loudly applauds!

In a subsequent page he panegyricizes the revolution, as favourable to the destruction of "religious bigotry," and to "the rights of humanity!" and then, foregoing, for a moment, his own enmity to the ancient government of France, he gravely tells us, that we imported from that country some of our best institutions and our *best wines*, which he seems to place on a footing of equality. To those who are apprehensive of danger from a too close intercourse with the Gallic Republic, he says—"the danger to religion is nothing but affectation." How *danger* of any kind can be called *affectation* we do not very clearly comprehend; he evidently *means* to say that no real danger exists, and that they who assert its existence, only *affect* to believe it, and are not sincere in their declarations. This is *modest*, to say no better

better of it, but it is so much of a piece with the rest of his performance that 'tis scarcely worthy of distinct notice.

We shall now select some notable instances of his indecent, inconsistent, and unjust abuse of Mrs. More. Speaking of the preface to her tragedies, he observes that she labours "to purify herself from her youthful *follies, indiscretions, and sins.*" P. 32. In p. 37, he says, "*I am persuaded she does not believe a word*" of Christianity!!! In her "Religion of the Fashionable World;"—"She thinks freely, speaks freely, speaks cautiously, speaks rigidly, seriously, strictly;" she seems to know right and wrong, good and evil, *orthodoxy and heterodoxy, and every daxy.*" P. 119. In p. 122, he draws a comparison between the atheist Dupont, on whose creed Mrs. More published some excellent remarks, and that lady, greatly in favour of the former. Dupont was only "foolish" for proclaiming himself an atheist; but Mrs. More was "a wicked sinner" for writing in favour of the war. "She did all she could and *exalted her vulture's croak* to engage the nations in a war ruinous to both;—her *bloody piety* is more deleterious to the human race than even the atheism of Dupont." Her pamphlet "is a *farrago of falsehoods.* From her *blood-loving* hypocritical cant, the world, when she shall be better known, will learn but little virtue, little truth, little rational or true piety." "Mrs. More's 'Strictures' seem to be calculated rather to corrupt than improve the sex. Her own mind at least is not very pure. Her strictures ought to be publicly burnt." P. 130. And this furious anathema against the lady and her work seems to have been produced only by her very pertinent animadversions on the poison contained in many of the German publications imported into this country, and diffused also, in various other productions of our own soil, under the various denominations of "General History, Natural History, Travels, Voyages, Lives, Encyclopedias, Criticisms, and Romances." For this caution, the justice and necessity of which we have had frequent occasion to demonstrate, in the course of our critical labours, she deserves the thanks of every real friend to religion, virtue, and social order—and he who condemns her for it, whatever his professions may be, can, we are persuaded, have no pretensions to be classed among persons of that description. Her remarks on adultery extort from her biographer a sentence equally severe, and equally unjust. He evidently does not understand the object and the tendency of Mrs. More's objections to the restoration of an *adulteress* "to that society against whose laws she has so grievously offended." The case which he quotes from scripture is not applicable to the point; and shallow, indeed, must that mind be, which cannot perceive the difference. The present relaxed state of morals in this country, and the shameful violation of the marriage vow, which has, to our disgrace, become so frequent among us, demand peculiar circumspection and peculiar severity; and we cannot, here, refrain from expressing our utter astonishment, that his Majesty's present Attorney General should have neglected to redeem, in the last session of parliament, the pledge which he had publicly given, in the preceding session, to render this important subject once more an object of legislative interposition. That a clergyman should be found to censure such a passage as the following, at such a period, is a fact which we could not have credited on any evidence less than that of ocular demonstration. "To restore a criminal to public society, is perhaps to tempt her to repeat her crime, or to deaden her repentance for having committed it, as well as to insult and to injure that society."

society." When we look around us and see an ADULTRESS in high life, not only pardoned, but patronized, not only, not devoting her life, as it becomes her, to penitence and prayer, but wasting it in dissipation and luxury, with the partner of her sin, in violation of public decency, as in open contempt of every religious and moral tie; when we see such an ADULTRESS received, protected, and even counted, by women of high rank, and by some of hitherto unsullied character, who thus set an example calculated to encourage vice and to promote a general corruption of public morals;—when we see this, we cannot but view with indignation any attempt to repress all honest efforts to rouse the slumbering virtue, and to enkindle the expiring piety of those wretched beings who totter on the brink of destruction, and who seem anxious to plunge others into the same dreadful gulph! When every voice should be exerted to encourage such attempts, how does it become a clergyman to join with those who are interested in their repression! And yet, while our author unjustly condemns the lady for thus displaying an unforgiving temper, he does not hesitate to proclaim to the world, that her notice of such a work as *The Wrongs of Women*, in which adultery is openly justified, is, of itself, "an inexcusable crime! There is no father or husband in England that will not reprobate her for it, and she cannot be considered but as a corrupter of the morals of the sex!" What terms of censure are strong enough to express our abhorrence of such a critic!

In p. 160, we are told; "She seems to possess that spirit of bigotry, which in all ages detracted from the amiableness and liberality of the priestly character, which taught man to hate man, and produced so much evil in Europe, and lately so much evil in France." And in p. 165, he again talks of her "bloody piety," and roundly asserts "Mrs. More is no christian." Though how he can reconcile such assertions with his acknowledgment, in p. 91, "that she is entitled to a fair character, to the credit of some acts of charity, of a prudent and moral conduct, of strong feelings of piety, and a religious demeanour and profession;" or how he can reconcile this acknowledgment itself with a subsequent charge preferred against her, in p. 205, "If virtue and religion were in a mean habit, she would deny both," we confess our utter inability to perceive.

We have now made good two of our principal charges against the author, and shall proceed to substantiate the third, which is of a more serious nature—unsoundness of religious principle. The following passage, however, is not adduced as a direct proof of the justice of this charge, but as an instance of that confusion which seems to mark all his notions on religious topics.

"From our daily and constant observation, and the latest improvements in natural knowledge, we are convinced that the energy and power constantly and regularly exerted in every part of the universe is (are) necessary for the support and cohesion of the parts of matter; and that this energy, this law of matter, this law of nature, is God, in the heavens above, and in the earth beneath, in all imaginable worlds, and in all imaginable space."—Here, while he partly admits the omnipresence of the Deity, he mistakes its nature, and evidently confounds the works of God with God himself.

The Athanasian Creed.—"The eternal allotment of man is not determined by any glois, or speculative, metaphysical creed, of human invention. If so, who then can be saved? What ecclesiastic in the world can tell who the author of the Athanasian creed was, or, if he speaks honestly, can say he understands it, and believes the whole of it? If, then, the learned,

excepting Hannah More and the non-descripts, who are in the 'secrets of the Almighty, and perfectly know and understand all his decrees from eternity,' do not comprehend this complicated piece of metaphysics, shall the middling and the labouring classes of the people of this country, as well as those nations who never heard of it, 'without doubt everlastingly perish?' I think Mrs. Hannah, as she knows several senators, and pretends to have great influence, ought, in charity to them, to apply to move the 'omnipotence of parliament' to pass an act of indemnity, to exempt, at least, his Majesty's subjects from the penalties of this creed."

Having said this, he feels it necessary, in conformity with his general practice, to add: "Let not Mrs. Hannah, who can reason maliciously when it serves her purpose, run away with and propagate the idea, that Sir Archibald is not orthodox. I have always been orthodox, and I am sure more so than she; and I am a steady and invariable friend to the Hierarchy in the church, and royalty in the state; BECAUSE *that mode* is most conducive to order and good government." After repeating the *Credat Judæus* here, we shall just observe that this man's attachment to the episcopacy and the monarchy does not, according to his own confession, arise from *religious*, but from mere *temporal*, motives; not because he believes them to be of *divine origin*, but because, *in his opinion*, they are most *expedient*! No wonder that principles founded on such a sandy basis are so loose in themselves! As to *that mode*, it is arrant nonsense.

Eternity of Punishment. "From the various lot of man in this life, as well as from revelation, the chief end of Christ's advent, our faith is strong respecting the future existence; and that men will be rewarded and punished, is our glorious hope. But that the most wicked shall be everlastingly punished, that is to say, a punishment without end, is totally inconsistent with the divine perfections. The scriptures say, *eis aiona*, for ages. The punishment is no doubt terrible, and sufficient to deter the most obdurate. But Mrs. More is too bloody and tyrannical. She is for everlasting torments, torments beyond the heat of any pyrometer the human imagination can conceive, and she is ready to cast all into that furnace who do not agree with her in modes and opinion. Because she breaks her egg at the small end, she condemns those who break it on the round; and me, because I am indifferent at which end I break it, who am determined to get the food out of the shell any way, even by a Cæarian operation, I have no doubt she would wish

'Grill'd, roasted, carbonaded, fricassé'd.'

Baptism. "To be a Christian and a good man, it is not necessary to be baptized, and be called a Christian. Virtue and morality are taught in other countries, as well as in Christian countries. And after all that is here said about Christianity, God is as sincerely and purely worshipped, even in Asia; as in Europe, and may as justly be offended at the idolatry of the one as the other. A Mahomedan would be shocked at the idea of a *triune God*, and at the altar-pieces, as well of reformed as Popish churches. To pray to, or use the intercession of any intermediate beings, with God, to kneel before a water or an image, would be gross idolatry."

Again—"Has not a Mozem Faquir as good a chance of entering the kingdom of heaven as an English non-descript; and can the fanaticism of the one be more acceptable to the Creator of all men than the ascetic devotion of the other. But it is characteristic of us, to insist that no nation should be, or are free, or happy, or rich, or should eat roast beef, but
Englishmen.

Englishmen. Away with superstition, and artful and cunning fanaticism; they never did and never will contribute to the happiness of mankind. Oh! when will the day arrive, when *reason* shall be the characteristic attributes of all men, when the only true God shall by all nations be worshipped in spirit and in truth, without any machinery of human invention; man of whatever complexion, shall call man his brother; the millions of fanaticism become millions of righteousness and truth; and the opprobrious names of Papist, Protestant, Dissenter, Methodist, Jew, and Mahomedan, be forgot, and all men, in obedience to the 'new commandment of love,' adore HIM FIRST AND LAST, his knowledge filling the earth as the waters cover the sea, there being but one fold, and shepherd! Then, and not till then, shall superstition and fanaticism cease to be necessary engines in the government of the world; simulation and dissimulation, with all the various modes of deception, whether of assumed sanctity in religious craft, or of temporal knavery and imposture in the commerce of mankind, become superfluous!"

Here, then, we find that *superstition* is, and will continue to be, a *necessary engine of government in the world*, until the period immediately preceding its final dissolution; now we will prove from the author's own words, that the *philosophers* whose cause he has so strenuously pleaded in opposition to Mrs. More, are not and will not be Christians, until that happy period shall arrive, and consequently that all that lady's censure of them and their productions is perfectly just;—for, in p. 21, he assures us, "if religion was purified of *superstition*," (which, according to himself it cannot be until all religious distinctions shall have ceased and all the inhabitants of the earth shall have been collected, as *one fold*, under *one shepherd*) "and refined to pure Christianity *then*" (and not *before*) "philosophers would become Christians." It follows of necessity, that they are not Christians *now*.

The Trinity.—"When and in what century since 500, durst an inhabitant of Europe write and publish against Christianity? He'd singe his beard at it." Where, in the name of common sense, has this man been immured during his life, not to have heard of any books in which the fundamental doctrines of Christianity have been attacked? What was the nature of his religious exercises at college? What that of his religious studies since? On yonder shelf, alas! (we are writing in our own study) are scores of volumes, *written and published*, by inhabitants of Europe, *against Christianity*; and we have never heard that any one of them ever "singed his beard at it." "To deny, write, or publish against the doctrine of the Trinity in *this country*, for example, would be fatal to the interest, credit, character, and safety of any man." Here again our eyes are involuntarily directed to our shelves, which contain some hundreds of pamphlets on the *Trinitarian Controversy*, and no less than ten volumes of "Tracts printed and published by the *Unitarian Society* for promoting Christian knowledge and the practice of virtue," in London, in the year 1791; not one of the authors of which, we believe, has been hanged, transported, or even pilloried, to this hour! Do pray, good sir, for the credit of that church, of which you appear to be so unworthy a member, forbear in future thus to expose your ignorance. "Dr. Priestley, *one of the first philosophers of the age*, to the disgrace of the country where it happened, having written against it" (the Trinity) "had his property" (for which, be it observed, he received the full value) "devoted to an Auto da fe, and the only regret of some was, that he had himself escaped the flames. In fear

of it, he was forced to exile himself." Never surely were more falsehoods crowded into so small a compass. The fact is well known to be, that Dr. Priestley's religious principles had not the smallest effect in producing those riots at Birmingham which ended in the demolition of his house. They were occasioned solely by his declared attachment to French revolutionary principles, and to his obstinate determination to celebrate in Birmingham one of the regicidal festivals of Paris. And the only persons to whom those disorders proved fatal were some of the rioters themselves, who were tried and executed. To this passage, the author subjoins his usual salvo. "Let no man falsely infer, that I mean to deny or impugn the doctrine. It is an established doctrine, which, *be it scriptural or unscriptural*, it is unlawful to deny." Who, after this, can doubt the author's orthodoxy?

Materialism.—"Whether the soul of man be material or immaterial, does not weaken the obligations to virtue. The space intervening between death and the resurrection, is, to the materialist, as a 'punctum stans;' the myriads of years that flow between are as the sleep of one night; he sleeps to-night, and awakes to-morrow, the resurrection; he dies to-night, and awakes at the resurrection to-morrow. He is unconscious of the time elapsed between. A disadvantage and an advantage attends the lot of the immaterialist, that the years that pass between death and the last judgment are added to his happiness or sufferings. Many pious Christians have adopted both opinions, and though I am of the latter opinion, I do not think the other unreasonable. For Mrs. More, therefore, to carp at the materialist, was but idleness and vanity. The invisible world is altogether unknown to us; departed spirits return not to us, to relate the condition of that state; and revelation has only assured us, that our Lord is gone to prepare a place for us, and that God, for that end, and our comfort and hope, raised him from the dead."

The Christian doctrine of atonement.—"The atonement is an established doctrine, which I will by no means gainsay or impugn. But I will not neglect, in this place to point out what I am sure all who have perused her book must have observed, *the studious anxiety with which she, on every occasion, brings this subject before her reader's eye.* She seems to consider all as unbelievers who do not receive this doctrine. Let us be just. Let reason and the scriptures decide. She ought to know that many who deny it, nevertheless, believe the divine mission, life and immortality being brought to light by Christ, the resurrection from the dead unto eternal life, and the immortality of the soul and future judgment, and consider themselves no less Christians than if they believed this doctrine. Nay, even those who deny the Trinitarian doctrine altogether, insist that they are Christians; and they argue, that the word Trinity is not to be found in the scriptures, nor will they allow the corruption of human nature, nor the atonement, to be proved by scripture."

In p. 158 we are told, most truly, that the scriptures contain "the most perfect system of ethics;" (*degrees of perfection, by the bye, are not very comprehensible*)—but the author had forgotten his previous affirmation, in p. 95, that "in the Gospel there is *no system.*" He will do well to reconcile, or remove, this contradiction, and some others, in a future edition of his work. He totally disagrees with Mrs. More, in her advice, that the "youth or young lady should be taught to hug prejudices, rather than acquire that versatile, accommodating citizenship of the world, by which he may be an infidel at Paris, a papist at Rome, and a Mussulman at Cairo;" and he

believes

blesse his God "that he has long since overcome all prejudice," and "would worship God in Notre Dame, St. Peter's, or while the grand Mufti of Cairo was officiating in the house of Rimnon, or even in H. More's non-descript meeting, with the same fervency as in St. Paul's.—But" not forgetting his *salvo*, "for all this, I respect order, decency, liberality, true piety, establishment, and good government." Now, unless there was something in his opinion, apparently, at least, incompatible with all these, in his worship in strange temples, what necessity could there be for such a remark? To us, however, this is all empty declamation unless he can prove, what he certainly cannot prove, that an *infidel* at Paris, a papist at Rome, and a Mussulman at Cairo, would do the same.

Extempore prayer and the Liturgy.—"Although I am myself of the church, I confess, I think repeating a pre-conceived form of prayer no just charge against a Christian or a heathen. To hear a learned, judicious, and pious minister pray, which every minister in the church who knows his duty and profession ought to be able to do, when circumstances make it convenient and necessary, from his store 'of old things and new,' is delightful to the heart of every truly pious person. Are there not respectable protestant churches established by law who use no liturgy? Were there not various missals used in different dioceses, in times of popery? We had them in *usum Sarum*, &c. &c. The exercises of that sort, sometimes pre-conceived, and by long and constant practices generally extemporaneous, performed by a Dr. Robertson, a Blair, a Campbell, a Leechman, a Dalrymple, a Doddridge, a Lardner, a Kippis, a Rees, and a Hunter, all of them an honour to their country, and ornaments to their profession, being elegant, pure, and pious, can be an object of derision only to the ignorant or the impious. That man, or minister, who cannot pray without book, is not only ignorant of his profession, be he in or out of the church, but of genuine religion."

The *salvo* to this passage is—"My reader may call me an enthusiast if he likes; but I deny it; I read the Liturgy according to authority; but there is no oath of conformity that does, or can, or *shall* forbid me this secret converse with my God." If the dissenting pastors Dr. Rees and Dr. Campbell can "only be objects of derision to the *ignorant* or the *impious*" we must, we fear, plead guilty to the charge of ignorance or impiety, for, certain it is, as our readers know full well, we have more than once spoken in derision of those "honours to their country and ornaments of their profession;" and if this writer espouse their doctrines and their opinions, he must excuse us for saying that he is ignorant of the scriptures, and hostile to our establishments civil and religious.

Our readers will not be much surprized to find that such a writer as this should be the panegyrist of *Peter Pindar*; whom he styles "one of the first critics of the day," a man of "superior judgment," of "candour and Christian charity,"—"of real genius," and whose infamous publication, entitled *Nil Admirari*,* he calls an "admirable poem." Nor is it wonderful, that, thinking as he does, he should quote several passages of the said farrago, and those not the most remarkable for their *decency*. In truth there seems to be a great congeniality of sentiment between the *prose-writer* and

* For an ample account of this poem see the *ANTI-JACOBIN REVIEW*, Vol. iv. p. 321.

the *poetaster*; the former of whom overlooks in the productions of the latter the most glaring defects, while, in the verses of Mrs. More, he dwells on the most trivial and insignificant blemishes.

We have bestowed more attention on this worthless performance than it may seem, to many of our readers, to deserve. But, largely as we have entered upon the *Blagdon Controversy*, and strongly as we have censured many of the publications which have appeared in support of Miss More, it would have ill become us to pass over, with a slight notice, a book so replete with objectionable matter, as her "*Life*," professing to support the contrary side of the question. In fact, however, this book has little or nothing to do with the *Blagdon Controversy*, which the author has used merely as a *pretext* for the dissemination of his mischievous tenets and principles. The few observations which he makes on the controversy itself are wholly unimportant; and if all those who have supported Mr. Bere had written in the same spirit as this author, the imputation which his opponents have falsely cast upon him of being protected only by jacobins and sectaries, would not have been devoid of justice.

Non tali auxilio, nec defensoribus istis

Tempus eget.

Mr. Bere, we are convinced, will read this performance with the same indignation which we have ourselves experienced on perusing it; and while we cordially concur with him in censuring the conduct of Mrs. More and her partisans, respecting the *Blagdon Controversy*, we never shall be found backward in defending that lady against the unjust and injurious attacks of those insidious and inveterate enemies who only blame her for having, at a critical period, stood forward in support of that cause which was defended by all religious, moral, and sound members not only of the British community, but of the Christian Church.

We could have pointed out many other defects in this pamphlet, but we durst not trespass longer on the patience of our readers.

REVIEWERS REVIEWED.

PUBLIC EDUCATION AND THE BRITISH CRITIC.

SIR,

EVERY man, if not watched and admonished, will speak foolishly and think foolishly; and the same cause which makes it necessary to establish courts of appeal to regulate the judicature of a country, has given birth to your highly useful custom of subjecting Reviewers to review. I am prompted to avail myself of this custom by reading a small article that lately appeared in one of our best conducted Reviews, and, if you condescend to consider the reflexions suggested to me by that article, you will, I trust, find them not unsuitable to the nature of your publication. The 34th Article of the *British Critic* for the last month professes to be a review of a work, which after your late criticism it is superfluous to praise. I, Sir, honour the *mild and temperate manner* of the remarks as much as the authors of the *British Critic* can do; but I am willing to extend the grasp of my admiration, and to praise the *matter* of that pamphlet; for it is

strange

strange to be pleased only with the metal and pay no regard to the jewel it encircles. The Reviewers were undoubtedly free to pass over the remarks in silence, for the press seems too copiously to admit of a formal criticism upon every work; but having undertaken to review it, they bound themselves in candour to do something more than they have done. Their observations are contained in four paragraphs; the first and shortest of which comprizes a general eulogy upon the manner and spirit of the remarks; and perhaps general terms are here adopted with propriety; for the manner of a writing is obviously of a general nature, and, diffusing itself through the whole, can only be apprehended upon a thorough perusal. The second paragraph intimates a defect in the title of the remarks, as adapted to a book which professes to be a criticism upon Dr. Vincent's pamphlet. But the Reviewers have, I think, not rightly apprehended the meaning of the title. No sober man, I agree with them, can really imagine that any system will *effectually secure*, so as to place beyond the reach of uncontrollable contingencies, the moral conduct of our youth; but surely there is nothing unwise in hoping and believing that such a system may exist, as will have for its *chief* object the security of that moral conduct; and that such a system will *effectually*, in the common understanding of the word, secure that conduct, every one must believe who remembers that undeniable authority has declared, if a child is trained up in the way he should go, he will not afterwards forsake it. Dr. Vincent styles his pamphlet a Defence of Public Education, and endeavours to prove, (I have been at a very great school and therefore to me he does not prove), that there is no systematic neglect in the conductors of public education. Now, an opponent to Dr. Vincent's pamphlet, if he proves, and I think the facts support his conclusion, that religious instruction is really and practically, notwithstanding the provisions of antiquated statutes, neglected in our public schools, shews, I think, that public education is not defensible except in a land of atheists and profligates, and consequently by arguing upon the general question comprised in the title page of the Remarks, goes at once to the ground and foundation of the whole dispute.

The 3d paragraph amounts to nothing more than an attempt to justify, or at least to palliate, that haste and heat which the author of the Remarks has attributed to Dr. Vincent.

The 4th paragraph, without canvassing particulars, drily observes, that some of the ideas in the Remarks, on the subject of the classics, are not very practicable, censures the attempt to purify the classics as specious and of an evil tendency, and displays an affection for Terence, which an impartial reader must suspect to have been imbibed in a thoughtless hour at school, and to be cherished rather by the propensity to recollect with pleasure the trifling amusements of our boyish days than by any real conviction that elegance of phrase atones for licentiousness of sentiment; and the author of the Remarks is then dismissed with a commendation of his manner. What then is the matter of the Remarks? Does it involve no question interesting to society? Are the religious principles of the writer so clearly and articulately expell'd of an indifferent nature, or, if the Reviewers fancied those opinions were either right or wrong, why did they not point out what was censurable or praiseworthy? The ambiguous language, in which they speak of their dissent from some part of the *matter*, leaves us in ignorance of what parts they think consistent with their own opinions;

opinions; and as they, from their office, undertake to guide the mind of the public, I feel some difficulty in apprehending how they justify, thus voluntarily, introducing to public notice a writing, which discusses subjects plainly of the last importance, and, after stating that they disapprove of part of it, but not pointing out what part, closing their criticism without teaching their less able readers to separate the error from the truth. I am not soliciting praise for the writer of the Remarks; his principles must teach him to expect a better reward; but I wish to shew that the Reviewers have not acted fairly towards the public. If the limits of this letter could with decency be extended, and you, Sir, had not already anticipated my labours, I would endeavour to point out, wherein the calm, solid judgment of the author of the Remarks has deserved not merely that frigid silence which refuses censure, but the animated praise of well placed admiration. His work breathes a liberal spirit of inquiry, and no weak disposition to compromise with vicious practice and vicious principles; it labours to discriminate, with almost painful accuracy, the true from the false opinion, and rests its pretensions to a discovery of the proper mode of education on the unalterable truth of the Holy Scriptures; and I would therefore, have strongly recommended the perusal of the matter of the book, whose least praise is its confessedly admirable manner.

H. L. A.

ANAGRAM.

FRANCIS BURDET

anagrammatized

makes

DISTURBANCE,

which word Johnson defines to be "tumult, violation of the peace, interruption of a settled state."

As for the surplus F. R. and T. no person can hesitate for a moment how to apply these letters to his three coadjutors. Indeed, they are most appositely placed, as our readers will easily perceive, F—*Fox* being at the head, and T—Townshend at the tail of his party; while R is the middle man who stands between the *Buyer* and the *Seller*.

BOYLE'S LECTURES.

OUR readers will no doubt participate in the satisfaction which we have experienced, on receiving the information that the Lecture founded by the Hon. Mr. Boyle "for proving the Christian Religion against Infidels," is appointed to be preached at the Church of St. Mary Le Bow, Cheap-side, by the Rev. W. VAN-MILDERT. The Course will consist of 24 Lectures,

Lectures, to be delivered (according to Mr. Boyle's will) on the "first Monday of the respective months of January, February, March, April, May, September, October, and November." The first Lecture will be preached on Monday the 6th of September next. Divine Service to begin at eleven o'clock.

From our knowledge of the learning, the abilities, and the principles of this excellent divine, we have no hesitation in predicting that the Course of Lectures to be delivered by him, on this important subject, will be equally interesting and instructive: and we trust, for the credit of the metropolis, that they will be as well attended as the able Lectures delivered during the season of Lent by the venerable Bishop of London.

TO OUR READERS.

THE unavoidable length of our review of the Life of Mrs. More, has reduced us to the necessity of postponing the *concluding* article of the *Blagdan Controversy*, Bishop SKINNER's Letter, and the favours of some other Correspondents, which were intended for insertion this month, as well as our View of the Political State of the Continent till next number. We feel the greater reluctance at this delay, from the importance which we attach to the present movements of some of the greater powers of Europe, especially to the invasion of *Persia* by the Russians, and the scandalous plunder of the minor states, in order to gratify the avarice or the ambition of the greater, disguised under the fashionable appellation of *Indemnities*; as well as from our earnest desire to deliver our sentiments on the last new Constitution of France, and on the most infamous libel on the late and present administrations, which recently appeared in the *Moniteur*, and which, we have reason to believe, was penned either by the Great Consul himself, or by his hopeful brother *Lucien*—par ignobile fratrum!

TO THE EDITOR.

SIR,

I Have just now seen your Review for April, in which you have been so good as to insert my letter to the Monthly Reviewers, and shall be much obliged by your correcting my name, which is there printed *Elrington* instead of *Elrington*. In page 411, l. 23, the word *sense* ought to be *source*; and in same page, l. 44, the word *puts* should be *put*. In p. 414, l. 1, the word *was* should be *were*; and in line 15 of the same page the fraction $\frac{1}{36}$ is erroneously printed 1-36.

I am, Sir, your obedient Servant,

THO. ELRINGTON.

Trin. Coll. Dublin, June 25.

ERRATA.

- P. 115, line 14, for *effects* read *facts*.
 — l. 23, for *professional* read *professorial*.
 — 116, l. 33, for *talent* read *talents*.
 — 215, note †, line 5, for *or* read *as*.
 — 216, note *, l. 15, for *those* read *these*.
 — note †, for *æolien & q̄boven* read *æolien & q̄bovent*.
 — 218, note *, for *professional* read *professorial*.
 P. 311, line 7 from the bottom for *apostles or* read *apostles as*.
 — 313, in the quotation from Pope, for *rudely* read *nobly*.
 — 315, line 1, after *seen* insert *that*.
 — 316, note †, line 1, for *characters* read *churches*.
 — 317, note, line 12, for *exactly* read *really*.
 — 321, note, line 18, for *scripturys* read *scripture*.
 — 327, note *, line 4, for *Gadalerer* read *Gadderar*.
 — 329, note, line 32, for *the church* read *that church*.
 — line 42, for *effect* read *affect*.

APPENDIX

TO VOLUME XII.

Elnathan; ou Les Ages de l'Homme, traduit du Chaldeen. Par A. Barthes Marmorieres, Ancien Lieutenant-Colonel Helvétique, ci-devant Chargé des Affaires de France en Suisse, de la Société Economique de Berne, de la Société Littéraire de Lucerne, de la Société de Physique de Bale. 3 tom. 8vo. A Paris, chez Maradin, Libraire, rue Pavée S. André des Armes, No. 16. An. 10. 1802.

Elnathan; or, the Ages of Man, translated from the Chaldean.

THIS author has adopted the plan, which has been often followed with success, of delivering a system of moral or philosophical instruction, by means of an interesting story or fable. Many advantages of this contrivance are obvious. A number of readers are allured by means of the story, who would not regard a didactic treatise. And many important lessons are printed deeply on the mind, when exemplified in the life of an interesting character, which would appear too common-place to deserve any regard, if stated nakedly by themselves. The subject which this author has chosen is great and noble, if any can be. It is a review of the existence of man from his conception to his death, and after that, of his future existence as far as our present knowledge of it reaches; with lessons woven into the story, moral, political, and economical, for each of the periods into which he thinks the existence of man may best be distributed. These periods, or eras, are twelve; the conception and birth of man, infancy, childhood, youth, the age at which we fix the grand foundations of our future existence, the vigour of life, the maturity of life, the decline of life, old age, decrepitude, death, and the eternal state.

The story under which the author has given us his opinions respecting these particulars, he has thought proper to represent as a Chaldean one, and himself of course as only a translator. We have no objection to this method in general. It may serve to give a venerable air to the characters and incidents, which a modern story could not receive. And the author not being put to the trouble of painting present fashions and fopperies, as when describing personages of our own times and quarter of the world, is at liberty to occupy himself more with the grand and simple outline of human nature. But when an author takes this course, he ought most religiously, as far as manners enter into his work, to adhere to those of the country and time in which he places the action of his work. In this we think

our author has considerably failed. The story has very little the air of an ancient story, and still less that of an eastern story. We do not recollect, however, after all, any instance worth mentioning, wherein a direct breach of this sort of propriety is made. The fault consists more in the air of the whole, than in any particular instance.

As to the execution of the plan, it has a good many faults, but a good many praise-worthy properties too; and it is but a very short and imperfect account which we can give of either. The life of an individual is traced through all its stages, and a train of actions and sufferings ascribed to him, which constitute a story. But that story, when compared with several others, cannot be called a very interesting one. The address however is very considerable, with which the different instructions which the author means to convey, are grafted upon the story. And several of the little subordinate stories, or episodes, being more compressed than the general one, are very agreeable.

- We cannot say that the reflexions in this book, taken one by one, appear to us to be very profound; we rather, not unfrequently, thought them trite and common, though this observation by no means applies to every one of them. But when we regard them altogether, in their connexion, as a train of reflections on the whole of human life, they must be allowed to possess a considerable degree both of interest and instruction. It is at least to be said in their behalf, that they are always in favour of the purest morality, of religion, and of social order. The political description of the Chaldean monarchy is professedly a representation of that lately overthrown in France. The author touches upon a number of vices and faults; but he is fully as favourable to it as we suppose an author in France at present dare be; and he expressly vindicates the late unfortunate king and queen, from all criminality of intention, or profligacy of character. We shall throw together a few of his scattered reflections. The natural gaiety of the queen, (says he) made her delight in lively amusements and gay festivals, and the king, though he had always shewn more natural aversion from, than inclination for, tumultuous pleasures, out of the extreme complaisance he had for her, readily yielded to her inclinations. The highly sociable disposition of the queen made her very prone to throw off that reserve of behaviour which is thought in princes necessary to keep familiarity at a distance; her disposition was rather to invite familiarity. She contrived varieties of amusement, wherein she mixed with her courtiers entirely as one of themselves. "She thought insupportable (says our author) those forms of gravity, and of external dignity, which command at a distance the homage and veneration of subjects in the presence of their sovereigns."—"This familiarity, however, and these frivolities did not fail to have very fatal effects with regard to the monarchy."—"Although the queen preserved always the great principles of fidelity towards the king, her husband, she had the passionate desire to make herself agreeable, particularly to those of the courtiers of
both

both sexes, of whom she had formed for herself an intimate society ; in such a manner as to keep at a distance from her, and even to render malevolent to her, those among the great men and fashionable women, whom she did not equally admit to her familiarity. It is easy to conceive, that the great number of those who daily surrounded this sovereign, and exhausted her favours, loved her not for herself, but with a view to appropriate to themselves, under her auspices, and by her credit, the first places, and the chief riches of the state. This abuse of her favour was carried, by these seducing, though secretly avaricious beings, to such a degree of indecency and voracity, that the queen, whose essential virtues were bounty and compassion towards the miserable, often found herself stript, by her flattering courtiers, of the means of relieving the unfortunate, and even of providing the different articles of her dress."

This will suffice too as a specimen of the stile of the book. It does not want merit : but it is too florid and pompous, and verbose to a degree uncommon even in French books. On the whole, however, though not a work of first rate merit, it may be read both with pleasure and with profit.

The description of the state of suffering in the future world contains something so picturesque and pointed, that we cannot deny ourselves the pleasure of transcribing it.

"Almighty God! what an abyss! Booz, palpitating with terror, discovers in it the frightful caverns where the impious enemies of the eternal wisdom and his divine worship are sed with never-ending pains and evils. In these flaming gulphs the frantic miser sees the infernal spirits melting in caves of fire, that gold which was the object of his idolatry ; swallows it burning, and still demands more. There the proud man exhausts himself in convulsive efforts, to rise above and hover over the surface of his infernal abode ; while an angel of darkness pushes him back with contempt and violence to the bottom of the dungeons destined for those presumptuous spirits which dared to brave their God toward the commencement of time. There the perverse mortal, who cultivated familiarity with the serpents of envy, sees them eagerly vomit, without ceasing, upon his heart, their corrosive venom ; burning him with unextinguishable fire. In these horrible abodes the debauchee, continually stimulated by adulterous desires, throws himself with frightful howlings upon revolting objects, who, in frantic transports, dart upon him their rage, but never communicate pleasure. There is beheld the sensual glutton, whom a vile appetite had determined to make his belly his God, panting, with heavy steps, after the discovery of the liquors and fruits of the infernal regions ; but finding nothing to devour except poisons and worms. At a little distance, the wrathful man, who lived in fury, either sullen or frantic, sees the same darts which he sharpened against his fellow creature, changed into pointed daggers, which pierce his own bosom ; and which, directed by ferocious spirits, allow the wounds to close only to tear them open again with redoubled suffering. Finally, 'tis in this abode of anguish and of trouble, where death continually presents himself under the most hideous forms, without discharging the final dart, that the mortal who has enervated himself in stagnant indolence, drags himself on under that vice, amid the oppressive retinue of the profound cares of eternal listlessness."

Homer's Werke, &c. Von Johann Heinrich Voss. The Works, or the Iliad and Odyssey of Homer; translated out of the original Greek into German hexameter verse. By John Henry Voss.

HOMER, the most antient Greek author, whose genuine remains have been preserved to our times, is also the greatest and most illustrious of all the profane writers of antiquity. The most probable accounts of the age in which he lived, represent him as having flourished in Ionia, about 2700 years since; at the distance of 3100 years after the creation of the world; about 170 years after the destruction of Troy; 900 years before the great era of the birth of Jesus Christ. Of his works, only the Iliad, the Odyssey, the Batrachomyomachia, and, perhaps, a few hymns, have reached our age. They were most probably sung by himself, in so many different places, and to such a number of eagerly attentive hearers, that, even without farther care for their preservation, they could not have easily perished. Like the Scandinavian Scalds, the Celtic bards, and the Saxon Minstrels of these north-west parts of modern Europe, in the dark ages of its history; there were, no doubt, in Greece, the Grecian isles, and those parts of Asia which were occupied by Greek colonists, itinerant poets who stored their memories with every amusing part of knowledge, who made and repeated poems of their own, and who found it indispensibly the interest and duty of their profession, eagerly to learn and to hold ever ready in their minds for repetition, all the valuable pieces which were composed by other poets, like themselves: and these men were, of course, obliged by the necessities of their mode of life, to become the great traditionary preservers of the works of Homer, on account of their unrivalled popularity. Besides, from these poems of Homer themselves, from what the sacred Scriptures relate of Egypt, Phœnicia, and Syria, as well as from other monuments, we know that the art of writing could not be unknown, nor unpractised among the Greeks, in the age of Homer. If known and practised, it would, of course, be employed in preserving these pieces so famous, and so excellent, even while the author still lived. Till the age of Lysurgus, they were much less known in Greece, than in Asia Minor and the Grecian isles of the Ægean Archipelago. That illustrious lawgiver could not, indeed, been such, if he had not been previously a master of the literature of the age. As skilled in a literature consisting almost altogether of poetry, he was, necessarily a warm admirer of the poems of Homer. He introduced them from Asia Minor and the isles, to Lacedæmon, in a more complete and perfect state, than they had hitherto there appeared in. The Pisistratidæ had the honour of making them known, perhaps, to still greater advantage at Athens. From this time they were multiplied in copies, by continual transcription, more than any other antient work. They were deposited in every library, were fondly studied by every man of letters, were familiarly the favourites of the very mob, were dispersed wherever Grecian enterprize penetrated, were taught with fond enthusiasm
wherever

wherever the genius, learning, politeness, and philosophy of Greece came to be imitated and admired. When the learning and civility of Greece and Rome fell in the triumph of barbarism; the copies of the epic poems of Homer were happily too numerous, and too extensively dispersed to leave it possible that they should be, then, utterly lost.

After the revival of learning, and the invention of the art of printing, the first edition of the works of Homer was printed at Florence, in the year 1488. They were reprinted several times in Italy, in the course of the next forty years. They came, soon after, to occupy the presses of Flanders and Germany. Henry Stephens, to whose labours all Grecian learning is so much indebted, gave a noble edition of the works of Homer in his collection of Greek poets, of which the first volume was, in the year 1566, published at Paris. They were splendidly, but incorrectly, printed, in the middle of the seventeenth century, by the Elzevirs, at Amsterdam. They were printed at Oxford, Cambridge, and London, in the progress of the same century. Barnes gave his edition of Homer at Cambridge, in 1711. It was succeeded by the noble edition of Clarke, the pride of the critical literature of England. The editions of Ernesti and Villoison, are now, on the Continent, preferred to that of Clarke. Copies of these admirable poems have been, also, multiplied in numberless editions of smaller form and more careless typographical execution.

It was natural that poems, the pride of ancient genius, so fortunately preserved, so often reprinted, should be illustrated by many commentaries, and made the subjects of many attempts at translation. They have been, indeed, ambitiously translated into all the polished languages of modern Europe. No ancient author has been more fortunate in translators, than Homer. Turco and Cesarotti have naturalized the *Iliad* in the language of Italy. The versions of Dacier, Rochefort, and Bitaubé, are distinguished in France. The loose and incorrect version of Chapman, once famous in England, was superseded by the nobler work of Pope, which is still preferred to the prose attempt of Macpherson, and to the blank-verse translation by Cowper. Burger, Voss, and Stollberg, all endowed with true poetic genius, attempted, almost at the same time, to add the works of Homer to the poetical riches of the language of Germany. Burger left his undertaking unfinished. Count Stollberg was more persevering. Voss alone completed the translation of both the *Iliad* and the *Odyssey*, and this with such success that his fellow-countrymen now boast that his translation excels all others which have been ever named in competition with it.

It is in hexameter verses; a mode of versification which is supposed by many to accord better with the genius of the German, than with that of any other modern language. But, it is difficult for one who considers this matter with due care, to believe, that there is any thing but the prejudice created by the customary use of rhyme, to hinder any modern language from being agreeably moulded in poetry,

to all the unrhyming measures and forms of verse which were in use among the ancients. The ancient and the modern languages consist equally of sounds—of articulate sounds. Those sounds are produced by the vibrations of the throat and articulating organs acting upon the air which passes in respiration, into and out of the lungs. Those vibrations are modified by time, when, for instance, more or fewer of them pass in the space of a second; which produces highness or lowness of tone. They unite in the composition of notes or tones: and these are, again, modified by time, when the pulsation upon the throat or other vibrating instrument is interrupted and renewed, and is so interrupted and renewed more or less frequently. Hence arise, for the vibrations, the whole notes of the *musical scale*; and for the pulsations, that which is distinguished as the *time of music* or *of speech*. When the vibrations are those of great vibrating bodies, and are communicated through an extensive column or atmosphere of air; the sound is *loud* and *strong*. If the vibrating bodies be, on the contrary, extremely fine and small, and if the vibrations be confined within a very narrow atmosphere; then, are the sounds *soft* and *small*. All the sounds, therefore, which are used, whether in music or speech, are either *high* or *low*, in reference to the musical scale; or *quick* or *slow* in their interruptions, renewals, and successions, as different tones or collections of vibrations; or *strong* or *soft* in regard to the magnitudes of the vibrating bodies, and the extent of the mass of air through which the vibrations are communicated. These modifications belong to the sounds of speech, just as much as to those of music. Human speech has its scale of notes, just as well as music; but that, a narrower scale. It employs its tones in a disorder as to musical arrangement, which is indispensibly necessary to the proper ends of speech, but which must for ever distinguish it from music, though this be the permanent, indelible distinction between them. Speech, as to musical effect, bears nearly the same relation to music which inarticulate sounds bear to articulate sounds, for the uses of speech.

Now, these modifications of the sounds of speech are, by invincible necessity, common to the ancient with the modern languages. No speech can be uttered which is not subject to them. It must be high or low, quick or slow, loud or soft. Is there any thing peculiar to the combinations of sounds composing the modern languages, that does not fall under these modifications? Nothing.—Is not every thing in the sounds of speech, which can be reduced under these modifications, reconcilable to the prosody and the poetical measures of the ancients? Undoubtedly. *Emphasis* which *affects* both the length or shortness, and the strength or softness of the syllables and words on which it falls, belonged not less to the enunciation of the ancient languages when they were living speeches, than it now does to the modern. *Accent*, as used in the enunciation of the words of our modern tongues, peculiarly modifies the quantity of the syllables on which it falls, in a manner incompatible with some of the laws of ancient prosody. But, it does not destroy all quantity:
and,

and, if it do not entirely destroy quantity ; it cannot have the effect to render the languages to which it belongs, incapable of those poetical measures, and those combinations of verses which have been used by the Greeks and Romans of antiquity. Nay, accents were even employed, and as it should seem, unavoidably and indispensibly employed by the Greeks and Romans themselves, in the living and genuine enunciation of their respective speeches. And, though we be still, in regard to their nature and uses, but very imperfectly informed ; yet, the most probable opinion is, that the accents used in the ancient languages did not essentially differ in character from those which are retained by the moderns. Quintilian's account of the matter, if every thing else could be entirely reconciled to it, would almost set the truth of this position beyond all doubt.

" There is difficulty (says he) in learning to use the accents in the Greek language, with invariable propriety and delicate correctness ; because the dialects give rise to great variety and uncertainty in its pronunciation ; so that the very same use of the accents which is, in one instance, quite wrong, becomes, in others, perfectly right. With us, the rule for the use of the accents is very easy and simple. In every word in the Latin language, there falls upon one of every three syllables, an acute accent ; and this, whether the word do not consist of more than three syllables, or be composed of a longer succession of syllables, than three. Of the three syllables, it is always either the first or the second, never the third which is accented. If the middle one of the three syllables be long ; it is always enunciated with either a circumflex or an acute accentuation. If the middle syllable be short, its sound is grave or low ; and the acute accent falls, then, upon the first syllable. *There is, somewhere, in every word, an acute accent ; but, in no word, more than one acute accent.* That accent can never fall upon the last syllable of a word ; and, in dissyllables, therefore, is always upon the first of the two. Besides, there is never a circumflex accent on the same word which has an acute accent, because the acute accent has also the effect of the circumflex : and therefore, neither acute nor circumflex can ever fall upon the last syllable of any word.*"

Does it not appear from this passage, that in the proper pronunciation of the Latin tongue when it was a living speech, the acute and the circumflex accents performed always the exact part of our present English accents ; while the grave accent had its effect merely on syllables which were pronounced very faint and low, as is, for instance, the second syllable, the *i*, in the English word *nation* ? The Greek use of the accents differed from the Latin not in principle and in nature, but in the greater variety of its exceptions and deviations from one simple, general rule. If this be so ; there is not the slightest peculiarity in the structure of the modern languages to make them unfit to receive the same metrical arrangement of sounds in poetry, which we so much admire in the poetry of the ancients ; the learned

"* Quintil. Instit. Orat. P. 32, 33. Lib. i. Edit. R. Steph. Anno 1542."

dissertations which would refer the melody of English verse, entirely to the power of accents, pauses, and rhyme, are a labour in vain; and it is not a fantastic effort, but a noble improvement to harmonize any modern language to the pure epic measures of Grecian antiquity. We have to honour MILTON and VOSS for such illustrious endeavours: but English partiality will scarcely deny the hexameters of VOSS to excel in this respect the iambics of Milton and his British imitators.

In reading this noble version of the *Iliad* and *Odyssey*, it is impossible even for an Englishman, a stranger to the delicacy and softness of the best German pronunciation in Saxony and at Berlin, not to acknowledge, that in sweetness, dignity, and charming variety Voss seems to have rivalled Homer, as nearly as it can be possible for any translator to rival a great master whose works he translates. The Germans assure us, that it is genuine German phraseology, exhibiting the native colours, those undefineable powers with which customary use has gradually invested all the words and phrases of the language, not at all a cramped, unnatural association of German words in a Greek and Latin structure, nor of Greek and Latin words with German terminations, which Voss has employed. Of his fidelity in the translation, we may venture to judge by the comparison of some passages with the original. Pope's translation of the *Iliad*, Dryden's translation of the first book of the same work, and Burger's versions of several books, both in Iambic and in Hexameter verse, lie now before us. We shall, therefore, exhibit, in comparison, a very few extracts from these translations, also. The introductory lines of the *Iliad*, are familiar to almost every reader of poetry:—

Μῆνιν αἰεὶ θεὰ Πηληϊάδεω Ἀχιλῆος
 Οὐλομένην ἣ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκε,
 Πᾶλλας δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
 Ἑρώων, αὐτοὺς ἰλῶρια τευχὲς πύεσσιν
 Οἰωνοῖσι τε παῶσι· Διὸς δ' ἐτελείετο βουλή
 Ἐξ οὗ δ' ηὖτε πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε, ἀναξάνδρων καὶ δῖος Ἀχιλλεύς.—HOMER.

These lines are, by Dryden, thus translated:—

"The wrath of Pelus' son, O muse, recount;
 Whose dire effects the Grecian army found;
 And many a hero, king, and hardy knight
 Were sent, in early youth, to shades of night;
 Their limbs, a prey to dogs and vultures made:
 So was the sovereign will of Jove obey'd;
 From that ill-omen'd hour when strife begun
 Betwixt Atreides' great, and Thetus' godlike son."—DRYDEN.

We distinguish whatever, in this and the following version of these lines, appears to be, at once, sufficiently poetical, and truly faithful to the original. Dryden does not employ a greater number of

of syllables than Homer, nor even so many. But, his version is loose, easy, dignified, various in melody, and incorrect. In how very small a part of these eight lines, is he truly faithful to the sense of Homer. Of Dryden's rhymes, however, it ought to be observed, that they approach nearer to the loftiness and variety of unrhyming hexameters, than those of any other English poet. He has, here, more of Homer in his numbers than in any thing else.

Pope, who has bestowed the most generous praise* on the attempt of Dryden, had the version of this great master before him, when he translated these same lines. But he has scarcely executed the task better.

*"The wrath of Peleus' son, the direful spring
Of all the Grecian woes, O goddess, sing!
That wrath which hurl'd to Pluto's gloomy reign,
The souls of mighty Chiefs, untimely slain;
Whose limbs, unburied, on the naked shore,
Devouring dogs and hungry vultures tore,
Since great Achilles and Atreides strove,
Such was the sovereign doom, and such the will of Jove."*—POPE.

Pope is far from being happy in the translation of these introductory lines. He is not more faithful than Dryden, to the sense of Homer. His version abounds in epithets which might be taken away without injury to the sense. The places are few, in which he has caught the meaning of the Grecian bard, with remarkable felicity. The power of his numbers does not here excel the dignity, nor equal the mellifluous variety of those of his master, Dryden.

Burger, whose ballads have been universally admired, made an experiment of translating the Iliad into Iambic German verse. Upon trial, he thought this to be less suitable to the dignity of Homer, than he supposed that he might find hexameters. The following is his hexameter of the introductory lines of the Iliad:—

*"Gottin, singe den Zorn der Peleiden Achilleus,
Ienen verderblichen, welcher der Griechen unennbares weh Schuf,
Viele tapfere seelen der helden dem Aides zustiefs,
Ihre Leichnam aber den hunden und allem Gevogel
Dar zum Raubmahl both. So ward zeus wille vollendet,
Seit der zeit, da zuerst Agamemnon, herrscher der volker,
Und der gottliche held Achilleus hadernd sich trennten."*

We were about to mark in italics, those particular words and phrases in which this translator has the most happily and faithfully expressed the import of the original Greek verses. But, in truth, there is scarce a word in his version which due regard to the original did not demand; and, in that original, hardly a colour or shade of

* Preface to the Iliad.

meaning which has been lost in the translation. Once or twice in these lines, Burger is too prosaic: once or twice he exhibits an awkward novelty in the combination of his words into phrases. But, his lines have the power of poetry, and are, at the same time, rigorously faithful to Homer.

The following is the version of Vofs. There is in his lines more of the lofty melody of hexameter verse, than we can discern in those of Burger:—

“ Singe den zorn, O gottinn, des Peleiden Achilleus,
Ihn der entbrannt den Achaïern unnennbaren jammer erregte
Und viel tapfere seelen der heldenfühne zum Aïs
Sendete, aber sie selbst zum raub darstellte den hunden,
Um dem gevogel umher. So ward zeus wille vollendet:
Seit dem tag', als erst durch bittern zank sich entzweiten,
Atreus sohn, der herscher des volks, und der edle Achilleus.”

Both the German translators have confined their versions within the same number of lines in which the sense is expressed in the original. The English translators use each one line more. Yet, is not the number of syllables in the English, greater than that in the original Greek, or in the German versions. But, the English translators in the licence they use, have omitted some minute circumstances which are, by the Germans, faithfully expressed.

In the comparison of Burger's version with that of Vofs, we should incline to give the preference to Vofs's first line. The melody of Vofs's second line is, also, nobler than that of Burger's. But ἀνδρομέτην is more faithfully translated in the *Ienen verderblichen* of Burger, than in the *Ihn der ent brannt* of Vofs. Burger's third line is perhaps better than that of his rival. *Sendete* is feeble in comparison with *Zustiehs*. In the fourth line, Vofs, translating αὐτοῦς literally *sie selbst*, has given the true sense of his author much less clearly and forcibly than either Burger who uses, in the same places, *Leichnam*, or the English translators who employ the corresponding word, *limbs*. The ancients, in the days of Homer, regarded the soul as the least important part of the human being, as but a feeble, tiny shade, after it was parted from the body: and Homer might, therefore, with little impropriety, use αὐτοῦς emphatically for the bodies, the substantial parts of the Greeks. But, we regard the soul, as the living being—the body, as but its gross and crazy vehicle, not superior, if once deserted by the soul, to common clay. Nothing, then, could be more improper than Vofs's use of *sie selbst*, in this particular place. Διὸς ἡ ἀποδιδότω βουλή is translated by both the Germans, happily and with strict fidelity, in the same words. Dryden has, likewise, expressed the sense of these words well; though *obey'd* which he employs, be much less true to the original, than *vollendet*. But Pope's, *such was the sov'reign doom, and such the will of Jove* is licentious, feeble, and verbose. Vofs's two last of these seven lines seem to be preferable to the two last of Burger. *Seit dem tag'* is better than Burger's *Seit der Zeit*. But, Dryden's *ill-omen'd hour*, though more paraphrastical,

is certainly more correctly expressive than either of the German phrases. None of all these translators has given the genuine sense of the epithet ἄος, which occurs in the last line of the original.

In one thing else, the sense of Homer has been, undoubtedly, mistaken by all these translators. Διὸς δ' ἐτελείετο βουλή are by the ὅ, plainly indicated to be parenthetical. Homer means not to connect these words with either the preceding or the following lines. Yet, all the translators, but more especially Pope, explain the passage, as if, with the word παῖσι, the poet broke off from his address to his muse; and uttered the following two lines and a half in pensive unaddressed reflection with himself. But, Homer evidently continues the address to his muse, throughout the seven lines, without other interruption than such a momentary one, as an English peasant might make, at the most afflicting part of his tale, to say, with a sigh, *It was God's will!* In these introductory lines the poet first requests his muse to sing the wrath of Achilles; then hints at the effects which gave importance to that wrath; then, as if the muse had asked, "*Where shall I begin?*" answers, *ἐξ οὗ δν, &c.* The poet means not to say, *Jove's will was fulfilled from that time, or the Greeks were afflicted from that time;* but, *goddess sing the wrath and its effects from that time.* Such is so obviously the sense of Homer, that one cannot see, without surprise, so many eminent translators to have mistaken it, or at least to have expressed themselves with an ambiguity which will not allow us to infer, that they did not mistake it.

Of these four translations, it must be owned that the two English ones are the more paraphrastical, and the more poetical. The two German ones are more minutely faithful and simpler, but less easy and animated. Dryden, not in other respects, inferior to his rivals, has, in the use of the word *Knights*, a sort of technical term in modern manners, violated propriety more grossly than any of them.

The comparison of all the four translations is not necessary to be continued. Let us next compare Pope and Voss in a passage of sublime, vivid, and picturesque description.

“ Βῆ δὲ κατ’ Οὐλύμπιοι πρηνῶν χρομένοσ κῆρ,
Τόξ’ ὅμοισιν ἔχων ἀμφ’ ἡρεφία τε φάετ’ ἔρην’
Ἐκλαγ’ ἔην δ’ ἄρ’ οἷστοί ἐπ’ ὤμων χρομένοιο,
Αὐτοὶ κινηθέντος· ὃ δ’ ἦν νυκτὶ ἐνὶ κῆρ, &c.”—II. I. 44.

Pope's translation of these lines and a few others immediately following them, is—

“ And, from *Olympus'* lofty tops descends.
Bent was his bow, the Grecian hearts to wound,
Fierce, as he mov'd, his silver shafts resound.
Breathing revenge, a sudden night he spread;
And gloomy darkness roll'd around his head.
The fleet in view, he twang'd his deadly bow;
And, hissing, fly the feather'd fates below, &c.”

Foreign Publications.

Vofs's parallel translation is, as follows—

" Schnell von den hohn des Olympos enteilet' er zurnendes herzens,
Auf der schulter den bogen und ringverschlossenen kocher.
Laut erschollen die pfeile zugleich an des zurnenden schulter,
Als er einher sich bewegt' : er wandelte duffer wie nachtgraun.
Sezte sich drauf von den schiffen entfernt, und schnellte den pfeil ab."

Vofs has, here, suppressed no images nor circumstances : and he has added none. He is rigorously faithful to the original : and he gives the very painting which is so impressively offered to the mind's eye by Homer. His measures have not, indeed, in these lines, the noble high-sounding melody of those of his master. But, his phrases are at once true to the proprieties of the German idiom, poetical, and endowed with sufficient dignity and force of expression. Pope has translated the same lines very imperfectly. He does not seem to have perceived the beauty and sublimity of the imagery in this passage. We have distinguished in italic characters, the only words in his version, which correspond to words in the Greek. How very few they are ! Where he has not absolutely mistaken Homer's meaning, he has, however, enfeebled and debased it by licentious paraphrase. He has omitted many beautiful little circumstances, in which there was nothing incompatible with modern habits of thinking or modes of phraseology, to justify the omission. The last of his lines here quoted, is in a very vicious taste. The "*feather'd fates*,"—an expression so obviously quaint and puerile, is copied from Dryden's paraphrase of the same passage.

We shall next select a few lines from that which is called the catalogue of the ships, in the second book. The translation of such a passage was necessarily attended with great difficulties, and those materially different from the difficulties which were to be overcome in translating the lines we have already considered.

" Οἱ δὲ Μυκῆνας εἶχον, εὐκτίμενον ποτολίεθρον,
Αφνειὸν τε Κόρινθον εὐκτιμέναν τε Κλεωνῆας,
Ὀρεϊάδῃ τ' ἐνεμύοντο, Ἀραιθυρεν τ' ἐρατεινῇ,
Καὶ Σικυνῶν, οὗ ἄρ' Ἀδρηστος παρ' ἑμβρασίλειεν,
Οἱ δ' Ἰπέρητιν τε καὶ αἰπεινὴν Γοιόσσαν,
Πελλήνην τ' εἶχον, ἧδ' Αἴγιον ἀμφενέμοντο,
Αἰγυιῶν τ' αἰὲρ πάντας, καὶ ἀμφ' Ἑλίκην ἱερῆαν."

Iliad, B. 569.

" The proud Mycenæ arms her martial pow'rs,
Cleone, Corinth, with imperial tow'rs,
Fair Arethyrea, Ornia's fruitful plain,
And Ægion, and Adrastus, ancient reign ;
And those who dwell along the sandy shore,
And where Pellene yields her fleecy store,
Where Helice and Hyperesia lie,
And Gonoestia's spires salute the sky."—POPE.

" Dana

"Dann die Mykena bewohnt, die Stadt voll prangender hauser,
 Auch die reiche Korinthos, und schongebaute Kleona;
 Auch die Orneia bestellt, und Arathyreens äcker,
 Sikyon auch, wo worden der held Adraſtos gewallet,
 Hypereſia dann, und die ſeſterſtadt Gonoſſia;
 Auch die Pellene gebaut, und Agion ringſum beſtellet,
 Und die geſtad umher, und Helike grun von ebenen."—Voss.

The ſenſe of the original ſeven lines is expreſſed by Vofs in the ſame number of lines. Pope tranſlates it in eight lines: yet, his verſes of ten ſyllables being ſhorter than the hexameters of Homer and Vofs; if he had omitted no circumſtances of the deſcription, his verſion would certainly have been more concise and energetic than that of his German rival. But, in his two firſt verſes, the important deſcriptive epithets of the original are entirely loſt. Surely, if he had comprehended their ſenſe, he could not have thus marred the beauty and intereſt of the paſſage, by overlooking them. By Vofs, they have been ſucceſsfully expreſſed in German. Pope has, however, made the liſt of names of places, here, more poetically elegant and dignified, than if he had ſervilely adhered to his original. But, then, he has deſtroyed or falſified almoſt all the hiſtorical facts in this part of Homer's pictureſque map of ancient Greece. Vofs has, alſo, uſed an unſuitable licence, in omitting to give the import of *Αἰγυλιὸν τ' ἀνά*, and in tranſlating *εὐρείαν* by *grün* *von ebenen*. By Burger *Ἑλικὴν εὐρείαν* has been more faithfully rendered, *Die weite Helike*.

We ſelect a few lines from the deſcription of one of the battles.

"Αὐτὰρ ὁ τῶν ἄλλων ἐπ' ἰπώλει το στήχας ἀνδρῶν
 Ἔρχετ' ἑ δ' ὀρέε τε, μεγαλοισί τε χειμαδίισιν·
 Αἰάντος δ' ἀλέεινε μάχην Τελαμωνιάδου
 Ζεὺς γὰρ οἱ νεμσχεῖ' ὅτ' ἀμείνονι φῶτι μάχηι το.
 Ζεὺς δὲ πατὴρ Αἴανθ' ὅτ' ὑψίζυγος ἐν φεβῶν ἄρσε·
 Στῇ δὲ ταφῶν, ὅππῃθεν δὲ σάκος βάλεν ἐπ' ταβόσιον·
 Τρέσσει δὲ παπτήνας ἐφ' ὀμίλου, θηρὶ τοικῶς
 Ἐντροπαλίζόμενος, ὀλίγου γυνυ γυνυδὶ ἀμείβων."—*Iliad*, Δ. 540—547.

"Aber ſtets durchfloß er der anderen männer geſchwader,
 Mordend mit lanz' und ſchwert und gewaltigen ſteinen des feldeſ;
 Ajax nur vermied er im kampf, den Telamoniden;
 Denn ihm eiferte Zeus, wann denn ſtärkeren mann er bekämpfte.
 Zeus der allmächtige ſandte nun fürchte in die ſeele des Ajas.
 Starrend ſtand, und warf er den laſtenden ſchild auf die ſchulter,
 Flüchtete dann, umſchauend in mannergewühl, wie ein raubthier,
 Rückwärts häufig gewandt, mit langſam wechſelnden knien.—Voss.

"(By the long lance, the ſword, or ponderous ſtone,
 The ranks lie ſcatter'd, and the troops o'erthrown)
 Ajax he ſhuns, through all the dire debate,
 And fears that arm whoſe force he felt ſo late.
 But partial Jove, eſpouſing Hector's part,
 Shot heav'nbred horror through the Grecian's heart;

Confus'd

Confus'd, unnerv'd in Hector's presence grown,
 Amaz'd he stood, with terrors not his own.
 O'er his broad back, his moony shield he threw,
 And glaring round, by tardy steps withdrew."—POPE.

Of servile fidelity to the original, Pope, even here, shews less than Voss. Yet, it is not to be denied, that, in the whole, Pope here triumphs unrivalled; throwing, not only Voss, but even Homer himself, to a distance behind him. It is precisely, too, in the most difficult parts, that Pope so wonderfully excels. It is in describing the feelings with which Hector shunned Ajax, and still more in expressing those which agitated the heart of Ajax in his retreat, that Pope arms Homer with a fire, and a majesty not his own. These lines—

" Ajax he shuns, through all the dire debate,
 And fears that arm whose force he felt so late,"—

expand the sentiment of Homer, but expand it as a single spark is kindled on dry wood to a fierce blaze, not as a drop of spirit is diluted in a large vessel of water, till its presence can remain no longer perceptible to the sense. This line—

" Shot heav'n-bred horror thro' the Grecian's heart ;"

greatly excels the corresponding expressions in the Greek. It makes us feel what Ajax felt, much more as if we had been actually present, and touched by the same supernatural impression. The two following lines also expand the meaning of the original, yet at the same time, increase its power.

" Confus'd, unnerv'd, in Hector's presence grown,
 Amaz'd he stood, with terrors not his own"—

In propriety of English composition, these lines become imperfect, by the feeble expletive use of the word *grown*, and by the introduction of so many other participles so closely together. Yet, so clearly has Pope conceived the sense of his original, so considerably has he invigorated and enlivened it in the translation, so much new ardour does he breathe into the soul of Homer, and so happily does he enhance the terrors of Ajax, without detracting from his courage; that those smaller imperfections are easily overlooked, amid our amazement at the general excellency of the verses in which they are found. In the two last lines, Pope omits a comparison of Homer's, which is faithfully preserved by Voss, and overlooks some other minute particulars, yet gives the image of Ajax in retreat, with force and dignity not unequal to those of the Greek.

We will not, now, prolong these comparative criticisms. Enough has been stated to evince; that Voss is one of the most faithful and poetical of the translators of Homer; that he excels even Pope, almost every where, save in those passages in which Pope rises above Homer himself, breathing into the verses of the Grecian bard, a divine spirit somewhat as if it were a Deity illuminating the wisdom of
 a sage,

a sage, or exalting the valour of a hero; that the attempt to imitate the hexameters and other measures of the poets of antiquity, is far from being an absurd one. The ODYSSEY bears, in Voss's translation, the same marks of diligence, skill, and felicity in the translator, which distinguish his version of the Iliad. We think, that the hexameters of Voss and Klopstock, are a nobler and more high-sounding epic measure, than the iambics of ten syllables without rhyme, which have been used by Milton and so many of our other English poets. But we, at the same time, hesitate not to affirm, that the dactyls, spondees, trochees, and iambics, with the rhymes of the decasyllabic verses of Pope, constitute, as he has used them, a more varied, a nobler, and a sweeter measure, than either Homer or his German translator has had the fortune to employ.

D. Jo. Frid. Blumenbachii Prof. Medic. Ordin. Götting, &c. Institutiones Physiologicae. Accedunt Tabulae Aeneae. Göttingae: Apud Jo. Christ. Dieterich. 8vo. PP. 511.

THE universities of Germany now rival those of Britain and Ireland. Leipzig, Iena, and Göttingen, are as seats of seminaries of literature and science unequalled in the more southern countries of Europe. The Hanoverian university of Göttingen, which, if we remember rightly, owes its institution to our late Sovereign George the Second, has, within not much more than half a century, attained to a distinction, in which it perhaps even excels and obscures the fame of Leipzig. The names of Pütter, Heyne, Camper, Burger, Blumenbach, are, in the respective provinces of the Civil and Imperial Law, Classical Erudition, Anatomy, German Poetry, and the Philosophy of Medicine, the most illustrious names we can quote. In Oriental and theological Literature, Michaelis was above all rivalry. In the universities of Oxford, Cambridge, Dublin, Edinburgh, and Glasgow, and Göttingen, his British Majesty possesses, within his dominions, the best schools of learning and science which have ever enlightened the world.

Blumenbach, whose name and work have suggested these observations, is the author of some of the most ingenious theories in Animal Physiology, which have been produced in the close of the eighteenth or the beginning of the nineteenth century. These institutions of Physiology, like those of Boerhaave, of Haller, and of Gregory, were produced by him for a book of convenient reference, to assist his pupils in profiting by his Lectures. He modestly apologizes, in his Preface, for the presumption of offering such a publication, when the institutes of Haller and Boerhaave were in high estimation, and in general use. That the state of medical science had, since those physicians wrote, undergone remarkable changes, and that it was more convenient, in lecturing, to follow his own arrangement than that of another, are the

the reasonable excuses he has given for what is, in truth, too well executed to need either excuse or extrinsic recommendation.

He begins his system by describing the human body in life, as consisting, to the views of Physiology, of the Fluids, the Solids, and the Vital Energies.

In treating of the Fluids, he distinguishes them into three different species; the Chyle, and those other fluids which enter the system, by the absorbent vessels terminating at the skin; the blood; the different liquids secreted from the blood.

The first of these species of animal fluids which he begins to describe more particularly, is the blood. He describes it eloquently, as a peculiar liquid; of a red colour more or less intense; glutinous to the touch; warm; and in its composition, not imitable by human art. When it issues, warm, from the human veins, and is received in a vessel, there rises from it a peculiar vapour, which, if received in a bell-glass, appears in dewy drops on the sides of the glass, and resembles common spring water, in all its physical qualities, save that it has a particular animal smell, the same as arises from urine newly emitted, or from the thorax or abdomen of a carcase dissected immediately after death. The unevaporating part of the blood while it cools, in any vessel in the open air, separates into a soft tenacious solid part, and a liquid part of a reddish yellow colour. The thicker of these two portions is again separable into a red part which acts as the colouring matter of the whole mass of the blood; and a coagulated lymph which becomes white after the red matter is washed from it. The *serum* or liquid part of the cold blood acts as the principle of viscosity to the whole mass; bears, in all its qualities, a strong resemblance to the white of an egg; coagulates in the temperature of 150° Fahrenheit; is equally coagulated, in the space of 20 hours, by the admixture of quicklime; and when slowly dried in the air, takes the form of a transparent solid, not unlike to gum-arabic, and bursts, like the white of an egg, into numbers of curiously spiral fissures. A portion of the thick or *crassamentous* part of the blood immersed in a quantity of the serum, and exposed to the action of the air suffers an immediate and remarkable change of colour; although the same *crassamentum*, when covered with water, oil, or any other fluid, instead of serum, is not at all liable to be equally affected by the air. The colouring part of the *crassamentum* is, in the foetus, later in its origin, than any other portion of the blood: its minute constituent particles are globules of peculiar appearance: these are not discernible, even with the microscope, after the blood has had time to cool in the open air. Its colour seems to depend on the presence of iron, of which the quantity in it, is to that of the whole mass of the blood, according to some, as 1 to 427, according to others, even as 1 to 110. It is not, however, till after calcination, subject to the attraction of the magnet. The *Lymph*, the other part of the *crassamentum*, is named by some the fibrina, by some the mucous or gelatinous part of the blood. It differs from the serum in being
coagulable

coagulable by cold air, but not coagulable by quicklime. It may be separated from the red part, by beating the mass with twigs, and by other means. In various cases of disease, there is discovered a separation of this lymph or gelatinous part from the rest of the blood: and Mr. Blumenbach is of opinion, that in this if in any part of the sanguineous mass, are the vital energies peculiarly resident. Beside these ingredients, there is, likewise, diffused through the mass of the blood, a quantity of air equal to one 33d of the whole. But the air is different in its qualities from that in the atmosphere: for atmospheric air introduced into the jugular vein of a dog has been observed to excite palpitation of the heart and convulsions, to induce sleep, and even to occasion death. Haller has calculated, that the whole of the blood in an adult person enjoying good health, may be from 30 to 36 lib. weight.

The author next treats of the SOLIDS in the human body. The following is the substance of his doctrine concerning them. They vary in consistency, from the pulpy softness of the brain to the hardness of the enamel of the teeth. Calcareous earth, phosphoric and saccharine or oxalic acid, and a gluten or gelatinous matter such as is extracted from animal matters for the use of the arts, are the principal ingredients in the solid parts of every animal body. The proportion of iron, even in the bones, the hardest of all these parts, does not exceed one fifth part of a grain for every two pounds of other matter. The texture of the solids is, in great part, fibrous: and the fibres consist of threads or filaments applied together, in a direction more or less parallel. Such is the structure of the bones, muscles, tendons, ligaments, &c. Other parts, such as the liver, kidneys, and bowels, have a parenchymatous structure, quite different from the fibrous. All these parts, whether fibrous or parenchymatous, are covered with what is called the *Tela Cellulosa* or *Cellular Substance*; a matter which also constitutes most of the membranes and sinews, and even composes the frame of the bones; forms the separation between the membranes and muscles; serves as a support to the nerves and vessels; and acts as the common means by which all the parts of the body are joined one to another, and combined into one system. The cellular substance has its origin from that part of the blood which has been denominated the *Lymph*. It serves as a receptacle for the fat and other fluids secreted in the body. The fat is an acidifiable oil, which is supposed to transude from the arteries without the operation of any peculiar secretory organs: it is not discoverable in the fœtus, sooner than the fifth month after conception: it lubricates the solids, favours motion, diminishes excessive sensibility, protects from cold, and improves the beauty of the outline of the body.

The qualities which belong to the solids of the animal body, only while that body is in life, or at least expressly in consequence of its having been so,—are the next subjects of explanation in this treatise. The first of these qualities is the contractile power resident in

the cellular substance. Irritability, the second of them, has its seat in the muscles; indicates its presence by an oscillatory motion of these parts, and is distinguished from the contractile power, as being much more easily excitable into action. Sensibility, the third of these qualities, belongs only to the brain and all the nervous parts communicating with it: by its agency, the sensorium is affected whenever any stimulus is applied to any of the nerves. That vital energy by which certain parts perform peculiar functions which the general powers could not enable them to discharge, as for instance, in the movements of the pupil of the eye, is the fourth of these qualities of the animal solids in life. A fifth quality, consists, according to a theory of which Mr. Blumenbach is the sole author, in that *formative effort*,—*nîsus formativus*—by which, in the order of nature, man is enabled to continue his species, by reproducing other beings like himself.

In explaining the nature of *vitality*, Mr. Blumenbach refers it to those *vital* functions by which life is continued, and upon whose cessation, death necessarily ensues,—those *animal* functions which peculiarly distinguish animated from vegetative life,—the *natural* functions by which the body is nourished and its substance continually renewed,—and the generative functions by which the species is reproduced. He remarks, also, with admiration, the sympathies of the nerves, and of the sanguiferous and the absorbent lymphatic vessels. The native instincts of animals, the powers of fancy and the sentiments of passion, the impulses of sensation, and the acting energies of volition, are distinguished by him, as indications of that mysterious union which subsists between our soul and body.

Among those which are called the vital functions, the *circulation of the blood* is of the first importance. The ancients, Mr. Blumenbach relates, knew only its course in the veins. Servetus and Cæsalpini suggested the idea of its circulation in the combined system of the veins and arteries. This was, however, first satisfactorily explained in the work of Harvey, published at Frankfort in the year 1628. By the use of the microscope, by the injection of wax into the arteries, by the attempt to transfuse the blood from the veins of one living animal into those of another, by experiments on frogs, and on impregnated eggs, this truth was finally demonstrated. The velocity of the blood entering the aorta, is, at the rate of about 50 feet in a minute. It has not been, yet, satisfactorily ascertained, whether the motion of the blood in the arteries be exactly according to those laws of hydraulics by which water moves in pipes.

The *arteries* into which the blood first passes from the heart, are not quite so large as the veins, but more compact and solid in texture, very elastic, and very strong. Each artery consists of three layers of membranes; an exterior membrane evidently composed of cellular substance; an interior, investing the cavity of the artery, and of a remarkably smooth and polished surface; and a middle membrane occupying the space between the other two, framed of transverse, hooked

ed fibres of a fleshy consistency, usually denominated the muscular tunic, and apparently the seat of the vital energy in the arteries. All the arteries have their origin out of two trunks; the pulmonary artery which passes between the right ventricle of the heart and the lungs; and the aorta which rises from the left ventricle of the heart, and has a communication with the rest of the body. The branches which arise out of those trunks, are afterwards divided into others still more slender than themselves. The trunks have been found by Mr. Blumenbach to be equal, in capacity, to the whole capacity of the arteries branching out from them, or nearly so. The form of the artery is cylindrical: but all the arteries are, more or less, enlarged at the points where new ramifications commence. The number of the arterial subdivisions of the trunk, though in truth uncertain, has been fixed by Keil, at 50; by Haller, at 20 only. From the last subdivisions of the arteries, originate, perhaps, with the interposition of a parenchyma, the veins; as also the serous vessels into which the red particles of the blood find no admission; and the secretory vessels destined to secrete from the blood, certain peculiar fluids.

The *veins* are, in general, more capacious, and more ramified than the arteries. They are more irregular in the manner of their distribution over the body. Their texture is softer and much less elastic. But, their parts are extremely tenacious; and they are susceptible of a wonderful expansion. They have, in general, but two tunics; an exterior, consisting of cellular substance; and an interior, which is smooth and polished. In almost all those veins which exceed one line in diameter, the interior tunic is subdivided into small valves of most elegant structure; in the form of bags, frequently single, but sometimes double, and sometimes even triple; so disposed, also, that the bottom of the bag lies towards the origin of the vein, while its mouth is in a direction opposite to the heart. The slenderest ramifications of the veins unite at length into larger branches; and these, finally, into six principal trunks, the two *venæ cavæ*, and the four pulmonary veins. The *vena portarum* has this peculiarity, that, at its entrance into the liver, its trunk is suddenly ramified, like an artery, into various branches: but, the extremities of these branches, all meet in the radicles of the lower *vena cava*, and are thus re-united into one trunk.

The agency of the *heart* begins to propel the blood, in the fourth week after conception. The blood enters this grand organ from the *venæ cavæ* and the *coronarum*; passes, through the *anterior sinus* and the auricle attached to that, into the right ventricle; from this ventricle, is poured through the pulmonary artery, into the lungs.—Thence, it passes, through the four pulmonary veins into the *sinus* into which these open, and the auricle belonging to it. Thence it goes into the left ventricle; thence, into the aorta; thence, over the whole body, and by the coronary arteries, through the substance of the heart itself. From the last ramifications of the arteries, entering the radicles of the veins, it passes at last into the two *venæ cavæ*; and

from the coronary arteries it proceeds in the substance of the heart, into the coronary veins. Thus is its whole circulation accomplished. The disorderly reflux of the blood in the heart, is prevented by the valves with which the ventricles and other passages are there provided. The structure of the heart is peculiarly close and compact; consisting of parcels of fibres, disposed obliquely over one another, in layers, and at the basis of the ventricles, bound by four cartilaginous filaments which support the whole fibrous texture of this organ. These fibres are filled with nerves extremely soft and tender; and with a prodigious multitude of blood vessels. By this structure, the heart is, in alternation, expanded for the transmission of the flowing blood, and contracted, to exclude its reflux. The same expansions and contractions take place in the flux of the blood through the arteries. The number of the pulsations of the heart, in the climate of Germany, is, in a new-born infant, 140, in the minute; in a child nearly one year old, 124, in the minute; in the second year of life, it is 110 pulsations in the minute; in the third, and for some years subsequent, 96 in the minute; 86, at the period when the teeth are dropped and replaced; 80, about the age of puberty; 75, at the term of mature manhood; 60, about the sixtieth year of man's age; and after that, scarcely in any two persons the same. The female sex have the pulse quicker than it is in males. Men of gigantic bulk have it very slow: in dwarfs, it is peculiarly quick. In Greenland, the pulse does not beat above 30 or 40 times in a minute. The heart of that small animal the *hamster*, beats, in summer, 150 times in a minute; but, in winter, a period which the creature passes in sleep, the pulsations are not more than 50 in the minute. In death, the action of the right ventricle of the heart is generally continued for some moments after that of the left ventricle has ceased. The heart is protected by the *pericardium*, a membranous bag, exceedingly fine in its texture, and yet stronger than any other membrane in the human body.

The whole weight of the blood may be about 396 ounces. This appears to pass through the heart, about $22\frac{1}{4}$ times, in an hour. The force with which it moves, is such, that blood from the carotid artery of a full-grown man, will spring to the height of above 5 feet in the air. The principal energy by which this action is carried on, seems to consist in the *irritability* of the heart. This irritability resides peculiarly in the muscular fibres of which it consists. The secondary power regulating the action of the heart, arises from the sensibility of the nerves belonging to it. The heart is, likewise, mechanically so formed as thus to favour the propulsion and circulation of the blood: for, when by its contractions, this fluid is propelled, a vacuity is produced, which the blood beyond it cannot but press forward, to fill. The arteries, also, having a muscular tunic, being endowed with irritability, and at the same time, subject to the sensibility of the nerves which pass through them, are, by these energies, enabled to contribute to the circulation of the blood. The

veins,

veins, having muscular coats, possess, also, a certain energy favourable to the motion of the blood: but this is much fainter than those with which the arteries are endowed.

The lungs are two viscera, adjacent to the heart, and connected with one another by a parenchyma of no small tenacity. They fill the cavity of the thorax, and are dependent from the *aspera arteria*. The *aspera arteria* upon its entrance into the thorax, is separated into the two trunks of the *bronchiæ*. These are gradually ramified and attenuated till they terminate in the cells of the lungs. These cells are of polyhædral forms, of great amplitude, and destined for the reception of air in inspiration. They are, every where, invested with a covering of cellular substance of extreme tenuity. The cellular substance receives and sustains innumerable ramifications of the pulmonary artery and the four pulmonary veins. These proceed parallel to the ramifications of the bronchiæ, and terminate, at length, in innumerable slender reticulations. The reticulations pass through the cellular texture, and surround the cells destined for the reception of air. The membranes separating the air in the one set of vessels from the blood in the other, are scarce a thousandth part of an inch in thickness. There is, beside these blood and air vessels, likewise, a system of lymphatic vessels in the lungs. The thorax, inclosing the lungs, is, in great part, of a bony and cartilaginous structure. That notable muscle, the diaphragm, overspreads the whole under part of the thorax. The thorax is dilated by inspiration, and is, upon expiration, again contracted. Respirable air has been loosely estimated to contain 25 parts in 100 of gas-oxygen, $67\frac{1}{4}$ parts of gas-azote, and $6\frac{1}{4}$ parts of carbonic-acid-gas. And it appears from experiments, both that air returned from the lungs by respiration, no longer contains the same proportion of oxygen as when it was inspired, and that the gas-oxygen has been replaced by another air requiring to its gazification, less of the matter of heat. Respiration does not precede the birth of an infant. The blood which, before, circulated through the umbilical vessels, then, for the first time, finds its way through the lungs.

No animals have *voice*, save those which respire by the lungs. The sound of the voice is formed by the action of the *larynx*, on the breath. The larynx forming, in some sort, a capital to the windpipe, consists of capsular cartilages which have a wonderful apparatus of muscles, and are fitted to act either in union or separately, in the variation and emission of sounds. The *glottis* and *epiglottis* are, of these muscles, the most remarkable. They form the very mouth of the windpipe; and the breath seems to become sonorous when it is impelled against their edges. It is by the vibrations which these parts, being acted on by the air, reciprocally excite in it, that the sound is created. The glottis is in the very emission of this, both contracted and dilated as to its orifice, and besides, has its ligaments alternately stretched out and relaxed. The movements of the glottis are known by experiment, to depend on the numerous muscles

belonging to the larynx. The power of *whistling* which resides properly in the larynx, is common to man and to singing birds. These birds use the larynx alone in that act: but man employs, also, a contraction of the lips, in whistling. *Singing*, which consists of speech and the harmonious modulation of the voice, is peculiar to man, and is the most elaborate exercise of his vocal organs. Many birds and even dogs have been taught to articulate speech: but it is not known, that any brute animal has ever been successfully instructed to sing. Voice is uttered from the larynx: but the tongue, the lips, the teeth, the palate, and even the nose, are all exercised in the enunciation of speech. Weeping, sighing, coughing, sneezing, hiccupping, yawning are, likewise, so many peculiar modifications of the human voice.

The natural *heat* of the human body rarely exceeds that which is indicated, when the mercury stands at the 96° of the scale, in Fahrenheit's thermometer; and is less than that of the body of almost any other hot-blooded animal. The origin of animal heat has been attributed by Shebbeare, to the presence of electricity, and the action of the nerves; by Boerhaave, to the attrition of the blood, on the vessels through which it circulates; by Fryer, to the friction of the elementary solids; by Mayow and Crawford, to the absorption of pure air by the lungs.

The *skin* of the human body consists of these three membranes, the *corium*, the *reticulum*, and the *cuticula*. The *cuticula*, otherwise named the Epidermis, is the exterior covering of the body. It is without vessels, nerves, or pores: and its texture is exceedingly simple. It is of a semi-pellucid thinness, wonderfully tough, and capable of long resisting the power of corruption. It is formed on the embryo, as early as the third or fourth month after conception. Under this, is the mucous membrane, named after him by whom it was first discovered, *Reticulum Malpighianum*. It is a mucus easily soluble; and is scarcely ever, except in the scrotum of a negro, to be obtained separately from the *corium* and the *cuticula*. The *corium* is, universally, white; the *cuticula* almost universally whitish and semi-pellucid; only, in negroes, slightly greyish. But the *reticulum mucosum* is, in different persons, differently coloured, according to circumstances. The inhabitants of Europe, of the west of Asia, and of the north of Africa, the Greenlanders and the Esquimaux have the *reticulum mucosum*, whitish: the inhabitants of all but the west of Asia, have the *reticulum mucosum* of an olive brown: in negroes, it is black: in all the indigenous natives of America, except the Esquimaux, it is of a copper colour: in the inhabitants of the isles of the Pacific Ocean, it is of a brownish yellow. Yet these distinctions of colour decline insensibly into one another, by an infinite variety of shadings. The *corium* is a peculiar membrane, porous, tenacious, susceptible of extraordinary dilatation, of various degrees of thickness, and composed of cellular substance at the exterior surface much condensed, more relaxed at the interior where it receives the fat. It is full of nerves, absorbent veins, and blood-vessels. It contains likewise a
prodigious

prodigious number of bags of fat, which continually moisten the skin with an oily matter remarkable for its limpid tenuity. The body is, besides, covered on most of its parts, more or less, with hairs. It was discovered by Sanctorius, that one capital use of these hairs, is, to serve as conductors of an insensible perspiration, in which a great portion of the excrement of the human body is continually thrown off, at its surface. Sweat is different from the matter of constant insensible perspiration; being a saltish aqueous liquid which scarce ever issues from the body, unless when that is agitated by exercise, or weak and preternaturally heated by fever. The matter of insensible perspiration, is a permanently elastic fluid, nearly of the same nature as that which is returned, in breathing, from the lungs. It produces a precipitate in lime-water, and is unfit to sustain combustion or respiration. It is thought to have perhaps for every different individual, a peculiar odour. It should seem that there subsists a strong analogy between the respiration by the lungs, and this insensible perspiration by the skin.

By the *sensorium and the nerves*, the soul immediately exercises its power over the organs of the body. It is an observation of the illustrious Soemmering, that mental ability is, in every class of animals, greater or smaller, as the nerves are finer and slenderer, or coarser and grosser in comparison with the bulk of the sensorium. Of all animals, man has the nerves the slenderest in comparison to the magnitude of the sensorium.—

Thus far we have faithfully exhibited the facts and principles of this rational and ingenious system of physiology, in the narrowest compression into which we could possibly abstract them. The principles peculiar to Mr. Blumenbach were not easily susceptible of separation from those which form the basis of the science, and are common to him with others. And we wished much rather to put our readers fairly in possession of the whole science of this excellent work, and to enable them to judge of its merits for themselves, than to betray the duty which we undertook respecting it, by writing with careless uncertainty of its contents, and by pronouncing with a hasty and morally criminal rashness concerning their value. But, the necessities of the press oblige us here to break off from the completion of our design. We break off with the deepest regret. Enough has, however, been explained, to satisfy those who are masters in the science, that the book of Mr. Blumenbach is perhaps the best compend of medical physiology extant; and to indicate to those who may be less able to judge for themselves, that we at least think it such.

The Latin style of Mr. Blumenbach is vigorous, clear, and not more impure than that of the Latin works of Bacon or of Linnæus; but possesses nothing of the true Roman eloquence of the writings of Julius Cæsar Scaliger, nor of the grace and purity of the easy yet manly, prose style of George Buchanan.

Vie Paëmique de Voltaire; ou Histoire de ses Proscriptions; avec les Fâtes justificatives. Par G——y. 8vo. Pp. 442. Paris, Dentu, An. X. 1802. Polemical Life of Voltaire, &c.

IT has been said, and said truly, that “wits are game-cocks to each other.” This characteristic of literary men was never more strongly exemplified than by the conduct of the extraordinary person who is the subject of the publication before us. With respect to the nature of the work, and the reasons for giving it to the world, let the author speak for himself. “It never,” he says, “would have appeared had Voltaire shewn a proper contrition for his coarse and bitter attacks on religion and morality; had he not persisted to the end in impiety, in gross indecency, and in the most determined malignity to every one who resisted his literary despotism.”

“In extreme old age,” continues the writer, “we behold him adding bitterness to his gall, and aiming fresh blows against Christianity, and against all who respected, or defended it. His genius seemed only to regain strength when inspired by hatred or impiety. How many celebrated names have been the objects of his sarcasm and abuse! An unhappy facility of playing the buffoon, while he poured forth the most atrocious invectives, or advanced the most absurd falsehoods, rendered him the amusement of the frivolous, and made him forget that in the wise and the good he could excite only contempt or indignation. Literary discussion may serve to whet the understanding, to elicit and unfold the truth. When it is restrained within due bounds, it is to be considered as a fermentation advantageous to knowledge; but when vengeance, excited by excessive self-love, degrades the pen, the great man is easily forgotten, we can only recognise the feeble mortal besotted with himself.

“The reader will be able to judge of this by the faithful detail which we shall give of Mr. Voltaire’s controversies with literary men of every class. We have collected the facts, explained any obscurities, verified the citations, discovered his impostures, and repelled his satire. In short, we have followed him step by step, we have answered him, as it were, word for word; always guided by the most exact and authentic materials. Let us not be reproached with having disfigured the writings of Voltaire, or with having imputed to him publications of which he was not the author. Besides that it is impossible to be deceived in his style, all our citations are from the last edition of his works by Crammer. There can, therefore, be no doubt of the fidelity of the picture. The public will there behold the errors of his mind, and the crimes of his heart; will see his genius obscured by the baseness of his motives, and his outrageous language; that philosophy, so much vaunted by himself, sadly eclipsed by clouds of irritability and resentment; and his most splendid maxims contradicted by his actions. In fine, they will behold his protestations of love and zeal for the happiness of man refuted by his constant and persevering attacks on the living and the dead. By the friends of Mr. Voltaire we shall, no doubt, be accused of having written a libel. To this we answer, is it *our* fault, or *his*, that a faithful recital of his controversies, and correct extracts from his works are proper libellous materials?”—Preface, *passim*.

We have long been in possession of proof, from the works of this too popular writer, that the present *accusation* brought against him has a foundation which cannot be shaken. To *much* of it even his admirers do not object, and the virtuous and impartial in every land have sanctioned the *whole*.

The work consists of 22 chapters; the titles of which we shall lay before our readers; it will give them an idea of the extent of his literary warfare. If they choose to peruse the work, they will find in it every thing that can confirm what has been said above of the character of Voltaire.

Chap. 1. Jean Baptiste Rousseau. 2. L'Abbé Guyot Desfontaines. 3. Maupertuis. 4. La Baumelle. 5. St. Hyacinthe. 6. Vernet. 7. M. Lefranc de Pompignan. 8. M. Lefranc, Eveque du Puy en Vélai. 9. L'Abbé Nonote. 10. Scipion Maffei. 11. L'Abbé Guyon. 12. M. Freron. 13. Jean Jacques Rousseau. 14. M. Warburton, Bishop of Gloucester. 15. L'Abbé Cager. 16. M. Larcher. 17. M. Grasset, of Geneva. 18. Controversies with Gresset, Trublet, Bertier, &c. 19. Extravagant commendation of a work by M. Vauvenargues, entitled "Introduction to the knowledge of the human mind." 20. L'Abbé Riballier. 21. Voltaire's Pastoral Letter to the Archbishop of Paris, under the assumed name of the Archbishop of Canterbury. 22. Communion of Voltaire in the parish church of Ferney, his Sermon on that occasion, Letters between him and the Bishop of Annecy, &c.

We shall conclude this article of our review with a striking contrast between the temper of a real Christian philosopher, and this chief of the French philosophists. A certain Grasset had, professionally as a bookseller, published some pamphlets which offended Voltaire. Indefatigable in his revenge, and having considerable influence in Geneva, this mild and tolerating philosophist obtained a decree of banishment against the bookseller. Not contented with this, and hearing that he had taken refuge at Berne, and was noticed by Haller, he addressed the following letter to that truly great and worthy man.

"I send you, Sir, a little certificate,* which will let you into the character of Grasset, who has been recommended to your protection. That wretch has published at Lausanne an abominable libel against morality, religion, the peace of individuals, and social order. It is becoming a person of your probity and great talents to withhold from a villain that protection which would do honour to the good. I presume to confide in your good offices, as well as upon your equity. Forgive this scrap of paper, it sins against German etiquette, but is conformable to the plainness of a Frenchman, who reveres you more than you are revered by any German.

"A person named Leverche or Perverche, formerly preceptor to Mr. Constans, is the author of a libel against the late Mr. Saürin. He has sent

* The certificate of banishment.

me two or three *anonymous* letters in *your name*.* These men are all wretches unworthy of being recommended to the notice of a person of your distinguished merit.

"I lay hold of this opportunity to assure you of the esteem and respect which I shall have for you during life."

We subjoin the answer of Mr. Haller.

"The letter with which you honoured me has hurt me exceedingly.—What! shall I see a man, rich, independent, courted by the best societies, equally applauded by kings, and by the public, and certain of immortal fame, shall I see that man lose his peace of mind to prove that a certain person had been found guilty of pilfering, and that another had not been found guilty!

"It appears that Providence holds an equal scale for all the human race. To you it has been profuse in riches, and in fame; it was necessary that you should have your misfortunes, and the equilibrium has been found in your excess of sensibility.

"The persons who are the objects of your complaint would lose nothing in losing the protection of a man retired into a corner of the world, and pleased in having no public influence or connexions. Here, the laws alone have the right of protecting the citizen and the subject. Mr. Grasset inspects the concerns of my bookseller. I have seen Mr. Leverche Laroche at the house of Mr. May, an exile, whom I have sometimes visited since his misfortune, and who passed his last moments with that minister. If either of them has written letters in my name, if either of them has insinuated that our connexions have been more intimate, he has done me a wrong which you feel with friendship too tender.

"Had wishes any power, I would add one more to all the benefits you now possess—I would bestow upon you a tranquil mind, which flies from genius, and is indeed not to be compared to it with respect to society, but is of infinitely more importance as to yourself. Then the most celebrated man in Europe would also be the happiest.

"I am, with the highest admiration," &c. &c.

Never did the efforts of malignity meet with a more dignified repulse, never did the faults and foibles of Voltaire receive more keen, and at the same time more delicate, censure. He who, after the perusal of these letters, is not struck with the superiority of a great and good mind over genius with a corrupted heart, must have feelings to which, thank God! we are strangers.

Les Trois Ages des Colonies, ou de leur Etat passé, présent, et à venir.
Par M. de Pradt, Membre de l'Assemblée Constituante. 3 Tom.
8vo. A Paris, chez Giguët et Cie. Imprimeurs Libraires, Rue
des Bons-Enfans, No. 6, au Coin de Celle Baillif. 1801. 10s.

The

* An *anonymous* letter with a *name* proves that "*aliquando dormitat bonus Homerus.*"

The Three Ages of the Colonies, or concerning their State, past, present, and to come. By M. de Pradt, Member of the Constituent Assembly.

THE subject of this book is well chosen. The colonies possessed by the leading nations of Europe form one of the most interesting subjects of consideration to the government and to the subjects of those countries who possess them, as a source of profit or loss, and to every man as a topic of curious and interesting speculation. It will readily occur to those who are acquainted with the eloquent, and in general well informed work of Raynal, that a production on the same subject, after his, at least till the state of things be a good deal altered, cannot be very necessary. As our author has answered this objection himself, we shall present to our readers what he says on the subject in his preface.

“ It was an additional object of mine, (says he,) to satisfy a wish, which has been long entertained—a wish that we had it in our power to study the history of the European colonial establishments somewhere else than in a work of great celebrity indeed, but which has the inconvenience of placing the most luminous information by the side of representations highly pernicious, especially for youth, whose head it cannot furnish without endangering their heart. An extract has long been desired of the work of Mr. Abbé Raynal, purified from all the licentiousness, and all the fallies against the most sacred objects, in which that author has too often indulged himself. It is this wish which we have endeavoured to satisfy in the first part of the present work; which limited strictly to the political relations of the colonies, exempt from every consideration contrary to good principles, includes every thing which the man who is most curious to learn the history of the European establishments can desire to know, and presents it under an aspect as safe for the morals as instructive for the understanding. How much it is to be regretted, that the Abbé Raynal has not spared another that labour, either by reforming himself, or, what would have been still more to be desired, by confining himself to his principal object, to that which alone can interest in the subject, and which alone is looked for—the Historical Delinquent of the European Establishment in the two Indies. What pity, that with conceptions the most noble, and information the most extensive, he should have mixed insulting declamations against the safeguards of society, religion, and civil authority; and that, carried away by a zeal too much at that time in fashion, he should have continually interrupted his narrations with episodes of anger, or of impiety, which provoke some readers, deter others, and may mislead many. Unfortunately that rage was a subject of glory in the age in which he wrote, and he has sacrificed to that glory the real glory which others would have reserved for him, if he had been more reserved himself.” “ But these errors, (continues our author) and they were great, the Abbé Raynal has repaired by the most sincere repentance. We have seen him deplore the abuse of his principles, sigh to behold them perverted by applications which never entered into his mind, labour to stop their progress, and abjure, by a solemn declaration, the share which they wished to attribute to him in the Revolution.”

The first volume contains the *history* of the colonies. The plan which

which M. de Pradt follows is this: he traces the operations of the different countries in Europe, which have colonial establishments, from their first attempts to make discoveries, or settlements, to the present time. To the history of the establishments of each of these countries a separate chapter is assigned. The Portuguese are taken first, as being the earliest adventurers in this species of national enterprise. Next come the Dutch; after them the English; then the French; then the Spaniards: and a few sentences, in the end of the chapter allotted to the Spaniards, are bestowed upon the comparatively insignificant settlements of the Danes and Swedes. The order which he has followed in giving the history of the establishments of each country is geographical, not chronological. He begins with the western coast of Africa in each chapter; details the settlements, or attempts at settlements, which have been made by each country there; proceeds round the Cape of Good Hope, passes into the Southern Ocean, thence to the Continent of India, and from thence to the Islands. From this he proceeds across the Atlantic, and beginning with the southern part of America, advances to the north, taking both Continent and Islands as he goes along.

His detail of circumstances is necessarily short. Yet every thing of material consequence is included too. The circumstances in the state of the mother country, which led to the making of settlements, and the time when each was made are related. An account is given of the nature of the government of each colony, the number of its inhabitants, its produce, as far as effects commercial and political interests; the amount of its returns to the mother-country, and all the advantages and disadvantages to the mother-country connected with the possession. It is in general to be remarked, that they are the circumstances which form the political state of the colonies, which alone enter into the plan of our author's history; and every detail respecting the natural history of the country, or the manners and condition of the inhabitants, which does not affect the former subject, is suppressed. To each chapter a sort of recapitulation is subjoined, which briefly sets before you, in one view, the sum of the possessions at present retained by each country in Europe, and contrasts it with what it once was, in the case of those who have lost any of the foreign dominions which they originally possessed. Our readers will be gratified with the summary of the chapter on the British possessions.

"Here closes the circuit which the immense extent of the English establishments has obliged us to traverse. Arrived at this point, let us stop, to mark well its proportions, and the aspect of the whole.

"England occupies the best European establishments on the coast of Africa. Her transportation of negroes equals, nay surpasses, that of all the other nations united; it amounts to forty thousand heads; of which she sells more than a half to strangers,

"She is mistress of St. Helena, of the commerce of the Red Sea, and of the Gulph of Persia. She occupies the two coasts of Maabar and Coromandel,

mandel, and mighty kingdoms in the heart of the country: she has there completely annihilated the French and the Dutch, whose possessions the events of the war have consigned to her. She is established in Sumatra. The annual revenue of all these establishments amounts to two hundred millions, of which eighty-six are transferable to Europe.

" England carries on too the chief commerce of China.

" Her colonies in the West Indies yield 100 millions.

" She possesses Canada, Nova Scotia, and the rich fisheries of Newfoundland.

" What is wanting to this immense accumulation of property and riches, to this load, almost oppressive, of prosperity? Nothing, unquestionably: and yet England has found the means of adding to it the most important advantages: for, on the one hand, the Cape of Good Hope has put into her hands the keys of the East, and the power of opening or shutting the gates of it at her pleasure; and on the other, the empire of Tippoo Saib has just fallen, and completed the possession of the peninsula of India.

" Batavia, which cannot escape her, will give to her the whole of the Moluccas, of which the smallest are already in her power.

" It is evident that she will complete the universal empire of India, and that she will render it exclusive, when she pleases, by the conquest of Manilla, which has no longer any communication with its metropolis, and of course no more assistance to expect from it.

" In America she approaches the Spanish Continent, by her establishments at Honduras, and the possession of the island of Trinidad. She takes the place of the Dutch in Surinam; she has got possession of St. Lucia, of Martinique, of all the French and Dutch small islands, capable of being guarded with little trouble, by ships alone; and from which she has the power of domineering over the other colonies. She has expelled the French from their last retreats of Newfoundland and St. Pierre; she reigns over the vast continent of Canada.

" England, then, prevails over all countries in respect of colonies. She has nothing of her own to lose, at the pacification, which we can foresee; she cannot, on the contrary, but gain. The causes and the consequences of this preponderance will form the subject of a deep investigation."

In the concluding chapter of this volume there is an account of the general produce of the European colonies; and tables of that produce are drawn up, first for each country, and then for Europe in general. For example, the following is the table of colonial produce for Great Britain.:

	<i>Livres.</i>
" 1. From the West Indies - -	100,000,000
2. From the transportation of negroes - -	15,000,000
3. From Canada - -	6,000,000
4. From the Spanish American Continent - -	25,000,000
5. From Newfoundland - -	50,000,000
6. From Brazil, by Portugal - -	7,500,000
7. From the East Indies - -	200,000,000
8. From the United States - -	60,000,000
Total,	463,500,000"

His principle of estimation is this, to reckon every thing which the colonies import into the mother country, and to deduct every thing which the mother-country finds to the colonies in return, and then the balance is the net produce of the colony in favour of the mother-country. In this account items of a very different kind are included. For example, in the article East Indies are comprehended the remittances to the Company, as tribute and taxes, the sales of the Company, and the fortunes brought home by individuals. The general table for Europe is as follows :

“ Portugal	-	-	£71,500,000
Holland	-	-	36,000,000
England	-	-	463,500,000
France	-	-	190,000,000
Spain	-	-	336,000,000
Sweden and Denmark	-	-	10,000,000

Total, 1,107,000,000”

This abridged history of the European colonial establishments serves only as an introduction, or ground-work, to the discussions which fill the two succeeding volumes. First are stated some remarks and principles respecting the nature of colonial establishments in general. The following brief sketch will give some idea of them. Colonial establishments are made from different causes: there are two circumstances which distinguish the colonies established by the nations of Modern Europe, from those planted by Greece and the other nations of antiquity; the Moderns retain their colonies in subjection to the government, and confined exclusively to the trade of the mother-country; the Ancients gave to their colonies complete independence with regard to their government, and complete freedom with regard to their trade: colonies are to be regarded merely as a sort of estates, cultivated for the benefit of the mother-country; they differ in importance according to the facility of keeping them,—their convenience as military posts,—and their fruitfulness as correspondents in commerce. Colonies fulfil their destiny in regard to the mother-country by producing for her raw materials, and consuming her manufactured goods. The interest of the mother-country is to make the colonies produce as much as possible, and consume as much as possible: the interest of the colonies is to find the best market for selling their productions, and the cheapest for buying the materials of their consumption: maritime force is an object of first consequence with regard to colonial possessions; a much stronger principle of superiority than mere continental power: superior capital and skill in manufactures is the second principle of colonial superiority, the principle which binds the most strongly toward the mother-country her own colonies, and attracts towards her those of other countries; exclusive companies established for carrying on the commerce of the colonies are extremely unwise; they are monopolies against both the colonies and the mother-country; they are expensive

penfive and wafteful far beyond the practice of private traders ; out of fifty-eight which have been eftablifhed in Europe, forty-fix have ruined themfelves and the trade, eight have been fuppreffed, four only have fupported themfelves and fucceeded, and fcarce any ftate of circumftances in a country can be imagined wherein they can be neceffary. Negro flaves are a requifite indifpenfible for the cultivation of the Weft India Iflands.

As this laft point has given occafion to fo much difcuffion in this country, we fhall endeavour, in a few words, to give our readers fome idea of the argument of M. de Pradt on the fubject. The queftion, he obferves, is not, whether good or wife men would have begun fuch a bufinefs, any more than whether good or wife men would have taken, in the manner the Europeans did, the countries which the flaves now cultivate ; but whether, as things are now fituated, it is poffible for Europeans, without great evils, either to give up the country, or the flaves which cultivate it. He afferts that flaves are fo neceffary to the Weft India Iflands, that the deliberation whether flavery fhall be abolifhed, is exactly the fame with the deliberation whether thefe poffeffions fhall be abandoned. The natives are a race too feeble to labour : European conftitutions cannot bear to be expofed in that climate : there are no other then by whom that country can be cultivated but negroes. But can it not be cultivated by negroes free ? Free negroes will not labour : they have no motive : their paffion is for repofe ; and their wants are fo eafily fatisfied, that the wild herbs of every field are almoft fufficient. The dreadful effects too, of fetting men in their ftate of cultivation free, have been deplorably exhibited by the French Revolution : they are not free at home, but under the ftricteft coercion of their chiefs ; and befides, they are fattered in fmall numbers over an immense extent of a wild country : in the Weft Indies they are collected in great bodies, in a comparatively fmall and well cultivated country ; this difference is of prodigious confequence. There is a vaft variety of difpofition, as there muft be, in the different tribes of people fattered over the immense continent of Africa ; fome are gentle, and attached to their mafters by kind treatment, others are ferocious, and no treatment can tame them. Would you let loofe the fierce as well as the mild ? The ftricteft laws, however, he fays, ought to be eftablifhed, not only to protect the flaves from cruel treatment, but to fecure a kind and generous behaviour toward them. Before the Revolution, the treatment of flaves, in the French colonies, he fays, was very nearly as gentle as it was poffible to be ; and that the progrefs of population naturally brings with it this gradual reformation. While the planters were thinly fattered, they had no neighbours to fee their good or bad behaviour ; but now the cenforial eye of neighbours all around them compels them to be more watchful over every part of their conduct ; and the morals of the Weft India planters are improving faft. Such being our author's opinion of the neceffity of the flave trade, and the flaves being, efpecially fince the French Revolution,

Revolution, in such a disposition to revolt, he condemns with the greatest severity, the discussions on the subject, which have been made in Europe, and particularly in England; they are incentives of the most effectual kind, he says, to repeat every where the bloody scenes which have been exhibited in St. Domingo. Our readers, we think, will be obliged to us to present them with a few sentences of what he says concerning the support the question has met with in this country, and particularly from Mr. Pitt.

*** "The English Government has given room to believe that they had a secret intention to sacrifice the colonies of America to those of Asia; the West Indies, where they once were, and might be again, in a state inferior to the French, to the East Indies, where they reign without a competitor and without a rival. But that plan is devoid of all probability; it implies too many difficulties, too many changes, too much opposition, and too great a loss for England, ever to have been seriously adopted by a council of men as celebrated for their wisdom as those who compose the British Cabinet." *** "We will confess it—it must be in the nature of a bad cause to sink men below themselves, as in the nature of a good one to raise them in the same proportion; but we have not found, in the debates to which that question has given rise, the orator, who, on all other occasions, commands equally the admiration of his hearers, and the suffrages of the senate, of which he is the soul." *** "That discussion has produced, accordingly, rather an absurd effect, that of shewing in the minority a minister who is sovereign arbiter of the majority, of shewing him abandoned by his usual supporters, and combating in the midst of his habitual enemies. One might even go so far as to accuse the minister with having allowed himself to be hurried beyond that calmness and dignity which are the distinguishing attributes of his noble character, with employing, in that discussion, too great a quantity of oratorical figures, familiar to those men, of whom he is the most formidable enemy, and similar in all respects to those which have lighted up the flames that are raging in the colonies. As for Mr. Wilberforce, he has exceeded all bounds, and we should be not a little embarrassed to point out the exact shade of distinction between his speeches and those of Brissot."

After these general topics are discussed, the subject of the European colonies includes these three questions: What is the actual state of the nations of Europe in these places? What are the probable consequences of that state? What are the means of obtaining the greatest degree of good to Europe from the colonies, and sustaining the least evil? The examination of these questions occupies the remainder of the book.

The first topic includes not only an account of the territory, the inhabitants, and the produce of the colonies of each of the European states, but the moral relations which subsist between the two parties, the sentiments of good, or of ill-will which they bear to one another, and the conduct, conciliatory or revolting, which on either side they have maintained. The faults of the mother-countries with regard to the colonies have been, 1st, the indulgence of unrestrained avarice with regard to them, in grasping at the beginning with insatiable

able avidity at the greatest possible acquisition of territory, and at every point of the whole period since in squeezing from them every thing which they had it in their power to extort. 2d. The neglect, in the case of all the mother countries except the English, of making their navy keep pace with their foreign establishments. 3d. The disregard they have had of the species of population acquired by the colonies, sending not their virtuous citizens, but their condemned malefactors. 4. The folly of establishing a government resembling their own, in places where all circumstances were so widely different; of having successions of governors, who never followed the plans of one another, who are removed from their office before they have well had time to learn the duties of it; for redress against whom expensive and troublesome recourse must be had to the mother-country, by whose inhabitants the inhabitants of the colonies are always treated with a species of most impolitic contempt. The fifth remarkable error of the European nations in their conduct towards their colonies is, in making them constantly the field of their wars. The sixth consists in oppressing them with restrictions and exclusive companies.

The answer to the second grand question, What will be the consequence of the present state of things between the colonies and the mother-countries, is, that the colonies will necessarily become detached from the mother-countries; that it is in the nature of things that they should detach themselves as soon as their population puts it in their power; that the present state of the mother-countries at home, and their behaviour to their colonies, is such as to accelerate that event; and, in particular, that the effects of the French Revolution have been powerful in bringing it forward. Next, enquiry is made, Since the separation of the colonies is an event inevitable, what is the manner in which it should be permitted to take place. A sudden and involuntary revolt, our author thinks, would have very deplorable effects; if executed by the slaves, the massacre of the whites, of the people of colour, of one another, and the destruction of property would be the necessary consequences; should it be done by the whites, the evils would not be inconsiderable, the different islands would not act together with that unity which the states of America did; much loss must be suffered both of blood and of property; and towards the mother-country the complete loss must be sustained of that respect and affection which otherwise she would naturally receive. All these evils are avoided, and many advantages gained, by a premeditated and well-arranged gift of independence from the mother-countries to the colonies.

Several modes may be conceived in which the separation of the colonies from the mother-countries may take place. One country, as Spain, may feel the burthen of retaining its colonies in dependence greater than it is able to bear, and voluntarily throw it off: the example of this will necessarily bring on the same thing with regard to the other colonies. Spain may open her colonies to her friends.

and allies the French: this is such a change as cannot fail to bring after it others: England, to indemnify herself for the expence of a war, may conquer Spanish America, and, unable to retain it in dependence, set it free: the nations of Europe may voluntarily abandon the colonies: the colonies may escape from them by revolt: they may be taken by one nation from another, and set free, as the English have done with several in this war. The nations of Europe, possessing colonies, may, by a congress, agree together upon a plan of setting all independent at once, and placing them in such a situation as may be most advantageous both for the new countries and for the old. All the other modes are attended with very evil consequences, our author says, except this last.

The last volume of his book is employed in delineating the plan which he thinks should be followed in this new arrangement of the colonial possessions of Europe. For this, however, we must refer to the volume itself, as it would be impossible for us to make it intelligible in such an abridgement as we could afford to give. It may be proper, however, to mention, that he excepts from the system of independence the British dominions in the East Indies, and thinks it is for the advantage of Europe at large that the dominion and the commerce of that country should belong exclusively to Britain.

The intelligent reader of the imperfect extract which we have presented of this book, will necessarily conclude, that the discussion of so many important topics connected with the interesting subject of the European possessions abroad, cannot be read without considerable pleasure and profit both. Our testimony coincides with this judgment. We give the author praise for the number of topics connected with the subject, which he has brought forward. The intelligence with which he has discussed them is in most places far from common. We would not be understood as subscribing, by any means, to several of the opinions which he has advanced; but this we will say, that he has often afforded us information, even on those points in which we thought we had reason to differ from him. In point of style the book has not the merit of that of Raynal, but it is neither obscure, affected, nor inelegant.

Histoire de Bonaparte, Premier Consul, Depuis sa naissance jusqu'à la Paix de Luneville. Suivi de ses Actions remarquables, Réponses & Traits sublimes, avec les Anecdotes relatives à ses différentes campagnes. En 2 tom. 12mo. A Paris, chez Barba, Libraire Palais du Tribunat, Galerie derrière le theatre Français. An. 9. 1801.

History of Bonaparte, First Consul, from his Birth to the Peace of Luneville.

THIS book, as indeed its title-page pretty clearly announces, is a tribute offered to the vanity of Bonaparte. It is written entirely in the style and with the air of a panegyric. This is only what

what was to be expected. In France, at present, it may very reasonably be supposed, that it would not be accounted very delicate to write in a different style concerning the first magistrate. We believe too, that it would not be very safe.

If Alexander the Great, whom Bonaparte has had the weakness, sometimes, to shew that he wished to be thought to resemble, judged right when he refused to be painted by any but Apelles, it would be wise in Bonaparte to consider a little beforehand who it is whom he encourages to become his biographer. Though the present publication be intended for a panegyric, we cannot say that it has contributed in a very great degree to increase our admiration of its hero; and the public will easily believe of us that our admiration of him is not yet at such a height as to be incapable of any augmentation. The publication gives all the information which the public is already in possession of from the journals of the day, and certainly in a more commodious form, because it is collected together. We are not of opinion, however, that the stock is much increased. All the particulars in the History of Bonaparte, about which we were at a loss before, are equally obscure to us now. And no great proportion of that scepticism, which haunted us, respecting the reported sublimity of his mind, is yet removed. That, of affairs, at the head of which Bonaparte was placed, great issues in favour of France took place, is known to all the world; it is the business of his panegyrist to put it beyond a doubt, that these were entirely owing to Bonaparte. But in our opinion another adventurer in that kind must come after the present, before this effect be completely produced. It must be confessed, however, independently of his panegyrist, that we have all the evidence for Bonaparte being a great man, which we have for several favourite heroes both in ancient and modern history; that is, success in the conduct of great affairs.

The great end of writing the life of a man, whose actions must appear in history, is to supply that which history must omit. History respects a nation, and records that chain of actions which influences the fortune of the nation; but cannot descend to such of the actions of any individual as are unconnected with that fortune. Very often, however, the most instructive part of the history of the individual is that which has no immediate connection with the history of the nation. And biography is one of the most valuable species of composition. When we took up, accordingly, a book having for its title, *The Life of Bonaparte*, we did expect some very interesting information. We expected, in the first place, to hear from what sort of people he was sprung; we do not mean whether high or low born, but whether wise or foolish, virtuous or vicious. For, as most men receive the earliest, and not the least important part of their education from their parents, the character of these relations is, in our opinion, no insignificant passage in the history of any individual. In the second place, an exact delineation of the education of a man whom we admire, is, in the opinion of every body, one of the most im-

portant pieces of information which they can receive. Could we trace, in the history of a great man, the steps by which a penetrating, sound, active, magnanimous, and beneficent mind is formed, we might with stronger hopes aspire to become of such a character ourselves, or to raise to it those of whose minds we may have the forming. After the education, of all the parts of a man's life, whose eminence is of his own creating, the passage from obscurity into notice is the most interesting. This in most cases is the most difficult step of the whole. Many a man who is qualified to run a brilliant career, were he beyond this bar, can never surmount it. The means, accordingly, by which this important transition is effected, and whether they were entirely of the individual's own creating, or if he was to any considerable degree assisted by chance, are circumstances which should engage the most curious enquiry of the biographer.

Not even the names of Bonaparte's parents are recorded by his biographer. Of his education all that we are told is, that he was early conducted into France, and obtained a place in the military school of Brienne. And, our author adds, "the careful education which he there received, developed in him the first buds of genius and abilities." A few anecdotes of him at these years are mentioned. He had a little garden, which he fortified against the attacks and intrusion of his companions, and spent there almost all his hours of recreation, with books of philosophy or mathematics in his hand. The only kind of plays which he liked were those which required calculation, and exhibited a picture of military operations. He maintained an ascendancy among his companions. From the military school of Brienne he removed to that of Paris. While here, we are told, he was an enthusiast for the liberty of the Corsicans, and was employed in composing a poem upon it. He had a friend, the Baron L—r, to whom he was particularly attached. The severity of his manners having created him enemies, he one night imagined his companions were to break into his chamber and murder him. He told L—r that, because he was his friend, he was implicated in the same proscription, and invited him to join him in his chamber, that they might defend themselves together. They prepared, and waited for the attack, but none was made. There are two pretty characteristic anecdotes, which we shall give in the biographer's own words.

"The scholars of the military school were at that time all confirmed in the same day, and it was the Archbishop who administered the ceremony. He comes up to Bonaparte, and asks him, according to custom, his baptismal name. He tells it, with an assurance which formed a great contrast with the timid and humble air of his companions. The name, rather an uncommon one (Napoleon) was not heard by the Archbishop. He makes him repeat it. Bonaparte repeats it with a little ill-humour. The grand vicar says to the prelate, '*I do not know that saint.*' '*By heaven, I believe it,*' says Bonaparte, *he is a Corsican saint.*'

" His

"His friendship with L—r experienced a little relaxation. That gentleman did not form an exclusive conjunction with him, he connected himself with some other companions a little relaxed, whose principles Bonaparte disliked. He said one day coldly to L—r, Sir, you have connections of which I do not approve: I have succeeded in preserving your morals pure, and your new friends will ruin you. Chuse between them and me. I leave you no alternative. You must be a man, make your resolution. L—r insisted in vain that he was deceived, that he was always the same, always his friend. Bonaparte, thinking himself sure of his fact, repeated always, chuse, Sir, chuse, and look upon this as a first admonition. A little time after he repeated the same thing to him: always the same answer from L—r. At last, he said to him dryly, Sir, you have despised the admonitions of friendship, that is to renounce mine: never speak to me again in your life."

This is the whole of the instruction we receive from this biographer respecting the education of Bonaparte. He remained in obscurity, a simple, voluntary cadet of artillery, till the siege of Toulon. On that occasion his activity and zeal were observed by the two representatives of the people, Barras and Freron, who were sent to superintend the operations of the siege; and they made him a general of brigade. The next appearance he makes in public was when he went to Paris, a little time after, to remonstrate against a proposition which had been made to remove him from his corps, and place him among the infantry. Hurt with the little attention paid to his remonstrance, he solicited permission to retire to Constantinople, which was equally refused him. The time when he next appears is that which seems to have decided his fortune, the celebrated 13th of Vendemiaire, when he was the first man, after Menou and Raffet had refused and resigned their commissions, whom the Convention could find ready to order his men to fire upon the inhabitants of Paris. He exerted himself so powerfully under Barras in behalf of the Convention, that the highest offers of preferment were held out to him. The consequence was, that he was appointed to the command of the army in Italy. We have here an account of two steps in Bonaparte's ascent; the first gained by a zealous performance of his duty, the second by being a prompt tool to execute the bloody mandates of an abominable crew, who endeavoured to carry into execution, against their fellow citizens, the renunciation of that constitution by which they possessed their authority. And this is all the poor, unsatisfactory account, offered us by this author, of the parentage, education, and passage from obscurity into notice, of Bonaparte. We have dwelt upon them at greater length, because they appear to us of the utmost importance, and because they are the points about which biography ought to be particularly concerned.

The course of Bonaparte, from the time when he was placed at the head of the army of Italy, has been public and brilliant. Our author recounts the facts pretty nearly as they are known to the world already. But he leads us very sparingly into acquaintance with his hero, by those characteristic strokes, which a biographer of genius

always knows how to give; he excites no interest whatever in his fortune; and never furnishes any other proof of the share Bonaparte had in producing the great events he records, but that such events happened, and Bonaparte was commander in chief. A merely naked journal is given of the two first campaigns of Italy, which might very well have been culled from the papers of the day. The author subjoins a chapter of anecdotes. And it is his plan to separate these from the chain of facts which compose the life of his hero. We do not entirely approve of it. It may be difficult to find a proper place for some anecdotes in the course of the story: but they never fail to have the best effect when so introduced; and a little address and care will, in general, succeed in finding a place for all that are of any importance. There are only two of these anecdotes which have any considerable weight in proving Bonaparte to be really a superior man. When at Nice, while he was only a general of brigade, one of his friends had occasion to call upon him in the night for some instructions, and thinking him to be still in bed, knocked gently at the door, but found him dressed and busy at a table covered with maps, plans, and open books. What, says his friend, are you not in bed? No, replies he, you see I am up. How, says the other? Why, replies he, when I have slept two or three hours, it is sufficient. The other anecdote is, that being in the house of a friend a few days before his departure for the army of Italy, he sketched from memory a plan which he had already meditated and drawn up for the campaign. So much is study and forethought, and meditation, thrown out of the practice of the men of the present day, both in great matters and in small, that the man who makes use of them cannot well fail to go before his competitors.

No other account is given of the origin of the expedition to Egypt, but that Bonaparte returned disgusted from the Congress at Rastadt, and projected it. We are told the names of the towns which he took in Egypt, and the numbers of men with whom he fought; but no idea is conveyed to us of the peculiar nature of a warfare in that very peculiar country. We are assured that Bonaparte fully gained his object by his expedition to Acre, which was only to stop the march again him of the Turkish army. And his departure from Egypt is related without a single reflection.

the account given us of the cabals and contests of the factions at Paris, after he came home, till they ended in his election to the consulship, no facts are discovered but the vulgar ones, which are already known to every body. The best written part of the book is the history of the campaign which ended with the battle of Marengo, and the peace of Luneville. The author appears to have been present in the campaign, and describes the operations in a manner both more distinct and more interesting than he described those which pre-

There is one excellence in Bonaparte as a commander, of which this work affords sufficient proof, his skill in inspiring and keeping
up

up the enthusiasm of his soldiers, by flattering their vanity, and participating in their dangers and hardships. And the chief characteristics of his mind, which may be collected from this account of him, are, a certain fiery, and at the same time sullen, impetuosity, and a presumptuous confidence which knows no bounds.

De l'Egypte après la Bataille d'Heliopolis, et Considerations generales sur l'Organisation physique et politique de ce Pays. Par le General de Division Reynier. Avec un Carte de la Basse-Egypte. 8vo. Pr. 288. Paris, Charles Pougens, Imprimeur-Libraire, quai Voltaire, No. 10. An. X. 1802.

Of Egypt after the Battle of Heliopolis, and general Observations on the physical and political State of that Country. By General Reynier.

THOUGH we have not a few objections, and those not very slight ones, to state against this book, we do not hesitate to recommend it to our readers; because there is a good deal of information in it, which is curious and interesting, and because the misrepresentations, which it contains, are such as cannot much mislead any body in this country. It will be most convenient, with regard to the few observations which we mean to make on the publication, to consider it as divided into three parts: 1. The observations on the physical and political state of the country; 2. The events and transactions which took place with regard to the French army, between the period of the battle of Heliopolis, and the arrival of the English army on the coast of Egypt; 3. The operations of the two armies till the fall of Alexandria, and the final evacuation of Egypt by the French.

The most instructive by far of these three parts is the first. The general writes like a man who is capable of speculating concerning such subjects, and they are subjects of the highest importance; and like a man who has been at pains to inform himself concerning the topics of which he treats. First a description is given of what he calls the physical organization of the country. This comprehends the account of its climate, and of its terrestrial surface, taken both in a geographical and physical point of view. The situation and extent of its mountains and plains, desert and cultivated ground; the situation, nature, and extent of its river, lakes, and sea; the nature of its soil; the quantity and nature of the produce of that soil, and the manner of its cultivation; are described in a manner that has not been rendered superfluous by any preceding descriptions that we have received. Immediately following this description of the country, is described the species of warfare which the French adopted, as best suited to the nature of that country; and there are not many readers who will not be interested with the information communicated concerning the means employed to provide for the security, and to ensure the subsistence, of the army, in a country so very different,

different, in almost every respect, from those in which Europeans have been accustomed to carry on war. A particular and instructive account, of the various species of inhabitants of Egypt, concludes this part of the book. It includes an account of the state of civilization, the manners, character, and employments of the Arabians, or wandering tribes; of the fellahs, or cultivators of the ground; and of the inhabitants of the cities. These last, he says, are a mixture of several races, of very different origin, manners, and religions. They consist chiefly of artisans, of traders, of proprietors of land who live on their rents, of the chiefs of religion, and the military chiefs belonging to government. This part likewise contains an account of the Mamelukes, and of their government.

Of the two remaining parts of this work we are not prepared to say so much in praise. The first, after a narration of the schemes of Kleber, and of the assassination of that general, relates the elevation of Menou to the chief command, and describes his proceedings. He is represented as commencing under the influence of a violent aversion to Kleber; in consequence of which, he wishes to reverse in every thing the plans of his predecessor, and remove from him the persons entrusted, and employed, by that commander. His arrangements, both with regard to the army and the people of the country, are described, and represented as equally unwise. Jealousies and divisions, are said to have arisen from his intrigues. We are told that he was ignorant, and acknowledged his ignorance, and yet would not take advice. The soldiers became discontented, their pay and provisions were not regularly furnished, and every thing went wrong. We said, we were not prepared to give praise so implicitly to this part as to the former; because we are not sufficiently instructed to say, whether or not the representations be perfectly just. Things of no small importance are here asserted; a little time yet is wanting, to ascertain to people at a distance, whether these assertions be completely correct.

We are not prepared to give praise to the last part of the book, the account of the campaign between the English and French, because we are convinced it is an account which communicates false ideas of the transactions. We do not wish to be illiberal; we grant it to be excusable, that an officer of high rank in the French army in Egypt should write with partiality to himself, and to his countrymen; we doubt not that a British officer would do the same. But we think it is exceeding the bounds of excusable partiality to hear a man declaring, with regard to this Egyptian war, "that the English government and generals, as well as their soldiers, dreaded the approved bravery, and the spirit, inured to conquest, of the army which they had to combat." Such is the manner in which the account is given of all the transactions between the British army and the French, that, as we read on, we were inclined to think the British worsted in every engagement, till at the end we found the French to be completely reduced, and compelled to evacuate the country. The intention

tention of this part of the book is, to hold out to the world, that the British, though greatly, as the author says, superior in numbers to the French, were indebted for the whole of their success to the misconduct of Menou; that the English acted neither with skill, vigour, nor bravery; and that if the French had been conducted by an officer of but an ordinary degree of merit, the conclusion of the war would have been very different. We think we can best give our readers some conception of the particular nature of the representation here communicated of the war in Egypt, by transcribing the abridgment of it, afforded by our author himself, at the conclusion of his volume.

“ Thus terminated the expedition to Egypt. So true it is, that a leader without ability destroys, by his individual influence, every advantage entrusted to him. But few armies, certainly, have a better title to admiration, than that of the East. Transported into a distant country, the fatal event of the naval engagement of Aboukir places a barrier between them and their country; they are not discouraged, a rapid march carries them into the heart of the country; all their steps are there marked with victory. Every day offered to them fatigues without number, dangers continually springing up, privations of every description; not one of those enjoyments which along with his dangers and toils divide the moments of the soldier, and make him forget the hardships of his life. All, officers and soldiers, supported willing that painful state, estimating, by the obstinacy with which the enemy renewed their attacks, how much the possession of Egypt would be useful to their country; and that idea compensated, in their eyes, every thing which they had to undergo. The change of fortune which they experienced in the last campaign, does not extinguish their glory. Divided by the arrangements of their leader, they imposed in this respect, for a long time, at all points, upon an enemy always superior to them in numbers, and their proud attitude, even in the most difficult moments, constantly retarded that enemy's progress.

“ The only operation which does any honour to the English, is their landing; and of this they owe the success to their navy; for six thousand men, whom it succeeded in disembarking at once upon the coast, were checked, and put in commotion by seventeen hundred men, obliged at the same time to guard the whole extent of the bay of Aboukir, and, by consequence, disabled from acting together upon the point of attack.

“ The English army, after its landing, attempts not, till the 22d of Ventose, to approach Alexandria. It ought to have met there the French army united; four thousand men only were there, who dispute with it the ground, and intimidate it to such a degree that it dares not attack the place; and, far from profiting by its advantages, it assumes the defensive system, and entrenches itself.

“ On the 30th of Ventose the French proceed to attack it in a compact situation which it had got time to fortify; gun-boats on the sea, and on lake Madich, covered both its wings; the number of its troops was double: the darkness of the night, the death of several of its leaders, throw disorder into the French army, and he who commands it keeping himself aloof, cannot re-organise it himself, and will not entrust the charge of doing so to any other body; he orders the cavalry upon its ruin; the army is obliged to retire, and the English, on this occasion, fail once more to profit by their success.

“ Shut

"Shut up in their intrenchments, they attempt not to leave them till twenty days after, to go to Rosetta, a post of importance for them, and which was not defended by the French army.

"Here they remain a month before advancing towards Rahmanieh, which it was of equal advantage for them to occupy, that they might intercept all communication between Alexandria and Cairo. The body of French troops which they find there, too feeble to resist them, retreats to Cairo. It was their interest to follow rapidly the march of these troops, and they employ forty days to traverse a space which the French usually traversed in four.

"At last they arrive at Cairo, with the Captain Pacha; there they join themselves with the Vizir; and these united armies, six times more numerous than the French, still fear the chances of battle, and receive, rather than give, the law, in the treaty of evacuation.

"After this they return down to Alexandria; the same slowness prevails here over all their operations; and it is the failure of provisions, much more than their courage, which accelerates the fall of that place.

"The expedition of the English has succeeded, but they have reaped from it nothing, except the glory of success. For they never were able to command victory, either by their arrangements, their courage, or their enterprise. Their timid procedure, in spite of their enormous superiority, easily demonstrates what would have been their destiny, had the army of the East possessed a commander worthy of it."

We confess that we do not feel altogether unmoved at a representation of this kind. For, what is the consequence? This publication is spread abroad, and read by all the nations of Europe. They will not examine it with the same suspicious eye that we do, and they will believe it. A contradiction is the cure for this evil; but who is to give it? It will not have equal weight with the original representation, unless given by one whose opportunities of knowledge enable his information to be equally authentic with that of the original presenter.

Praise is extorted from us, however unwillingly, by men, who, having finished a laborious warfare, remit not the energy of their minds, but still employ themselves with eagerness to occupy the attention of the world with the scenes in which they have been engaged. And we have not remained without some feelings of humiliation, while volumes of information have been poured into Europe, from Frenchmen engaged in the expedition to Egypt, and not a page has been offered to the public by any British officer. They must be told the consequences. The partial representations of the French officers will be believed. And persons of reflection will, every where, conclude, and with apparent reason, that men capable of occupying themselves in peace with such schemes, to instruct mankind in the business in which they have been engaged, must have been superior in the field to others, who are good for nothing at home, but to set an example of sloth or dissipation.

Meine Theatralische Laufbahn: or, Account of my Efforts and my Successes as a Comedian and a Dramatic Author. By A. W. Iffland. 8vo. Lipsick.

WE shall extract from this entertaining volume, a short narrative of the author's life.

Mr. Iffland was born at Hanover, in the year 1759. From the age of five years he gave indications of a strong passion for dramatic amusements. The *Valetudinarian*, or *Malade Imaginaire*, was the first play of which he witnessed the representation. He was exceedingly affected by it. He some time after saw Eckhoff, Miss Henfel, and Miss Back, in the principal parts of Lessing's famous drama of Miss Sarah Sampson. He thus describes the emotions with which he beheld the exhibition of that piece.

"I burst into tears. That power which irresistibly excites, conducts, unfolds every sentiment of the human heart, now opened, elevated, charmed, and captivated my soul. I was dissolved in a transport of sensibility. The curtain dropped; but I was still rivetted to my seat. My tears still flowed. I sobbed aloud. I would not be persuaded to leave the spot. After my return home, I mentioned what I thought of the piece. My expressions respecting it were heard with surprise. But my enthusiasm was not discouraged. My father read this piece over with me, and explained its moral tendency. From that time I regarded the theatre as a school of wisdom."

By the first tragedy which he saw on the stage, he was agitated still more powerfully.

His friends were, at length, alarmed by the excess of his passion for these representations: and he could no longer persuade them to take him to the theatre. His only resource was now, in reading all the printed plays on which he could lay his hands. *Romeo and Juliet*, in particular, from among these, inflamed his imagination and feelings to an extraordinary degree. His parents prohibited him from all reading of such dangerous pieces. He then took to the reading of sermons aloud; which gave them the highest satisfaction. But it was solely from its resemblance to the declamation of the stage, that this exercise gave him pleasure.

Succeeding in no study, and reproached by his parents for incapacity and negligence, Iffland, in the sixteenth year of his age, eloped from his father's house, and determined to devote his life to that charming art which had already abstracted all his faculties from every other pursuit. He repaired straight to Gotha, where his fondest wishes were satisfied in a gracious reception by the illustrious Eckhoff. In Eckhoff's presence, he was so much affected by the remembrance of his acting in the parts in which he had seen him perform, that he was unable to utter a small address, which he had prepared to solicit that comedian's patronage. His voice faltered; and his attempt to speak was entirely interrupted by his tears.

Eckhoff

Eckhoff kindly introduced him to the company of comedians at Gotha; and of it he was accepted as a member on the 15th day of March, in the year 1775.

"There it was (says Iffland) that I witnessed the display of the talents of that immortal actor, then in their decline, but still inimitably powerful to touch the heart. Whether his were more the power of nature, or of art, I presume not to decide. But this I know, that he was ever, at his pleasure, irresistibly master to open the source of my tears; and that I have, never, on reflexion, felt myself ashamed of the tears which his art had moved my sensibility to shed."

Messrs. Beil and Beck were formed in the same school of acting with Iffland. They were all three of the same age. They were equally inflamed with that enthusiasm for their art, which is ever kindled by conscious genius. They studied with unwearied industry, and with the most ardent mutual emulation, to attain to the ideal perfection of their art. One of the most instructive and pleasing parts of Mr. Iffland's narrative is, that in which he gives a detail of the various means of improvement which they tried.

Eckhoff died: and the theatre at Gotha was shut up. The three young friends went thence to Manheim. Iffland had now the happiness of a reconciliation with his parents, who forgave his elopement, and consented that he should pursue the way of life to which his genius so irresistibly inclined him.

The Elector of Bavaria, at that time, leaving Manheim for Munich, conceived the design of instituting a new theatre at Manheim, to compensate for the loss it was to sustain by the removal of the court. Baron Dahlberg had, by his Highness's orders, assembled a company of performers, male and female, of the most eminent talents. But neither the Electress nor the public had a taste for the amusement of the German drama. The company were, for a while, oftener neglected than splendidly successful. Iffland, however, continued zealously to cultivate his talents, and still to aspire with the same enthusiasm to the perfection of his art. In the year 1780, he had, for the first time, opportunity to witness and admire the masterly acting of the famous Schroeder, who came for a few days from Vienna to Manheim. Of the feelings with which he saw Schroeder, Mr. Iffland thus speaks.

"I cannot express with what earnestness I desired to see Schroeder. I was then sick, and durst not quit my room. I envied the happiness of those who should be the first to pay their compliments to him on his arrival. He was so good as to come to see me. My heart leaped for joy when he took me by the hand. I could then say to myself 'Schroeder knows that there is such a person as thou in this life.' The injunctions of my physicians had not power to detain me from going abroad to visit him. I haunted him perpetually. The slightest glance of his eye could dispose of my whole existence. He appeared on the stage, and in a part affording scope to the whole energies of his genius. Effects such as he produced among the spectators had never been felt nor witnessed before. His acting was quite different

different from the idea of perfection which I had formed to myself, and from every model I had hitherto admired. It transported me quite out of myself. Acting beside him, in the same scene, I could only utter mechanically the words I had to speak in my part, and make the corresponding gestures no otherwise than if it had been an automaton that made them. He accordingly gave the preference to Beil, whose sensibility was less deeply agitated, and who, feeling only a generous emulation of Schroeder, remained sufficiently at ease in his mind to do justice to his own talents."

After this period the three young rivals redoubled their emulation and their efforts. They were at length so successful, that from the year 1786 to 1793, the theatre at Manheim subsisted in a state the most profitable to the performers; and in which it was the very delight of the public. Its prosperity was then interrupted by the events of the war. Mr. Iffland continued there till 1796, when he accepted the appointment of director of the German theatre at Berlin. That appointment he still holds.

It was the *Alcestes* of Wieland which first moved Iffland to try his ability in dramatic composition. His first piece, named *Albert of Thurneison*, was represented with success in the year 1781. Between the years 1784 and 1786 he produced the *Guilt of Ambition*, the *Pupils*, the *Hunters*, and the *Force of Conscience*; pieces which have fixed his reputation as a dramatist capable of giving the most powerful effect to the incidents and scenes of familiar life. He has since enriched the German drama with a number of other pieces of kindred merits. Iffland, though an admirer of our Shakespeare, gives it as his opinion, that the servile imitation of Shakespeare has, in the whole, been of injury to the German drama. It was in the part of Francis Moore, in Schiller's tragedy of the *Robbers*, that Iffland first obtained the public approbation to that transcendent degree in which he still continues to enjoy it.

These particulars of the life of a comedian and dramatic author, so eminent in Germany, have appeared worthy to be introduced to the notice of our readers, on account of their connexion with the history of the imitative arts, of literature, and of manners, in one of the principal countries of Europe.

The book itself, from which they are extracted, may be read with high satisfaction by the admirers of the drama and of elegant literature in general.

Voyage en Espagne aux Années 1797 & 1798; faisant suite au Voyage en Espagne, du Citoyen Bourgoing. Par Chretien Auguste Fischer. Traducteur, Ch. Fr. Cramer. Avec un Appendice sur la Maniere de voyager en Espagne. Avec Figures. 2 tom. 8vo. A Paris, chez Duchesne. 1801.

i. e. Travels.

i. e. *Travels in Spain, in the Years 1797 and 1798.* By Christian Augustus Fischer. Translated into French by Ch. Fr. Cramer.

THERE is scarcely any species of books, in our opinion, better calculated to afford instruction, especially to the young, than well written books of travels. A habit of active observation, and just reflection, upon the modes and practices of life, much more than any other acquisition, is wanting to make the greater part of mankind wise. But a familiar acquaintance with the modes and practices of those among whom we are reared, is acquired at so early a period, that we have formed a habit of acquiescence in them, before we are capable of reflecting upon them. It thus happens with the modes and practices of life, as it does with the operations of our minds; there is nothing which is more difficult, than to teach us to reflect upon either; and most men pass through life without reflecting upon them at all.

If we except travelling itself, nothing can more effectually lead us to the salutary exercise of reflection upon the modes of life than books of travels. By these a different set of manners and practices is presented to us, from those to which we have been accustomed. At first they appear to us unnatural and hideous. Afterwards, however, we find that human beings can live, and enjoy apparent comfort, even under those forms of life which at first we thought so inconvenient. We are forced, even involuntarily, to institute a comparison between some of those forms and our own. We learn to extend our thoughts to human nature in general, and to judge which modes and courses of life are fittest for it, both of those which are followed in our own country, and those which are followed in all other countries. The advantages of books of travels are indeed so great, and so many, that though they are too often written by men very little qualified to write or think, there is scarcely one of them, which we have met with, which does not reward the reader for his trouble in perusing it.

Our present author, however, is not one of those who deserve to be read only on account of the advantages of the subject. He possesses both intelligence to know what is worth describing, and skill to describe it with elegance. The scene of his travels we consider as particularly interesting. Of all the countries in Europe, perhaps, Spain offers the greatest number of objects to the curiosity of the traveller. The beauty of its natural scenery is alone sufficient to bring admirers from the ends of the earth. And the physical state of the country, and the moral state of the inhabitants, differs so much more from the other countries of Europe, than those countries differ from one another, and those differences are at the same time of so interesting a nature, that a picture of Spain, which possesses any degree of exactness, cannot fail to be a very pleasing and a very instructive object. From the inconveniences too which were apprehended from travelling

travelling in that country, it has been visited much less frequently, and is much less perfectly described than any other country in Europe. We are rather sorry, on this account, that our author should have thought of confining his plan so much as he has done. He intended by his publication, he says, merely to supply the omissions of his predecessors. Spain is, in our opinion a mine so rich, that it is yet far from being exhausted. And a work which should embrace the subject in its greatest latitude, would still be neither superfluous nor unacceptable. There is something, indeed, we think, in the nature of books of travels, different from other books. No man looks upon a country exactly with the same eye as another. Every man, if he observes for himself, if he records his own observations, and transcribes not the observations of others, will present a new picture of the country which he surveys, which will improve our knowledge of the country, and affect us with fresh delight. We behold with renewed pleasure, the pictures of a beautiful landscape, or a beautiful woman, drawn by a hundred successive hands.

M. Fischer has fortunately done more than he promised. He has visited the most important places in Spain, and given us a delineation which includes every thing of greatest importance to be known in each. It is the inhabitants, their character, manners, and form of life, which is the subject that has chiefly occupied the attention of our traveller. The natural history of the country he touches on but rarely; and seldom stops to describe very particularly the natural scenery; although there are a few strokes of his which make us regret that he has not treated his reader with a little more of this entertainment. His book is written in the form of letters to a friend. He sails from Rotterdam to Bourdeaux; and the voyage is described in seven very entertaining letters. Two letters are bestowed upon Bourdeaux. The objects particularly described are—the harbour and quay, the old fortrefs of Bourdeaux, chateau-trompette, the entrance into the city, the situation, and architecture, public walks, and theatre. An observation here occurs, which is worth quoting.

“In observing (says the author) the crowd of young people, who appear at the theatre, elegantly dressed, and of women loaded with diamonds, one would not imagine that France had suffered so much during the last eight years.” “I made the same observation (continues he) on the public walks, and particularly at a concert which was given at the house of a musical Jew; every thing exhibited such an excessive luxury, such an unrestrained propensity to pleasure, such a passion for self-display, that the observer could not refrain from very melancholy reflections on the little progress made by philosophy in an age which is so proud of its illumination. Among their wives and mistresses, a number of new comers were pointed out to me, several of whom, before the revolution, were in the very lowest class of the people. It may be affirmed, that in all revolutions, 'tis only the forms which are changed, but that things at the bottom remain always the same.”

We shall transcribe the short and expressive description of the character

rafter of the inhabitants, as a specimen of the ability of our author in this delicate part of composition.

" Much has been said of the Gascons, and no little exaggeration has been used at their expence; in all that has been said, however, there is often a good deal of truth. The Gascon speaks always in hyperbole, and 'tis always with that figure he judges of his own merit. He must be continually speaking of himself, and he can never be at ease but when he himself is upon the stage: he knows every thing: he has seen every thing: he was present at the creation of the world. A Gascon lies without knowing it: he acts the braggart without intending it: he contradicts you always, but without animosity; and offends you contrary to his intention: his character consists in vanity displayed like a buffoon, and gross, but innocent boasting."

Some curious information is given concerning the wine manufacture and trade of Bourdeaux, and the decay of its general trade. A description of its exchange, and the character of its merchants, closes the account.

A pleasant account is given of the journey from Bourdeaux to Bayonne, of the situation and appearance of that city, of its public walks, and its beautiful environs: its trade is described; a considerable branch of which is chocolate; and the information afforded of that commodity is so very good, that we are tempted to translate it.

" Since I have found occasion (says our traveller) to procure some information concerning this article of the table, you will read, perhaps, with some interest, a few details on that subject. The goodness of chocolate depends first, upon the quality of the cocoa itself. Of this there are three principal species: caracas, quayaquil, and that from the islands of St. Domingo, Martinique, Curaçoa, &c. The caracas is extremely dear, even in time of peace; and in the best years the pound is never sold for less than three francs. To make chocolate the caracas is mixed with the quayaquil. Two parts of the caracas, and one of the quayaquil, make the first kind; two parts of the quayaquil, and one of the cocoa of the islands, make the second; and the simple cocoa of the islands, the third.

" The goodness of chocolate depends, in the second place, on the care with which it is ground and roasted, on the proper proportion of the cocoa, the sugar, and the different aromatics, which enter into its composition, and on the attention with which it is worked to procure a better or worse mixture of the ingredients.

" The characteristics of a good, unadulterated chocolate, are the following; a deep flesh colour; a fine, close, shining grain; small white streaks; an aromatic odour; a facility of dissolving in the mouth, with a sensation of freshness, to produce no appearance of glue in cooling, and to shew an oily cream on the top.

" The general marks of a bad, adulterated, chocolate, are; a black, pitchy colour; an insipid taste of syrup: a farinaceous, unequal, and coarse grain; a burnt smell while boiling; and lastly, a glutinous humidity, an aqueous solution, a gross and muddy sediment.

" Chocolate is adulterated in several ways; first, by an unequal mixture of the different kinds of cocoa: for example, when a fourth of caracas, a fourth of quayaquil, and a half of cocoa of the islands, is sold for the first

first kind, which ought to be composed of two-thirds of caracas and one of quayaquil; but the fairest manufacturers of chocolate find themselves compelled to adopt this means of adulteration whenever the price of good cocoa rises considerably, and the public will not pay more than the ordinary prices.

"The noxious and blameable adulterations are the following: to express the cocoa oil, in order to sell its butter to the apothecaries and surgeons; then to substitute the grease of animals, to roast the cocoa to excess in order to destroy this foreign taste, to mix it with rice, meal, potatoes, honey, syrup, &c. A pound of caracas chocolate, costing here nearly three livres, you may easily conceive what must be the nature of that kind of preparation in most places of Europe. Besides, chocolate ought to be boiled in a particular manner, to possess all its power and flavour. The rule is, to take a cup of water to two ounces of chocolate. It is allowed to dissolve gently on the fire, and poured out as soon as it begins to rise. It is then made to boil again for a few minutes in the cup on hot coals."

Going from Bayonne to Bilboa the vessel was driven by stress of weather into the harbour of Guetaria, surrounded by the Pyrennean mountains; and several amusing particulars concerning it are recorded. The description of the province of Biscay, and of its inhabitants is long and important. It is not generally known that the Biscayens are a race of people totally different from the Spaniards, governed in a manner totally different from the rest of the kingdom, and speaking a language not only totally different from the Spanish, but from every other language in Europe. We are highly indebted to our author for the admirable account he has given us of this people, of their character, their laws, their country, their capital, their trade, their amusements, their language, of every thing, in short, which is necessary to acquire a complete acquaintance with them.

We must pass over, without any observations, all the scenes of the journey from Bilboa to Madrid, where, however, the reader will always find something to entertain and instruct him. But we wish that we could, in a few words, give some idea of our author's account of Madrid; in which the particulars are selected with very great judgment. They succeed one another as follows: situation and view of Madrid; division and population; architecture; streets; places or squares; general scenes in the streets, morning, afternoon, and evening; advertisements; criers; women of the town. Next are described the public walks of the city, the equipages, and the people who appear in these walks. The subjects which succeed are: the climate, its changeableness, temperature; measures of precaution; cold of the winter; prevailing diseases; physicians; state of medicine in general; provisions; markets; manner of living in the higher and lower classes; expence; public-houses, coffee-houses, hotels, private lodgings. A whole letter is bestowed upon the women—its contents are: their figure; their character; the particular mixture which is in it of religion, and libertinism; their want of delicacy in matters of pleasure; the condition of a lover; marriage; APPENDIX, VOL. XII. K k cortejos;

cortejos; domestic life; spirit of revenge; dress. We cannot deny ourselves the pleasure, even at the risk of swelling beyond the limits we intended the account of the present book, of transcribing part of the vivid delineation here given us of the character of the women of Spain.

"A Spanish lady is nothing less than delicate in what regards the senses. With an inflamed imagination and burning desires, she knows not the charms and illusions which the sex borrows from delicacy; the boldest expressions, accordingly, and the most wanton looks have nothing to make her blush. What would shock the chaste modesty of an English or German woman, appears quite simple and natural to a Spanish woman; and she enjoys, without reserve, those licentious images, which the other would not dare to present to herself in secret.

"He would be deceived, however, who should proceed on these observations, to found an assurance of success in certain views. The Spanish woman expresses herself on that subject with a masculine liberty; her lips, her eyes, her ears, have nothing chaste about them; but her pride preserves her from going farther. An attempt of such a kind from a man would mark superiority; but it is she who wants to reign. Every species of advancement would be rejected with indignation. She wants not to be chosen; it is she who wants to chuse; it is she who takes upon her the department of the man: she leaves to him only the care of pleasing her, in giving himself up entirely to her desires. For this reason it is, that the cold and timid man often succeeds with her better than the most enterprising and passionate lover. Her despotism would force the first man to render homage to her charms, for her pride has destined him for her slave. The more indifferent he appears, the greater is the ardour which she displays; the more he avoids her, the more does she seek after him; one would imagine that she loves him, but she wishes only to be loved by him; she has the appearance of yielding herself to him, but she thinks only of reducing him under her laws. As to the rest of her character, the Spanish woman is faithful and constant. The energy of her character preserves her from levity, and her pride from meanness. She is capable of the most elevated sentiments, the most noble sacrifices, the most generous actions; but the source of them must be looked for, not so much in her attachment to the object of her love, as in the high idea which she has of herself. She considers a lover as her possession, her property; she has for him every kind of complaisance which she would have for herself; but she exacts the most devoted servitude in return."

Two long letters are employed next upon the Spanish character in general. They deserve very particular attention. It is the most complete description which we have yet met with. The Spaniards, he says, notwithstanding their distance behind the other nations of Europe, have made considerable progress in knowledge and civilization during the last four years. He gives us a catalogue, which is a very curious and important document, of the principal books which have been published in Spain during the last eight years. We shall only mention a few of the books well known in this country, which have been translated in Spain; Bell's Surgery, Cullen's *Materia Medica*, Cullen's *Nosology*, the *Systems of Chemistry of Lavoisier*, Chaptal,

Chaptal, and Fourcroy, Smith's *Wealth of Nations*, Middleton's *Cicero*, Franklin's *Life*, the *Life and Voyages of Captain Cook*, Locke on Education, the novels of Richardson, Fielding, and a multitude of others, Gefner's *Idyls*. A table is likewise given of the different establishments for public instruction in Madrid. We can only mention farther, that from Madrid the author travelled to Badajos, from that place to Cadiz, and last to Barcelona. These are the most important, indeed almost the only important places, which, after what he had visited, remained for him to see in Spain. He does not describe them superficially any more than the foregoing. The reader will find an account of them, including the same important particulars of enquiry which we have noticed in the account of Madrid, drawn up with equal care, and nearly with equal minuteness as that of the capital.

We cannot close this review without expressing our approbation of the author's thought, of throwing his instructions respecting the mode of travelling in Spain into an appendix, and by this means preserving his narrative clear of those observations concerning inns, and dinners, and post-boys, and horses, with which we are so frequently treated in ordinary books of travels.

Literarischer Briefwechsel von J. D. Michaelis. Geordnet und Herausgegeben von J. G. Buhle, Professor zu Gottingen. 2 Theilen. 8vo. Pp. 1050.

Literary Correspondence of J. D. Michaelis; arranged and edited by J. G. Buhle, &c.

THE theological writings and the Oriental erudition of the famous Michaelis, the pride of the university of Gottingen, have been long well known in this country. No man in Europe was more generally respected by the learned, nor engaged in a more extensive or reputable literary correspondence, than he for a great part of his life carried on. These volumes contain a selection of letters out of that correspondence, published with a view to illustrate the history of the author's own life, and the literary history of the age in which he lived. We possess but two volumes of this collection. We understand it to have been completed in a third volume. Professor Buhle gives a highly satisfactory account of the nature and design of this publication, in the following well-written Preface, prefixed to the first volume.

"The public has, here, the first part of a series of letters selected out of the remains of forty years epistolary correspondence of the late Professor Michaelis. I could not but judge them too valuable, not only as materials illustrating the life and character of that eminent man, and of other learned persons his friends, but also for the light which they throw upon literature itself, and upon the history of those labours by which it has been, of late, the most remarkably advanced, to be left to perish unknown, instead of

being added to the common fund of public knowledge and entertainment, I was farther encouraged to undertake this publication, by my friend and colleague Professor Tychsen, who has been pleased to declare it to be his opinion, that these letters have in them much that cannot fail to interest readers of all denominations; and, besides, in many particular letters, a great deal of curious matter which must be especially agreeable to those who are proficient in Oriental literature.

"In selecting and arranging the letters which appear in these volumes, I have been guided principally by two considerations. I was in the first place desirous to chuse out from his whole correspondence, such letters as would throw the greatest light on the leading incidents and circumstances of the life of Michaelis, not only as a private and simple individual, but as a man of learning and a writer, than whom, perhaps none that ever arose among us, has done more to advance the cause of sound and useful literature, to promote the honour of the university of Gottingen, or to advance the glory of the whole German nation; such as would shew how his character and habits of study were gradually formed, and how far his genius received its impulse, and his pursuits their particular direction from external circumstances; such, in short, as would shew both what Michaelis was, and how he became what he was. Of this nature are the letters from Pre-montval. Beside, that they deserve to be read on account of the excellence of their composition; they have the farther merit of explaining the origin of Michaelis's connexion with the Academy of sciences at Berlin; on which connexion he laid the foundation of his own subsequent fame. Michaelis had the sole merit of making Tobias Mayer's Tables of the Moon, known in England on account of their utility towards the discovery of the longitude at sea, and of procuring a reward from the British Parliament, to their author. It was by the persuasion of Michaelis, that the Danish minister, Von Bernstorff, upon a plan framed by our Professor, sent out a company of learned travellers upon the famous voyage to Arabia. He took a part the most zealous and active in the advancement of Kenricott's great work of collating the different manuscripts of the Bible, and afterwards in establishing its reputation, when it had been brought to a close. Such facts, being at once eminent in the history of modern literature, and remarkable in the life of Michaelis, appeared to deserve to be detailed and illustrated, so far as this might be done out of the remains of his literary correspondence. I have accordingly printed every letter in which I found any thing relative to any of these subjects: and I can assure the reader, that I know not of another one concerning them, beside those which are here introduced. Another class of letters are added, which relate to mere matters of business. Such are most of those from Count Von Bernstorff, and from President Von Munchhausen. But, in such a collection as this, they could not well have been omitted. And they may be considered as so many flowers here sowed to do honour to the memory of two great men who deserved well of the Republic of Letters.

"Next after the historical letters, I was willing to give as many as possible of those of a scientific or erudite purport. It may be, that, out of the same stores, a better selection than I here exhibit, might have been made. But, I hope, the candid reader will allow that I may have had just reasons for withholding certain letters, which might otherwise have been preferable to many of those I have printed. It is also to be expected, that many of the notices and discussions occurring in these letters, may be regarded as of small

small importance. But, 'in the world of literature,' as Lessing says, 'we must live and let live.' And what happens to be of no importance to me, may be highly important to others. The jurist, the historian, the poet, whatever they may think of the matter, have each a small literature of his own: why, then, not grant equal indulgence to the theologian, the philosopher, and the humanist? Man often stands but on an hillock, and beholds only a small portion of the domains of knowledge, while he fancies to himself that he is exalted, as it were, on the summit of Olympus, from which his view can at once comprehend the whole, and distinguish its minutest parts.

"But, I am more afraid of the censure of having here reprinted some letters already inserted by Michaelis in his own works, or otherwise permitted by him to come under the inspection of the public in print. So far as I was enabled by an old and somewhat imperfect acquaintance with the writings of Michaelis, I have endeavoured to avoid the republication of any thing in this collection, that had been before printed. Yet I did not think it proper to suppress the letters to Ridley, Jablonsky, and Scholtz; though Michaelis had printed twelve different extracts from them, in his 'Remarks on the Books of the sacred Scriptures, in the Bibliotheca Orientalis,' and elsewhere. For farther certainty as to what had, and what had not, been printed, I consulted my friend and colleague Professor Tychsen, and have acted upon his advice. I therefore hope for the reader's indulgence, if he should, after all, find here some letters which he may have already seen in print. But I must have renounced the whole undertaking, if I had been required to examine Michaelis's whole printed works, in comparison with his manuscript correspondence, for the sake of discovering what parts of this were, certainly, still *inedita*.

"I shall now take the liberty to add a few words concerning the right of property in these letters. Private letters are written with freedom, as being intended for the inspection of one pair of eyes, not of thousands. They may be such as thousands might, without injury to the writer, peruse; and yet be what he would not willingly submit to the inspection of so many. On this ground no person can be more deeply convinced than I, of the force and sanctity of the obligation which forbids us to make public the private letters of others, without their leave. In observance of this duty, I have inserted in this collection, not a single letter from any man of learning now alive, without the express permission of its author. To those worthy men who have favoured me with this permission, I desire here to offer my best thanks. The letters written by Michaelis himself, which appear in this collection, were communicated by his respectable widow, who expressed, at the same time, her anxiety that nothing should be now published, as from him, that could give offence to any person living. Equal delicacy has been observed respecting the letters of deceased correspondents of Michaelis. This has occasioned the omission of various letters, which would, otherwise, have been among the best ornaments of the collection. But their tenour was intermixed with private particulars, which I could not suppose that the writers would have chosen to make public. Should any person still object, that it is improper to print the literary correspondence of the deceased, without permission given from its authors, while they were in life; I reply, that these letters to Michaelis, were written for the express end of contributing as much as possible to the advancement of useful knowledge; that they were, of course, by the very

intention of their authors, a public property; and that to publish, after the death of a man of learning, his useful ideas, projects, remarks, and elucidations of difficulties, is to do the highest possible honour to his memory.

"Among the letters from Reiske, are two, in the publication, of which I may seem to have departed from the general rule by which I affirm myself to have been guided. But these are published solely because Reiske himself, and, since his death, his respectable widow now living, had thrown out, against Michaelis, imputations of an unpleasing and painful nature, which were not till now cleared away. Reiske, in an account written by himself of his own life, threw out, against Michaelis, a harsh censure affecting his moral character. To that censure Michaelis replied in an apologetical review of the narrative of Reiske, which he published in the *Bibliotheca Orientalis*. Mrs. Reiske repeated the censures by her deceased husband with the greatest energy and bitterness, in a paper which she procured to be inserted in the Universal Review of Iena. In that publication she supported the charge with a greater number of facts, so that, if the facts should be received as true, and as sufficient in number to allow us to found a judgment upon them, it would not be easy to avoid agreeing that the Reiskes were in the right. To this paper of Mrs. Reiske, Michaelis made no reply; because he had not then at hand certain letters in the hand-writing of her deceased husband, to which he was to have referred, as convincing documents of the truth of what he would have advanced; and because the infirmities of his old age indisposed him to the farther prosecution of such a controversy; so that he rather inclined to rest satisfied with the internal consciousness of the rectitude of his conduct toward Reiske, and to leave the public to think of the affair as should seem good to them. He felt himself in no degree guilty of what was laid to his charge. And whoever had any knowledge of him in the transactions of his life, will allow him to have been utterly incapable of any thing unfair or unjust. Had Michaelis acted as the Reiskes represent him to have done, it would have been in contradiction to all the maxims by which he professed to regulate his life. Without, however, presuming absolutely to decide between them, I thought it reasonable, since the public has had the whole story of the one party laid before it, to withhold nothing that might tend to throw light on the other side of the dispute. I have, for this reason, included in the present publication, every letter of Reiske's which I could find among the papers of Michaelis, except only one which had no relation to the matter in question. May these letters, then, be used by some candid and well-informed friend of Michaelis, who knows more than I of the whole matter, to vindicate his memory altogether from this charge! Or, may the whole controversy remain henceforth at rest! These letters are, unquestionably, the papers which were understood to be wanted for the farther clearing up of the affair. And, as a colleague of the late Michaelis, and as entrusted by his widow with the charge of editing these papers, I thought it my duty to publish whatever documents appeared to make toward his exculpation.

"I have arranged the following letters in the order of time. Not but that I have sometimes naturally sacrificed the order of time to connexion of matter. Here and there are faults even in the letters of Michaelis himself. In the tenour of the style I have taken it upon me to make no alterations.

But,

But, errors in grammar and orthography, I thought it within my province to correct."

The first volume brings down the series of the correspondence to the year 1760. It is continued in the second to the year 1777.

Of the general design and contents of this publication, it were impossible to give a clearer or juster account, than is laid before the reader in the foregoing paragraphs. Beside those correspondents whose names are mentioned by Professor Buhle, not a few other eminent persons are among the authors of these letters to Michaelis. Nearly a third part of the second volume consists of English letters addressed to him by the late Sir John Pringle, Bishop Lowth, Mr. Jacob Bryant, a Mr. Best; and a Mr. Collett, as well as Dr. Ridley, mentioned by Buhle, are also, the writers of different letters in these volumes. Mendelsohn, Muller, Charles Bonnet, Thierry, a physician of distinction at Paris, the Marquis de Lofanges, M. de Count de Gebelin, and Mr. Forkal, are, likewise, in the number of correspondents of this eminent scholar. The character of Wettstein's edition of the New Testament in the original Greek; the state of Coptic erudition in Germany; the noble enthusiasm of Mr. Schlozer of Sweden, who, before the Danish mission, had projected a voyage of erudite enquiry to the east; the leading circumstances of the famous voyage which has been so well related by Niebuhr; the accounts first given in conversation relative to Sir Joseph Banks's Voyage with Capt Cook; and the Travels of the late Mr. Bruce, in Abyssinia, are among the topics of incidental illustration in these letters. Not the least interesting part of them consist of copies of letters written from Egypt and Arabia, by Mr. Von Haven, with that gentleman's journal of his excursion to the famous Jibbel el Mocarebb, or Mountain of Inscriptions, in Arabia Petræa. The whole collection abounds in matter the most interesting to ingenious literary curiosity.

Traité du Style. Par Dieudonné Thiebault, Professeur aux Ecoles Centrales; Academicien de Berlin; & Membre de la Société Libre des Sciences, Lettres, & Arts, de Paris. Nouvelle Edition, revue, corrigée, and augmentée. 2 Tom. 8vo. A Paris, chez Davilette & Compagnie. 1801.

A Treatise on Style. By Dieudonné Thiebault.

THIS is a work of merit; and, though on a subject which has been so often handled, its utility still exists. There is hardly any subject which has more employed the pen, than style, under some one or other of the views which it presents, or the parts into which it may be divided. For what is every book of grammar, of criticism, and of rhetoric, but, for a considerable portion at least of the contents of each, collections of observations upon style? In this branch of literature the French have been particularly fertile:

and there is certainly a greater number of treatises in their tongue on style and language, than in any other whatever. This author has taken a view of the subject which deserves to be called new. Those writers who have preceded him have left immense collections of precepts and observations respecting all the different branches of style, taken separately. One author has treated of grammatical purity, another of tropes and figures. The historical style, the oratorical, the poetical, have all been considered, and the proper characteristics of each pointed out. But an attempt to generalize these multitudinous particulars has not been made before the present undertaking. The object of this work, accordingly, is not the same with that of books of rhetoric, to give precepts for the composition of orations, which comprehends the structure, matter, and style of that particular species of composition; nor is it the same with that of treatises on the Belles Lettres, the object of which is, to give precepts respecting the structure, matter, and style, of the different species of elegant writing; nor is it the same with that of treatises on grammar, tropes, and figures, which regard merely the elements of style: its object is to ascertain the general principles of style, abstracted from every other consideration in the business of composition: and to display a complete system of those principles, standing by themselves, which shall shew what style is, of what elements it is formed, and how it varies its appearance according to the different subjects to which it is applied; and the different ends, which he who employs it, has in view. It is an attempt to shorten, by means of generalisation, the labour of learning the precepts of style: it is an attempt to reduce these numerous precepts to a few general principles, applicable to all particular cases. These observations will enable our readers to understand distinctly the description which the author himself has given in his Preface, of the object which he proposes.

“ In all the elementary books (says he) which treat of Belles Lettres, such as those on oratory and poetry, the authors never fail to place a chapter on style; they would all have thought that they very unskilfully mutilated their subject, if they omitted that chapter, which is always one of the first to present itself to their imagination: and, indeed, how could they dispense with an examination of the nature of style, and a discussion of its principle, and rules, when they undertook to develop subjects with which it has so direct and close a connection? Does not style necessarily exist in every species of composition? And is it not for this reason that we so often meet with precepts concerning tropes, images, figures of thought, and other particulars of style, even in the prefaces of orators, of historians, nay, of philosophers? But in this general competition among authors, and especially among didactic authors, to know to whom the right belongs of dictating laws to us in this important part of literature, the grammarian places himself in the first rank, on the claim that style, that first talent of great writers, is not exhibited but by the use which they make of the beauties and the riches of the language which they employ: he pretends further that the investigation and development of what belongs to tropes, is entirely his province: can any one, says he, learn to speak a language, can
any

any one read an author, without knowing how to distinguish the literal sense from the figurative? Presently appears the partisan of the rhetorical art, and opposes to him the authority and practice of all ages. Style, in a word, is a subject which all claim to themselves, and all dispute. Vain pretensions! the art, of which we treat, is between grammar and rhetoric, and belongs not more to the one than to the other.

"What belongs equally to every species of literature, needs to be considered apart, and discussed by itself, to enable us to comprehend well its principles, and establish for it rules, as luminous and precise as useful.—Tis in this manner accordingly that we ought to study what belongs to style: by taking a more general view of it, we shall better ascertain its nature, we shall better distinguish its characteristic features; all its properties will then appear to us in a more satisfactory light; the principles which it presupposes will be connected together; the rules which it prescribes will at the same time be clear and evident; variations, exceptions, every thing will be determined with precision, placed in order, and solidly established; omissions will be supplied; the chief tones, the prevailing colours of style, will spontaneously present themselves; and we shall descend with more assurance and ease to the details which it embraces, and the changes by which it adapts itself to the different species of composition."

This was published first in Berlin, in the year 1774, where it had been composed for the students of the military school, in whose education the author was then employed. It met with a very favourable reception, and attracted the particular notice of Frederick himself. It made not its way, however, into this country; and owing to certain circumstances, the author says, was scarcely known even in France. The present circumstances of France, he adds, seeming to require, and to be calculated to encourage such a work, have induced him to present his countrymen with a new edition of his former publication, so enlarged and amended, as to be, in some sort, a new production. We have no doubt it will be received by them with great favour. Its author is well known to them already. They are indebted to him for a French grammar, which has long been one of the favourite books in their schools, and which must make them desirous to receive any thing new from the same hand. We add that they will not be deceived, who, either in that country, or in our own, shall be induced to inspect it as a collection of useful instructions on the subject of composition. We even regard it as an improvement on the plan of all the books of rhetoric and belles-lettres which we yet have. The plan of the books of rhetoric which we have received from the moderns is formed too much upon the plan of rhetoric left us by the ancients. But this is a very important error. For the books of rhetoric of the ancients were designed altogether for the formation of orators. But it is only a very small number among the moderns who have any intention to become orators; or to whom the rules for breeding an orator are of any consequence. It is, for the same reason that the books on belles lettres are defective. As the books on rhetoric lay down the rules for the composition of orations, they lay down rules for the composition of history, philosophy, poetry,

etry, &c. and then their task is completed, as it appears. But their numbers are small who want to become historians, philosophers, or poets; while it is of great consequence to every body to write in a good style; and almost every one is interested in the means of acquiring it. It is pretty remarkable, therefore, that what is interesting only to the smaller number in this case, should have engrossed so much attention; and that what is interesting to all should have been entirely neglected, except in so far only as it was subservient to the former part, the part interesting only to the smaller number. We are persuaded that this is one great reason of that most singular defect in the conduct of education in most parts of modern Europe, and particularly in this country: that no part of that education is applied to teaching the pupil the art of writing in his own language. For as the art of composition was only taught as part of the art of making orations, histories, or poems, &c. it was thought that so few people were interested in these concerns, as to make the art of composition an unfit part to enter into the general education which was designed for all. Our author has done an important service in treating of style, as it is useful to all; in shewing how a good style may be acquired, in what it consists, what are the qualities which it presupposes, and what variations it must receive corresponding to the different subjects to which it is applied. We shall give as short an analysis of the work as possible.

It is divided into four parts; which we shall follow in their order. The first comprehends the more essential part of the subject: it treats of the nature of style in general, and of good style in particular. The author defines style to be "a characteristic manner, and a manner uniformly maintained, of expressing ones ideas by writing or speech." "All the particulars (says he) which concur in characterizing a style, are of a nature to assume different forms, and to become the object of different choices. It would indeed be absurd to lay down rules for doing any thing which could only be done in one way: rules always suppose several things, or several courses, among which there is room for choice. A suitable and well-formed choice, whether in the things themselves, or in the manner of preparing and employing them, is essentially the object of all rules; and by consequence, of the rules likewise of style." The infinite particulars about which the choice which concerns style has to be employed, he arranges, with no little skill, under the six following heads: 1st. the choice of the *thoughts*, which the writer or speaker is going to employ; 2d. the choice of the *order* to which he means to reduce his thoughts; 3d. the choice of the *means of connection* by which he intends to unite his thoughts to one another; 4th. the choice of the *expressions* with which he means to clothe them; 5th. the choice of the *turns (tours)* under which he means to present them; and, lastly, the choice of the general *tone* to which he means to subject them. The nature of the instruction communicated under the four first heads, the reader, who is at all conversant with the subject, will be able

able without difficulty to conceive. As for the two last, he says, that the arrangement of the words in the phrase, and the species of construction which unites them together, are what characterises that quality which he calls *turns*, or *tours*. Of those turns, or tours, he says there are three kinds; those of grammar, those of logic, and those of rhetoric; by the last meaning figures and tropes, which he omits here, and places at the end of the work. The information is curious and important which is here communicated; but we think the allotment of a separate head for it is faulty; it would have been better to make it part of the head *expression*, to which it really belongs, and to have divided that head into two parts. In the discussion of the article *tones*, he considers what are the qualities of style which can constitute each a particular tone; what are the qualities which cannot, of themselves, form or mark a tone; how, and to what extent, it is true that an author ought to preserve an unity of tone in the same work. So much for what concerns the essential and universal requisites, or ingredients, of style, or for style as it is in itself.

He next considers style in relation to the circumstances in which it is employed, and endeavours to classify and explain the particulars which ought to determine the choice of an author, amid the variations of which style admits. These particulars he sums up in six classes: 1st. the nature of the subject of which the author means to treat; 2d. the kind of object which he wants to attain; 3d. the rules of the species of composition which he intends to employ; 4th. the genius of the language which he uses; 5th. his personal qualities; and, 6th. the particular circumstances in which he is placed. These circumstances receive a full and instructive examination. The personal qualities of the author, the circumstances which compose the subject of the fifth article, are again subdivided into four classes: 1st. the original qualities of the understanding; 2d. the acquired qualities of the understanding; 3d. the original qualities of the soul; 4th. the acquired qualities of the soul. And this concludes the *first part* of the work.

In the second part the author considers, first, the qualities which the talent of writing requires; and, secondly, the knowledge which it presupposes. The qualities necessary to a writer are of three kinds: 1st. the qualities which are common to taste and understanding; 2. particular qualities of taste; 3. particular qualities of understanding. The kinds of knowledge too, which the talent of writing requires, are three: 1st. the knowledge of rules; 2d. the study of good morals; 3d. imitation and exercise. It must be evident to every one, how important a field of instruction is here laid open. And it cannot be said that the fruit which it yields under the hand of our author, is small either in quantity or value.

It will be difficult for us in small compass to give so distinct an idea of the *third part* of this work; because the observations are too little connected to be capable of being comprehended in classes. It has

has for title, "General Observations on the different kinds of style." And the object of it is to exhibit a more systematic classification of style than has hitherto been given. The author enumerates the more remarkable of those classifications which have been offered to the world; such as, *simple*, *middle*, and *sublime*; or, the harmonious, harsh, correct, elegant, careless; and he condemns them all. He next enlarges on the difficulty of forming a good classification of styles. He explains the efforts which he himself had made to accomplish this object, and the methods which he followed; but regrets his little success.

"I have, accordingly, (says he) abandoned all these systematical speculations, which I only mention here to shew the difficulties which they oppose to him who would engage in them; and I have confined myself to two operations, which have appeared to me most proper to supply their place, or which, at least, cannot be followed without obtaining some advantage. The first of these operations consists: 1st. in the master's presenting successively, to his scholars, a series of a small number of the qualities of style, taken in one class, and following one another in a natural and sensible manner; 2. in causing written definitions to be produced to him, which they discuss afterwards, till at last they reduce them to the most exact truth; 3. in making each scholar present him examples in prose and verse of each species of style, examples taken from authors which have been pointed out before; 4th. in discussing these examples in the same manner as the definitions were discussed, to prove in what degree they have been well or ill chosen; and, 5th. in dictating those which are definitively recognized as the best. When the scholars have thus examined a certain number of different styles, chosen successively among those of the greatest importance to be known, the teacher, and this is the second operation to which I have confined myself, will resume the principles, or general consequences, which the former labour has furnished him, will arrange them in suitable order, and will reproduce them under the form of laws or maxims, which he will develop more or less, according to the degree of utility which they shall appear to offer."

We confess that this account cannot convey very distinct ideas without the examples which follow and illustrate it; but as the attempt is acknowledged to be imperfect, we chuse rather to give the author's own account of it, than run the risk of any misrepresentation from an imperfect comprehension of his plan.

The fourth part is not of the didactic nature of those which precede. It details the advantages procured by good style. These are threefold: 1st. good style contributes to the success of the author; 2d. good style contributes to the advancement of arts and sciences, and it is not true that the graces of style are foreign to truth, nor that these graces are of little consequence; 3d. good style contributes to the perfection and polish of manners.

The concluding part of the book is a supplementary treatise concerning the following descriptions of expressions; homonymes, synonymes, epithets, tropes, and figures. In this last part he acknowledges he has borrowed from Dumasais the greater portion of what

he has said; but has aimed, he says, at a more perfect arrangement than that of Dumas, which is certainly far from good.

So much for the matter and plan of the work. It is written in a style abundantly clear, and possessing many of the requisites of elegance. It is written too with so much warmth and enthusiasm, as to possess, in no small degree, a property which, it were very much to be wished, that all didactic books possessed, that of being very much calculated to make the learner in love with the subject. It is in general, however, verbose, and sometimes frigidly declamatory. But on the whole it is a work which deserves very high praise.

Voyage en Suisse et en Italie, fait avec l'Armée de Reserve. Par V. D. M. Auteur de l'Anglais Cosmopolite; employé à l'Etat-Major-General de la dite Armée. 8vo. Pp. 320. A Paris, chez Moutardier. 1800.

A Journey in Switzerland and Italy, performed with the Army of Reserve, &c.

THIS is a most agreeable little book, and affords a strong confirmation of our opinion that a country can scarcely be too often described, either for pleasure or instruction, by authors who have observed it for themselves, who have attended to the impression made upon themselves by the objects they witnessed, and are capable of transmitting their own feelings and observations. It would not be easy to recount the number of times which the ground our author passed over has been described before now to the inhabitants of Europe; and yet we are certain that no reader of taste, even he who has already gone through the greatest number of these descriptions, will peruse this volume without very particular pleasure. All minute and tedious descriptions, which are already so completely superseded, are of course omitted. But enough is said to communicate a very lively picture of the country. The particular charm, however, of the book, a charm which is felt with singular force in books of this kind, is the art which the author possesses of uniting moral and social feelings with physical scenes, of calling forth the sympathies of our nature, and giving to them additional intensity, by associating them with the sublime and smiling objects of nature. There is an air of naiveté, a simple vivacity in the style, which is peculiarly adapted to this purpose. The incidents are chosen with skill, and told with sensibility, which every reader must feel.

There is a peculiarity in the circumstances of this journey, which the reader will naturally suppose must give to it an air and character very different from the common air and character of similar works. It was made by a man accompanying the march of an army. Let us hear what the author himself says of this.

"One very convenient mode of travelling, forgotten by Sterne, (says he) is that which I have employed. I believe it (continues he) even original, since nobody has used it. I hasten to describe it to my reader, that he may not

not tax too rashly my modesty. My plan, then, unknown before me, is to travel with an army! to traverse the passes of Jura and of Valais, St. Bernard, &c. with thousands of men; to be pushed on by one, stopped by another; to go quick when you wish to go slow; slowly when you wish to run; to be obliged to march at the moment when you wish to listen to the noise of a torrent, or contemplate a cut of the mountains; to suffer a thousand contradictions, and all this *freely*, and on an excursion of pleasure, is undoubtedly to take an unusual course.

"The physiognomy of man, the expression of sentiment, the prospect of nature; this is what I seek, this is what I have found sometimes.—With armies?—Yes; with armies, or on their march."

There is another circumstance which this author has happily made use of to improve his narrative. His journey was made with a companion of uncommon character, and the dramatic scenes which are formed out of this peculiarity have a very interesting effect. We shall transcribe the account of the origin of his journey, because it will give our readers some acquaintance both with the companion of the journey, and the style of the author.

"For some weeks the flower of the French youth had been repairing to Dijon from all parts of the kingdom, according to the journalists, who know every thing: the enthusiasm was universal; a great, a decisive blow was to be struck; the crowned heads were trembling on their tottering thrones; it was time that the delays, the uncertainties, the pretences, of a cunning or perfidious policy were brought to an end. Such is nearly, and in as simple terms as I can put it, the sum of twenty or thirty French journals; such is probably what they are still repeating at this hour when I am writing, in a place, where, thank God, I hear nothing about them.

"I have some desire to go to Dijon; will you go with me? said Father Jerome to me, on the 22d of Germinal, at a time when, having my head filled with the contents of the public papers, I knew not what to think; for a natural consequence of the custom of lying is, to make people doubt of the truth. Father Jerome is a man of worth and sensibility, about thirty years of age, who has got his nickname from his propensity for moralising. Father Jerome has disquietudes; the loss of an object dear to him makes him seek for means of amusement. 'I do intend to go that journey, Father Jerome; but I have a patron, who is going to act a part in this campaign, and I propose to accompany him.' 'My friend expects, without doubt, to pluck a few leaves from his patron's crown of laurels.' 'Father Jerome is merry.' 'Ah, well! let us talk seriously. I should wish to meet you on the road; we shall have need for one another; I travel short day's journeys, and in order to be *alone*, I follow the staff of the army of reserve.' 'Father Jerome on the staff of an army! on that of the army which they say is to be the most brilliant, which has ever been seen.' 'Why, yes; there, as at Paris, is subject for moralising; there too, the passions rule; there vanity glitters; there are seen embroidery and lace; there the tall plume of feathers, green and yellow; the scarf, rose-coloured and white, &c. Envy too sits on that moveable theatre; but she is not, any more than her companions, so hideous there as elsewhere; because, there only, the object which excites envy, dishonours not him who aims to attain it. In a word, I want to enjoy the sight.' 'My patron, father Jerome, is likewise on the staff.' 'If all the world were like your patron, the moralist might throw
aside

aside his pen; envy and ambition would quit this planet; I know not where we should go to look for vanity; and Father Jerome would plant his cabbages.' 'No matter; my patron, I tell you, is on the staff, and I am to accompany him.'

It would be difficult to say to what class of travellers this author belongs. We rather think he is of a class peculiar to himself. He comes nearer to Sterne, of whom he is a great admirer, than to any other. But he is very different from the herd of Sterne's imitators. His manner is completely his own. He avoids Sterne's affected eccentricity and abruptness; but resembles him in seizing interesting views of nature, and particularly interesting scenes of social occurrence and intercourse. And Sterne has no share in the praise which this author deserves, for not having presented one image to fully the imagination at the time he was presenting images to interest the heart. We will not, however, say, that this is upon the whole so interesting a book as Sterne's *Sentimental Journey*. Sterne has the art of accumulating interesting pictures of human creatures, and of finishing them with so masterly a hand, as to be in some respects the foremost of writers. The motto, which our author has prefixed to his first chapter, from the *Sentimental Journey*, is the most expressive description of his own book which we can present to our readers.— "It is a quiet journey of the heart in the pursuit of nature, and those affections which arise out of her, which make us love each other, and the world, better than we do." Though it be a journey made in the company of an army, the proceedings of the army do not interfere with it; nor are they ever mentioned but when they presented some interesting scene, and then are merely described as any other of the great objects or occurrences around.

We should deprive our readers of a pleasure, if we did not extract a passage or two more, to enable them to form their own opinion of the book. We are sorry that some of the best are too long for insertion.

"After a passage of lofty mountains and deep valleys, we arrived, on the evening of the 16th Floreal, at Creusc; here it is you behold on all sides barren rocks, where a few bushes scarcely vegetate; the horizon is bounded by the chain of Jura, crowned with larches and firs. Nothing is so dismal as these trees, whose form is hard and stiff, and whose gloomy colour absorbs the light of day, and spreads a veil over all nature. I separated from my companions: I descended from hollow to hollow: I arrived on the bank of a stream which had been increased a little by some furrows to give it strength to move saw-mills: I descended still lower; I thought myself at the centre of the earth. Around me ascended rocks till they lost themselves from my sight in the clouds; all nature was silent; only the bird of night from time to time accosted me with melancholy note; over my head hung pieces of the rocks, broken off, and arrested in their fall. Seated in the deepest part of the ravine near the empty bed of a torrent, which seemed to have been long dried up, I abandoned myself to my sorrow, with which the genius of the place seemed, as it were, to be in harmony. I thought of the object whose loss I shall long deplore. Seized by
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an involuntary impulse, occasioned by the dreadful solitude in which I was placed, I invoked the dear shade which for ever follows me; I prayed, that far from mortals, in a place where methought not one of them could have ever entered, she would join me; I called upon her name. Even echo did not reply to my complaints; I wished that the tales with which our infancy is amused, were no chimeras. Alas! it was in vain. I have already said, when once we quit this planet, we return to it no more; not even to comfort those whom we leave in affliction."

It is when the finer feelings of the heart are in this manner associated with the great or beautiful scenes of nature, that the most rapacious movements of the soul are experienced. And he receives a precious source of happiness from his parents and teachers, who, when young, has by them been taught thus to associate them. Books of travels, such as the present, afford some of the most effectual means of attaining this desirable purpose.

"Take another description of a different kind.

"Geneva presents to the observer an interesting spectacle. Notwithstanding her reunion to France, and attachment to the French, she has been able to preserve a peculiar character; or, if I may so express myself, a peculiar physiognomy which renders her still worthy of the attention of a philosopher. She resembles that fabulous stream, whose waters preserved their purity, even in the midst of the sea.

"We may sometimes judge of the morals of a city by a single incident, especially if it be characteristic. The following is one which appears to me of that kind. On my passage through that city when going to Italy, one of my fellow travellers was sent to lodge in the house of a rich tradesman. He was a young man, of an agreeable figure, and possessing those attractions, those social talents, which distinguish the French above all other people. There were in the house of J—, two young and handsome ladies. The rapid march of the army of reserve, by hastening our departure from Genoa, prevented my friend from forming a more particular acquaintance with the family, whose hospitality he had experienced. On our return from Italy we stopt some days in that city; the young man had forgot the family of J—, and had no thoughts of going to see them, when one morning at six o'clock, he passed by chance before the house; the youngest of the daughters was at that moment at the door; she recollects him, salutes him, and asks him, after the first questions dictated by politeness, if he had seen every thing remarkable about Geneva; and, on his answering in the negative, offers to conduct him to the Museum. How refuse a proposal of this kind, made by beauty, and with that ingenuous tone which adorns innocence? Our two young people set out together. What would they have said in one of our provincial towns to have seen a lady of 18 years conducting by herself an officer of dragoons of 20? In Geneva they give no mystery to innocent actions; and they know that *whatever practices concealment has, sooner or later, occasion for it.*

"The young woman shews in detail the Museum, of which she knew every thing which she could know with propriety, explains shortly, and without ostentation, what required it. After having gone over all the places, there still remained one; she stops at the outside of the door, begs my friend to enter, and to allow her to remain, and wait, because into that apartment

apartment she was forbidden to go. Leave a beautiful woman to go to see productions of art! that does not agree with the principles of French politeness. To remain with her, and renounce, from good breeding, the satisfaction of so rare a curiosity, increased as it ought to be by the reserve of the beautiful Genevieve! 'Tis a hard case. What then can this mysterious apartment contain? The young dragoon, to reconcile all, springs into the apartment, runs it over with a rapid glance, and rejoins his companion. *** In a word, the apartment contained some statues and pictures entirely naked; it must not be forgot that the young girl was entirely free, that there was not a creature at the Museum besides her companion to be the witness of her conduct; that the keys were entrusted to her; that her companion pressed her to accompany him; that she alone knew that the apartment contained things which she ought not to see; that ———

'Did you employ any gallantry (said one to the young dragoon who related to us the adventure)?' 'If you knew (said he) how beautiful, upon coming out of the apartment, she was in my eyes; how respectable she appeared to me! she blushed a little, and said nothing to me. We were both silent as we returned, and I could only unlock my tongue to thank her for the complaisance which she had shewn me.' This anecdote is abundantly simple; it will very probably be laughed at; but the ingenuous conduct of Miss J—— has a charm for me which tempts me to set ridicule at defiance."

Such is the true plan which should be adopted in describing the manners of a people.

MISCELLANEOUS.

An Essay on the Leviathan and the Behemoth of Scripture; occasioned by some recent discoveries. By John Whitaker, B. D. Rector of Ruan Lanyborne, Cornwall.

EVER since the days of Bochart, who first set the present tone of opinion concerning the LEVIATHAN, this animal has been universally believed to be the Crocodile. Some strokes in the grand description of it by God to Job, do seem to point directly at the crocodile; but others point at a very different animal: and some passages of scripture refer us determinately to the animal that had always been believed to be the Leviathan before, even the whale.

"Canst thou," says God, "draw out Leviathan with a hook? or his tongue with a cord which thou lettest down?" Here we start at once a circumstance, that shows the Leviathan to be no crocodile. The Septuagint indeed notes not the *tongue*, but the *Vulgar*: notes, which professes to be equally with that translated from the Hebrew*. Patrick, therefore, the celebrated commentator upon the primary books of the Old Testament, who applies all to the crocodile, puts the question in these terms: "Canst thou let down a line, and pull him out by the *tongue* with a hook?" The crocodile, however, has been known ever since the days of Herodotus, who first affirmed the fact, to have no tongue. All experience since has proved the truth of his affirmation. Nor has the crocodile any thing like a

* * An extrahere poteris Leviathan hamo, et fune ligabis linguam ejus?"

tongue, only a fleshy substance attached all along to his lower jaw, and serving *perhaps* to turn his meat*. Yet the whale undoubtedly has a tongue; as we know it can roar. There is one kind of whale, that roars so loudly when he is struck by the whale-fishers, as to be heard (according to report) at the distance of two miles. This, to be sure, is only a slight circumstance in itself, and for want of the Septuagint's concurrence has only a slight corroboration. It is, however, of some moment, and as occurring in the very outset, augurs success to my undertaking.

"Canst thou," adds God, "put a hook into his nose, or bore his jaw through with a thorn? Will he make man's supplication unto thee? Will he speak afterwards unto thee?" The whale, as Patrick remarks, upon this description, and from the remark, appropriates all to the crocodile at once, "never creeps upon the earth." That circumstance he therefore considers, as requiring him "to say no more" against the whale for the animal meant. Yet where is the Leviathan said so to creep? no where in our translation; no where in the Septuagint too. Here, indeed, the words run a little different from our own.—"Wilt thou bind a ring on his nostril?" interrogates God here, "and bore his lip with a bracelet?" "Will he speak to thee with prayer, with supplication, softly?" But we find not a hint, however slight, of the Leviathan *creeping*. Reasoning only from his own ideas, and so turning supplication into creeping, Patrick grossly imposed upon his judgment by this exercise of his fancy, and for a supplicating Leviathan, substituted one "*creeping upon the earth*."

The principal objection to the whale representing the Leviathan, being thus repelled at once; let us try the firmness and force of the subordinate objections. "Will he make a covenant with thee? Wilt thou take him for a servant for war? Wilt thou play with him as with a bird? or wilt thou bind him for the maidens? Shall thy companions make a banquet of him? Shall they part him among the merchants? Canst thou fill his skin with barbed irons? or his head with fish spears. Lay thine hand upon him, remember the battle, do no more." How truly sublime is this! But the very brevity constitutes half the sublimity of it. Yet the Septuagint carries still greater sublimity with it. "Lay thine hand upon him," it says, "remember the war existing in his mouth, and exist no more thyself." These words may be applied to the crocodile as *all mouth*, as in fact expanding his jaws to the distance of fifteen inches and a half from each other, and having them palisaded with more than forty teeth. Yet what are the jaws of a crocodile to a whale's jaws? The whale in general has only a narrow throat, compared with the bulkiness of his body; a throat at its greatest dimensions, little more than three inches in diameter. But, as we know Jonah the prophet to have been "swallowed" whole by "a great fish," even to have been living "three days and three nights in the whale's belly †;" so we know of a fish in the Mediterranean, that is commonly called a *Choraxias* by the Greeks, as generally keeping to the valleys of the sea below, or a *Lania*, by the Greeks and Latins, as merely a *devouring*

* Pococke's Travels, i. 202.

† Jonah, i. 17. Matthew. xii. 40. The former, in Septuagint, has "a great whale," but the latter has a "whale" only, *cetos* being the same word for whale in both. How absurdly then have some critics endeavoured to vindicate the fact, by turning the whale into a great fish merely!

mouth of the sea. This has just the magnitude of the whale, and is assuredly what our Saviour expressly denominates an actual whale. Yet it differs from all that we know besides, in having a throat capacious enough to swallow whole the largest of men. One of these was caught upon the coast of Portugal about the year, 1710, as another has been caught this very Spring of 1802, upon our own coast of Dorsetshire, driven thither by the tempestuous weather, and now exhibited for a show in London; within the very throat of which, when extended to its full stretch, a man could even stand upright*. Well therefore may we respect that heightened note of sublimity, which the Septuagint has set us concerning the whale, "Lay thine hand upon him, remember" as thou touchest his head "the war existing in his mouth," in his expanding such an immensity of jaws as he actually expanded to Jonah, "and in an annihilating horror at this gulph of destruction opening wide to swallow thee up like him, "exist no more thyself."

"Behold," continues the description, "the hope of him," of taking him, is in vain. Shall not one be cast down even at the sight of him? None is so fierce, that dare stir him up: who then is able to stand before him? Who hath presented me, that I should repay him," that is, who hath presented me from repaying him? Septuagint asks, "For who is he that is opposed to me, or who shall oppose me and persist? Whatsoever is under the heaven is mine." The description then returns to the Leviathan, and says: "I will not conceal his parts, nor his power, nor his comely proportion. Who can discover the face of his garment? or who can come to him with his double bridle? Who can open the doors of his face?" Septuagint asks: "Who shall reveal the face of his cloathing? who can enter into the folding of his armour, who shall open the gates of his countenance?" "His teeth are terrible round about," Septuagint, "in the circle of his teeth is fear." This ascription of *teeth* to the Leviathan, might stand as a proof that the Leviathan cannot be the whale; as the whale is said to have no teeth, and only a hornplate instead of teeth along the upper jaw. Yet let not objections be exalted into proofs too hastily. All the larger orders of whales have no teeth, but all the smaller have. Thus, what had been always classed as a whale, till Linnæus altered the classifications, the *Phœœna dolphin*, has forty-six teeth in each jaw; the *dolphin of the ancients* is said to have teeth *subulated*, or formed like bodkins; and the *orca*, or lesser whale, of Ray, has broad teeth *ferrated*. This shows what we have just seen already, that the descriptions here are not of a mere species, are not even of a genus merely; but comprehend together all those attributes of greatness, which either mark the genus or discriminate the species.† And, as the larger seldom penetrated into the Mediterranean, even down to the days of Pliny, so the smaller must have been the whales generally seen there; an *orca* once entering even the harbour of Ostia, while Claudius the emperor was constructing the port, being invited by some hides that were wrecked on their passage from Gaule, and being there assaulted by the emperor in form, "Glutting himself with the hides for several days suc-

* Ant. Univ. Hist. x. 554. Svo.

† The orcs are described by Pliny as "carnis immensæ dentibus trunculenta." They attack the *balæne*, he says, "lancinant morfu, inconcusseque seu Liburnicarum rostris fodiunt." ix. 9.

ively," says Pliny, "the *orca* had furrowed for himself a channel in a shoal, the sand being accumulated so high by the waves, that he could by so effort turn himself round; and having been thus thrown upon shore while he is prosecuting his gluttony, he appeared with his back raised much above the water, like the inverted keel of a ship. Cæsar ordered a multiplicity of nets to be extended across the mouth of the port, went thither himself with his prætorian cohorts, and exhibited a fine spectacle to the Roman people; soldiers sending showers of lances from the ships assailing. And one of the ships I saw sunk myself, as being filled with water by the blowing of the beast?" Such was the whale of the Mediterranean, and such was an accidental rencontre with him once by a man, the first faint rudiment of our own whale-fishery, as practised at present, and luckily described to us by an actual spectator! But let us now advert to a circumstance noticed antecedently to this. The question, "Who can open the doors of his face," or "who shall open the gates of his countenance," refers only to what follows immediately afterwards, as the reason assigned for it, "His teeth are terrible round about," or "in the circle of his teeth is fear." But to what does the question antecedent refer, "who can discover the face of his garment, or who can come to him with his double bridle;" and as the Septuagint asks, with an obvious congruity of ideas, that speaks at once its propriety of reading, by turning the double bridle into a double garment, "who shall reveal the face of his clothing, who can enter into the folding of his armour?" This armour is plainly a garment, and a garment duplicated by one fold over the other, yet not to be unfolded by man, and not to be laid open to the eye even in the facing fold. "What then is it?" Not scales, as scales are noticed afterward; it can be only that *furrow* of blubber, which the whale wears immediately under the skin, and before the flesh, as an armour, a clothing doubled one inch over another, to the depth of six inches generally, and to the thickness even of two or three feet in one part.

"His scales," adds the description, "are his pride, shut up together as with a close seal. One is so near to another, that no air can come between them. They are joined one to another, they stick together that they cannot be Sundered." Here indeed the ascription of *scales* to the Leviathan, if actually made by the original, seems, in spite of all that we have seen before, to mark the Leviathan decisively for a crocodile. Patrick accordingly avers in a half-tone of triumph, that "we are not in this place to understand the whale, because that fish is not armed with such scales as

* Pliny, ix. 6. "*Balaenæ et in nostra maria penetrant. — Orca et in portu Ostiensi visa est, oppugnata a Claudio Principe. Venerat tunc ex ædificante eo portum, invitata naufragiis tergorum advectorum e Galliâ; satianisque se per complures dies, alveum in vado fulcaverat, accumulata fluctibus arenâ intantum, ut circumagi nullo modo posset: et dum saginam persequitur in litus fluctibus propulsa, emineret dorso multum supra aquas carmine vice inversæ: præterendi iussit Cæsar plagas multiplices inter ora portus; profectusque ipse cum Prætorianis cohortibus populo Romano spectaculum præbuit, lanceas congerente milite et navigiis assaltantibus, quorundam mergi vidimus, reflatu belluæ oppletum undâ.*" Even some of our own whales have teeth, as the *physeter* has in the under jaw, through all the four species inhabiting the northern ocean.

the Leviathan is here said" to have;—"nor is it impenetrable," a circumstance however inferred merely from a question, from the question concerning barbed-irons and fish-spears, "Every body knows." But in the Septuagint, both these objections lose their force immediately. The fact is, that the original appears from the Septuagint here so uncertain and so elusive, and so slippery, that it escapes from the firmest grasp of criticism. Instead of the question, "Canst thou fill his skin with barbed-irons, or his head with fish-spears," the Septuagint says, as far as we can elicit the meaning from the darkness even of this copy, "all that navigate, if come together, cannot carry off one skin of his tail, or his head, in the vessels of the fishers." Or, as the Vulgate render the original, "Wilt thou fill skins with his skin, and the fish cellar with his head?" Both these versions are so very different from our own, that we cannot but believe the original of all to be very uncertain indeed. When the mirror reflects three such varying images, for one and the same, all confidence in the justness of its representation must be at an end. And thus, for the scales of our version, the Septuagint tells us "his entrails are shields of brass, his compactness is as the smyrna-stone," with which jewellers polish gems. Where then are now the scales, and where is now the impenetrability, that turn the Leviathan with such a powerful incantation into a mere crocodile? They are both gone, and gone for ever. Even if the latter had remained, would this have had the power of the slightest spell for the purpose? The whale is undoubtedly not "impenetrable, as every body knows;" but the crocodile is equally not impenetrable, as all scholars know. Even "the dolphins entering into the Nile, (says Pliny) having for this purpose a knife-like fin upon their back, beating the crocodile from their prey, and from ruling alone as it were, in their own river, kill them by sunning, though unequal to them in strength: on the belly of the crocodile is the skin soft and thin; the dolphins therefore dive as if they were frightened, and going under it cut it with that fin." But, as Pliny

Nunquid implebis fagonas pelle ejus, et gurgustium piscium capite illius?"

+ Pliny, viii. 28. "Delphini immeantes Nilo, quorum dorso tanquam ad hunc usum cutellata inest pinna, abigentes, eos proda ac velut in saetatum arane regantes; alioquin impares viribus ipsi, astu interimunt. In ventre mollis est tenacique cutis crocodilo: ideo se, ut terri, mergunt Delphini, subcutemque alvam illa secant spina." Balbillus, in the reign of Nero, "wrote an account of the remarkable things he had seen in Egypt; and described a battle, which during his administration (in Egypt) happened at the mouth of the Nile, between the crocodiles and the dolphins. The victory, according to him, was gained by the latter."—Ant. Univ. Hist. xiv. 470. "There is a small fish, called *Gurgus*, in Upper Egypt, and *Shalk* at Cairo; it is at most about a foot long; its head is well fortified with a strong bone; the fin on the back, and on each side under the gills, is armed with a sharp bone: they have an opinion, that this fish enters the crocodile, and kills it. This possibly may be what Pliny seems to call erroneously the dolphin, which, he says, has a sharp point on his back; with which, getting under the crocodile's belly, he wounds him." (Pocock's Travels, l. 202.) The *Gurgus*, how-

Pliny adds, "there is a race of men hostile to this beast in the very Nile itself, and denominated Tentyrites, from the island in which they inhabit. Their size of body is small, but their presence of mind is wonderful in one only exertion of it. This beast, (the crocodile) is terrible to those who fly from it, but flies from those who pursue it; yet these men alone presume to encounter it. They swim along the river, mount like riders upon the back of the crocodile, and, while it turns its mouth upwards to bite them, fix a stick in its mouth across, hold the extremity right and left, on both sides, and thus direct it, like a bridled captive, to the land; as there terrifying it by their voices alone, they even force it to vomit up for sepulture, the bodies which it has recently swallowed. The crocodiles therefore never approach that one island, and are frightened away with the very smell of that race of men *." All plea therefore is precluded at once, that has

ever, can never answer to this dolphin of Pliny. The actions of each are very different. The former *enters into* the crocodile, and so kills it. How he enters, is not said, but *by the mouth* must be meant. And then the entrance becomes just as incredible as the ichneumon's for the same purpose. "It seems improbable, (says our author himself, with all his frigidity concerning the ichneumon, p. 203,) that it can do this without being stifled." But very differently the dolphin dives *under* the crocodile, then rises up to lance his soft belly with its sharp fin, and so kills him. Dolphins, in fact, are of three species: one of these, the Phocæna dolphin, about four feet long, when the crocodile is about twenty, truly unequal therefore to the crocodile in strength, has actually a cartilaginous fin upon the back, that is curved like a thick short knife, and hooks towards the head of the dolphin; so that the dolphin has only to rise up under the crocodile lengthways, and rip open his belly from end to end.

* Pliny viii. 25. "Quin et gens hominum est huic belluæ adversa in ipso Nilo, Tentyritæ ab insulâ in quâ habitat appellata. Mensura eorum parva, sed præsentia anima in hâc tantum usu mira. Terribilis hæc contra fugaces belluæ est, fugax contra insequentes: sed adversum ire soli hi guadent. Quin tiam fluminî innatant, dorsoque equitantium modo impositi, hiantibus resupino capite ad morsum additâ in os clavâ, dextrâ ac lævâ tenentes extrema ejus ut inque, ut frænâ in terram agunt captivos: ac voce etiam solâ territâ, cogunt evomare recentia corpora ad sepulturam. Itaque uni ei insulæ crocodili non adnatant, olfactuque ejus generis hominum—fugantur." M. Scaurus, when Ædile, first shewed crocodiles, and five together, in a temporary euripus at Rome, (Pliny, viii. 26.) At Rome the Tentyrites were employed to take the crocodiles with nets, out of the ponds in which they were kept for exhibition; and took them without receiving any injury. Seneca ascribes their safety, to their temerity in attacking such a dangerous enemy. (Ant. Univ. Hist. i. 393.) This curious kind of encounter with the crocodiles, appears no longer practised at Tentyra, now Denderah. (Pococke's Travels, i. 85.) Yet it plainly is, as the natives of Egypt in general, "give an account of the method of catching them [the crocodiles], something like that which Herodotus relates (ii. c. 70.): they make some animal cry at a distance from the river, and when the crocodile comes out, they thrust a spear into his body, to which a rope is tied; they then let him go into the water to spend himself, and, afterwards drawing him

has been urged for the crocodile's assumption of the Leviathan's name, by a poet and a divine united, in the justly celebrated Dr. Young; because, forsooth! "the taking the crocodile is most difficult," when the Tentyrites took it so easily; because, also, forsooth! "Diodorus says they are not to be taken but by iron nets," when the Tentyrites could so mount, so bridle, so direct, and so force them; because again forsooth! "when Augustus conquered Egypt, he struck a medal, the impress of which was a crocodile chained to a palm tree, with this inscription *Nemo antea religatus*." Though the country represented by the crocodile had been subdued by Cambyfes, by Alexander, and by the very Romans immediately before, even though the crocodile itself was so much terrified at the very smell, and so much controuled by the very voice, of its native neighbours.

Yet, after all that has been asserted concerning the non-existence of scales on the whale, the assertion is as false in fact as it is unimportant to the text. When our seas were little frequented, and our channel only crossed in occasional passages from the continent to the isle, even as late as the days of Domitian, the *Balæna* of Britain was known to the Romans by its bulkiness.† But since our seas have ceased to be so solitary to man, have begun to resound with the voice of mariners, and been traversed in every direction by the vessels of commerce, the *Balæna* of Britain has retired gradually to the north, and now exists in the whale of Norway. There it is discriminated principally into two kinds, the whalebone and the spermaceti, both pretty nearly of the same dimensions generally, yet the whalebone actually having scales, one only upon each side indeed, but one extending from five to eight feet in length. Yet the whales of the north, as we shall ever remember, and whether furnished with scales or not, must have been all unknown in general to the historian of Job. He could know only the whales of the Mediterranean in general; and as these actually have, what the most ancient copy of the original concurs with our copy to give the Leviathan, a circle of teeth; so need we not to enquire whether these have scales, because that ancient copy gives no scales to the Leviathan at all. It says only, "his entrails are shields of brass, and his compactness is as the Smyris stone; they are glued one to another, and a breath of wind cannot pass between; as a man will be attached firm to his brother, so are they bound together, and they cannot be drawn asunder." Such an account of an animal can never be applied to a crocodile. It can be applied to a whale only, to an animal of great bigness and strength, a capacious belly, and bowels of vast size but of firm adherence. We know nothing indeed of the entrails of a whale, as the blubber is the only object of the whale-fishery; and when the blubber is cut off with axes from the sides of the whale, the flesh is turned adrift with the entrails in it, as a prey to the bears waiting for it on the shore, or venturing out upon the ice to approach it the sooner. Yet we know enough to see, that such bowels and such a belly can belong only to a whale.

him out, run a pole into his mouth, and jumping upon his back, tie his jaws together." (p. 203.) So much of the Tentyrite is retained to this day in Egypt, and at Tentyra itself assuredly; yet seemingly unknown to our very informant himself!

* At the end of his Night Thoughts.

† Juvenal—Quantum Delphinis Balæna Britannica major.

"By his neezings,"* adds the description, "a light doth shine; and his eyes are like the eye-lids of the morning;" or, as the Septuagint speak, "in his sneezing is an effluence of light, and his eyes have the appearance of the morning star." I think this gives us Dr. Young's remarks very justly, as great an image of the thing it would express, as can enter the thought of man. But he then surjoins very conjecturally, what proves him to have been a better poet than an historian, and a better divine than a naturalist; "it is not improbable that the Egyptians stole their hieroglyphick for the morning, which was the crocodile's eye, from this passage; though no commentator I have seen mentions it."† Neither has any "commentator I have seen" mentioned the existence of such an hieroglyphick.‡ But, even if mentioned, even if proved, this hieroglyphick seems to have had little or no propriety in the application. "The animal (says Pliny, is reported to have dull eyes in the water, but very sharp eyes out of the water."§ The contradiction is plain, but reconcilable. The eye of a crocodile has been marked upon land for its quickness in one point, as the animal has a slit of channel on the head behind each eye, by which objects behind are conveyed to each; as therefore he soon perceives his hunter taking a circuit to come directly behind for shooting him; and as he shows he does, by moving off gently into the water.|| But what is quickness of vision behind from a particular conformation of parts there, and a dullness of vision in every other point, to the coruscations of brightness in the morning-star? The eye of the crocodile is perhaps the faintest representation that nature could have furnished for such a constellation of sparkles. The eye also of a crocodile is very small, in proportion even to his own body; and is so contracted in its very smallness by its position within the orbit, that the outward part, when the eye is shut, is little more than an inch in length, running parallel with the length of the jaws. Can this then be a representative for the eye of day? As well almost might a glow-worm be set up for a semblance of the sun. Yet this very passage suggests an hieroglyphick, not so natural possibly to the mind of an Egyptian, as yet much more obvious certainly to every other mind, in the lively and lustrous eye of a whale. The eyes of all fishy animals but whales are covered only with that transparent skin which covers the rest of the head. But in the whales they are covered with eye-lids, as in men. This keeps that organ in whales much more active and vigorous, by giving it periods of relaxation for ease and of

* We have several words in our language, that use or lose the prefixed letter s occasionally. Here we have "neezings" for sneezings, and "neezed" for sneezed in 2 Kings, iv. 35, and "knappeth" for snappeth in Liturgy for Psalm xlv. 9. Nor is the practice confined to the English language, as we have it also in the British; Ariconium" or "Sariconium" being names for Kenchester, in Ricardi Corinienfis Commentariolum, p. 21; and "Elgovæ" with "Selgovæ" appearing upon the same page of Ptolemy's Geography, ii. 3. p. 36, for a tribe of Britons.

† At the end of the Night-thoughts.

‡ Pococke, i. 228, in a set dissertation on the hieroglyphicks, acknowledges not this.

§ Pliny, viii. 26. "Hebetes oculos hoc animal dicitur habere in aqua, extra acerrimi visus."

|| Pococke's Travels, i. 202.

renovation for strength. The other tribes of water-animals, whose eyes are ever exerted, ever staring at objects, and ever straining for vision, must have eyes much more enfeebled by the operation of continual exercise; and a whale is thus to a student of nature at large, a more apposite image in its own eye and eye-lids, for the opening "eye-lids of the morning," than a crocodile can possibly be.

* Out of his mouth go burning lamps, and sparks of fire leap out. Out of his nostrils goeth smoke, as out of a seething pot or caldron. His breath kindleth coals, and a flame goeth out of his mouth; or, in the language of the Septuagint, "out of his mouth go forth as it were burning lamps, and as it were hearths of fire* burst scatteringly out; out of his nostrils goeth forth the smoke of a furnace burning with the fire of coals: his breath is coals, and a flame goeth out of his mouth." On this grand description does Dr. Young very injudiciously expatiate, by saying of the crocodile as lying long under water, and as forced to hold his breath there; that when he emerges the breath by being long repressed is hot, and bursts out so violently as to resemble fire and smoke; even by adding that the very horse, which presses not its breath by any means for so long a time, or is naturally so animated and fierce, is yet described by Virgil the most correct of poets, as breathing out fire and smoke,

Collectumque premens volvitur sub naribus ignem.

Dr. Young thus reduces the smoking breath of an emerging crocodile into the mere smoke from the nostrils of an ardent horse. But, by this reduction, all the grand circumstances in the picture of this Leviathan are obliterated and lost. The long, lank, and scaly crocodile can have little or no heat in his body, to give warmth to his repressed breath, and to discharge it at last in a volume of smoke. He cannot even feed the vital flame in his body, by eating under water; as under water he cannot bite. But the vast rotundity and vast longitude of the whale, give it a bigness of bulk that can hold a body of air proportioned to its own body in size. It has also a particular apparatus given it, for heating the vital air within; its own natural heat being reflected and redoubled by that *furrow* of blubber, which I have noticed before as immediately under the skin, and about six inches generally in thickness, such as enables it to live under the Polar frosts themselves. But about the under lip this is no less than two or three feet thick, because the whale is destined to swim with its head a little raised above the water, because therefore the water must be continually beating against the under lip, and water is always refrigerated by the action of freezing air upon its surface. As also the whale feeds upon small fish, particularly herrings, he drives them into a large shoal together, then goes commonly under it, opens his mouth, and draws all that he can into the ample whirlpool; in this kind of voracious suction, swallowing so many at times, that he is ready to burst with his enormous meal, and actually sets up a dreadful roar from pain. So very different, so very opposite is the whale from or to the crocodile; yet, when he has this of in common respiration taken in a large quantity of water, and is obliged in two or three minutes to discharge it again by passing it as air through his only nostril, he is said in technical language (as we have seen before) to *blow*. This was no-

* Fires were always made on the hearth, before grates were invented.

ticed by the antients, as we have equally seen before; and Pliny *their* secretary tells us expressly, that, "the *Balænae*" or large whales, "have mouths in their faces, and so, while they swim upon the surface of the water, *blow out storms of showers* on high."* But our whale-fishery having exhibited the whale to us in his most formidable activity, I notice that the animal when he comes up to *blow* is struck at with an harpoon, not upon the bone of his head, which is impenetrable, but on a soft piece of flesh near the nostril, into which the harpoon readily pierces; that then the monster feeling the smartness of the blow, the wound given by it, and the barb sticking in his flesh, runs down obliquely to the bottom, not of a river like the crocodiles, but of the very ocean itself, and runs with such violence, as would soon draw the boat down with it, if the rope attached to the harpoon was not nimbly let go; yet even then would speedily set fire to both rope and boat by the violence of friction between them, if both were not kept well watered; that the monster being obliged to come up and *blow* again, heated by his wound and inflamed by his agitation, he discharges his retained breath in a thick tall column of smoke, and is instantly saluted with another harpoon near his nostril; that on this, he again plunges to the bottom, again runs out a length of ninety, a hundred, or more fathoms of rope, and tries to coil the rope round any rocks below, till he is compelled to come up once more for breathing; that the column of smoke thus emitted from his nostrils becomes more and more inflamed, as he receives fresh wounds and feels fresh indignation at them, till he works up the very waves into a tempest by his exertions, or till he drags the boat after him to the bottom by the very rapidity of his course, or till he has exhausted himself by all his exertions, so long, so repeated, and so gigantic.

This is a picture of greatness and grandeur, infinitely beyond any that could be exhibited by such a reptile as the crocodile. His efforts we have seen before, when he comes out of the river invited by the cry of some animal placed for the purpose, when he is therefore struck by a missile with a string fastened to it, and when he is allowed to go back into the water in order to tire himself with his exertions for freedom. So far the case of the crocodile and the whale is nearly the same. But how different are the circumstances. The string of the crocodile is a rope,—to the whale of ninety or a hundred fathoms in length. The animal too is proportionally small; the crocodile perhaps weighing two hundred pounds, but the whale in all probability a *hundred millions*, or 500 tons; as our ships bring away nothing but the blubber, and the blubber of only one whale has been often known to load a ship by itself. On the whole, indeed, the crocodile is no more in comparison with the whale, as to size, as to spirit, or as to strength, than a lap-dog is to a lion. On surveying all, therefore, my mind is astonished at the foolishness of the critical world, in substituting the crocodile for the whale. While not a writer has ever mentioned the smothering breath of the crocodile, or has even given one curl of smoke to his respiration however suppressed; we see in the whale at once, what alone comes up to the words of God in Job: "In his sneezing," we now see as in his ordinary blowing, "is an effulgence of light;" but, extraordinarily, "out of his mouth go

* Li. ix. c. 6. "*Ora balænae habent in frontibus; ideoque, summa aqua instantes in sublime nimbo efflant.*"

forth as it were burning lamps, and as it were hearths of fire burst scattering out," when he hath swallowed a whole shoal of herrings, is thus ready to burst with his own gluttony, and roars from his very fulness of repletion. "Out of his nostrils goeth forth the smoke of a furnace burning with the fire of coals; his breath is coals, and a flame goeth out of his mouth;" particularly, when he is violently agitated by the assaults of man upon him in his own domain: and, though we have no authority for supposing the antients to have assaulted whales, as *we* assault them, yet we know enough to believe that whales had been discerned by them in very violent agitations. "The greatest animal in the Indian sea (says Pliny) is the *pristis*, and the *balæna*; in the Gallic ocean is the *physeter*," a whale so-called, like the *physalus* from some peculiarity in blowing, "exerting itself like a huge column, rising higher than the sails of the ships, and belching out a kind of deluge."* But in the Indian sea, he tells us, are "*Balænae*, of four acres, and *Pristes* of two hundred cubits." And "in that sea the beasts are seen chiefly about the Solstice; then rush the whirlwinds there, then the tempests break down from the ridges of the mountains, turn up the seas from the very bottom, beat the beasts out of their profound retreats, and roll them along with the billows."† "The *Balænae* (adds Pliny) penetrate even at times into our seas: in the ocean near the Gades they are reported not to appear before midwinter, but to conceal themselves at stated times in a certain bay placid and ample, there wonderfully rejoicing to bring forth their young."‡ So low did our whales then descend to the south, when the northern ocean was wholly a wilderness of desolation and terror to mankind! So much was the coast of Cadiz then, what the shore of Greenland is now! There those lesser whales, the Orcs, it seems, equally resorted to attack them, as ever since the fall of man has Providence made the malignity infused by it to answer his purposes, and the rapacity produced by this to preclude the too free multiplication of animals so malignant or so rapacious. The Orcs accordingly attacked the mothers, or attacked the females big with young, and forced them to attempt their escape into the wide ocean; "endeavouring to stop them to kill them in the straits of the cliffs, to drive them upon the shallows, to dash them against the rocks."§ "These battles are beheld (he subjoins) *as on a sea angry even at itself, with no wind in the bay, yet with billows to the blowings and the blows larger than what any whirlwinds roll.*"|| Such was the whale formerly

* Pliny, ix. 4. "Maximum animal in Indico mari pristis et balæna est; in Gallico Oceano Physeter, ingentis columnæ modo se attolens, altiorque navium velis, diluviem quandam eructans."

† Pliny, ix. 3. "In Indico mari—Balænae quaternam jugerum, Pristes ducentum cubitorum.—Sed in mari belluæ circa Solstitia maxime visuntur: tunc illic ruunt turbines, tunc dejectæ montium jugis procellæ ab imo vertunt maria, pulsataque ex profundo belluas cum fluctibus volvunt."

‡ Pliny, ix. 6. Balænae et in nostra maria penetrant; in Gaditano oceano non ante brumam conspici eas tradunt, condi autem statim temporibus in quodam sinu placido et capaci, mire gaudentes ibi parere."

§ Pliny, ix. 6. "Orcæ occurrere laborant, seseque opponere, et causam angustis trucidare, in vada urgere, saxis illidere."

|| Pliny, ix. 6. "Spectantur ea prælia, ceu mari ipso sibi irato, nullis

formerly, such is the whale now; the most bulky, the most ferocious, the most formidable of all the creatures in the very ocean itself; while the crocodile, his ridiculous substitute, is a mere reptile, amphibious in its nature, and not animated at all in its spirit; as at times its whole ferocity is insidiousness, and its whole formidableness at times to lie like a log upon the bank,

On whose luxuriant herbage, *half-concealed,*
Like a fallen cedar, far diffused his train,
Cased in green scales the crocodile extends.†

"In his neck remaineth strength," as the book of Job proceeds concerning the Leviathan, or, as the Septuagint with all the vivacity and vigor of poetry expresses the idea, "in his neck stablisheth strength." This, indeed, can never be reported of the crocodile, whose very insidiousness proves him not to have much strength; whose *general* mode of catching his prey, is merely to spring from the water, and seize with his fore-claws any animal on the brink; or, if the animal be too remote for such a seizure, to make a greater spring and beat it down with his tail. But the assertion accords exactly with the whale. In the neck, indeed, as in all the joints of the whale, the articulations are so bedded in muscles and so smothered over with blubber, that the head and shoulders are seemingly close together. But from those very muscles, and from this very blubber, *this* as keeping *those* in continual warmth, always therefore capable of active exertion, the neck of the whale we have seen already exerted with the greatest strength. As soon as he receives the stroke of the harpoon in the only tender part of his head, he plunges instantly to the bottom of the ocean; feeling the point grating hard in his flesh, and the beard raking rough against his scale; yet dragging eighty or a hundred fathoms of cable after him; dragging them by the very ligament of the harpoon, to his tenfold severer feeling from the harpoon itself; even dragging them notwithstanding all with so much velocity, that one man in the boat is obliged to stand always watering the gunwhale with a mop, and another with a lifted axe in his hand, ready to chop off the cable at once if it should entangle or hitch, and so threaten to sink the boat. In this course the whale goes with such rapidity, that the boat must be steered exactly in the line of his movements, or will be overset by the obliquity alone. And a whale has even been known, by coiling the rope about a rock, to force the harpoon out of his skull, and to free himself from that weapon by violence; strong are the muscles of his head and shoulders! "and (as the book of Job goes on) sorrow is turned into joy before him," a sentiment obviously the very reverse of what the author meant! Accordingly the Septuagint restores the meaning by rendering the original thus:—"before him runneth destruction." "The flakes of his flesh are joined together; (or, as the Septuagint more emphatically speaks) are *glued* together;" "they are firm in themselves, they cannot be moved; or, (in the language of the Septuagint) they

in sinu ventis, fluctibus vero ad anhelitus ictu que quantos nulli turbant
volvunt."

† For this reason it was, I presume, that (as Pococke informs us, i. 228.) in the hieroglyphics of Egypt, a "crocodile signified malice."

are liquified together upon him; they cannot be shaken." One great proof of this has been actually exhibited by the whale, as a boat has been cut down, from the top to the bottom by the tail of this monster, and the clap-boards have been scarcely splintered, though the gunwale on the top was made of tough wood. Even another boat has had its stern-post, though three inches in thickness, cut off smooth by a stroke from the same part of the whale, without so much as shattering the boat itself or drawing the nails of the boards. "His heart (adds the Book of Job) is as firm as a stone, yea, as hard as a piece of the nether mill-stone, or, (in the Septuagint) his heart is as fixed as a stone; it stands as an anvil un-removed." "When he raises up himself, the mighty are afraid by reason of breakings they purify themselves." This strange reading is read more strangely still by the Septuagint. Thus, "when he turns himself, fear comes upon the four-footed wild beasts leaping on the earth," in a palpable contradiction to all that precedes, and all that follows. But the vulgate at once removes the contradiction, takes away the strangeness, and presents the passage in this very striking form, "when he shall be lifted up, the ANGELS will fear, and be purified by terror."* The idea of even Angels catching a terror from the elevation of the Leviathan above the waters, and from the Leviathan's exhibition of his vastness to the eyes of Heaven, is conceived in the very soul of Homer himself, or (to speak more strongly) is a beam of brightness worthy the very historian of Job, or (to speak more strongly still) is a glowing spark from the ever-burning throne of God. Yet it is as just as it is grand in general, because the formidableness of this *sea-elephant*, as Pliny calls some marine animals inferior in bulk to this,† appears at once from his dimensions, the whale being about seventy, eighty, ninety, or even a hundred feet in length. Well, therefore, "when he raiseth up himself," may Job's historian poetically say, "the mighty," even "the Angels," "are afraid;" if the enormity of his length is considered, together with the destructiveness of his tail. Would it not then be the very impertinence of folly, even to ask if all this, if half of this, or if a particle of this, could possibly be predicated concerning an animal with four legs only about two feet long, with a middle only about four feet nine inches in circumference at the thickest, with a tail only about five feet in length, and with a body only thirteen? Such a lizard can never come within a thousand degrees of nearness to this description. Nor can any animal possibly come up to it, but the greatest of the animals of God, one great to the eye, one great to the mind, and therefore great enough to be an object of awe to angels as well as men.

"The word of him that layeth at him, cannot hold the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee, sling stones are turned with him into stubble; or, (as the Septuagint speaks) the bow of brass will not wound him, he accounteth the *petrobolon*," the engine that discharged vast stones at an enemy, "as grass." "Darts are counted as stubble, (Septuagint) "hammers are reckoned for reeds;" he laugheth at the shaking of a spear," Septuagint, "of a spear tipped with fire." "Sharp stones are under

* "Cum sublatus fuerit, timebunt Angeli, et territi purgabuntur."

† Pliny, ix. 5. "De Tritonum et Nereidum et Elephantorum Mariporum figuris."

him; he spreadeth sharp pointed things upon the mire," a version obviously unintelligible in itself, and only made intelligible by this in the Septuagint, "his bed is THE SHARP-POINTED ROCKS, and ALL THE GOLD OF THE SEA UNDER HIM is as clay not to be niced." Here then come two more strokes of description, not possibly communicable to an animal which is the inhabitant of a river, to an animal which never ventures out to sea, to an animal therefore which can never have its couch on the rocks, and can never make its bed upon the gold at the bottom of the sea.*

"He maketh the deep to boil like a pot, (subjoins the Book of Job) he maketh the sea like a pot of ointment." This is another stroke of description, absolutely incommunicable for ever to the crocodile; because the scene of operation for the Leviathan here, is "the sea" and "the deep," expressly. We have already seen how literally all is executed by the whale, when he ordinarily comes up to the surface in order to blow, and when extraordinarily at feeling the harpoon, he plunges with violence to the bottom of the ocean, when again emerging to blow, he plunges with another harpoon in his body back to the bottom again, and when again he repeatedly emerges, repeatedly feels the harpoon, and repeatedly plunges to the bottom; thus working up the waves into billows of foam and sweat, and blood, making indeed "the sea" to "boil like a pot," even "the deep" "like a pot of ointment." Some such spectacles as this had assuredly been exhibited, though upon a smaller scale perhaps, by the whales of the Mediterranean; as we have actually seen one of the very *shys* that assailed the Orca alone and stranded on the shoal, sunk merely by the blowing of the beast. Here then we have the original and the copy, standing each by the other, and reflecting each the very features of the other. Let us therefore turn now from this copy and this original, to behold both disguised, disgraced, and disfigured in Patrick's caricature-representation of both. "When he tumbles about in the bottom of the river," Patrick notes concerning his harlequin Leviathan the crocodile, "he raises bubble on the top, and the water of the lake is troubled with the slime mud which he stirreth up." Folly itself could not go farther, I believe, in a profane travesty of this wonderful passage. Yet the Septuagint version speaks a language still stronger than our own. "He," it tells us, "maketh THE ABYSS to boil as a copper with water in it; he accounteth THE SEA as a caldron of boiling oil."† Nor let that spirit of objecting, which seems to be the flam-

* Those crocodiles in the river Zirkā near Cæsarea, in Palestine, that gave name to the river Crocodilon of Pliny, and to the town Crocodilon of Strabo as well as Pliny; are only five or six feet in length, and must plainly have been brought thither by some colony of Egyptians, who had such a prodigy of foolishness in their souls, as to worship such an animal for a God. (Pococke's Travels, ii. 58.) So Arsinoë in Egypt was originally called the city of the Crocodiles, because the inhabitants worshipped crocodiles and bred them up tame in their lake, (i. 59.)

† Vulgate, "Fervescere faciet quasi ollam profundum maris, ponet quasi cum unguenta bulliant." St. John the Evangelist (we know) was thrown into a caldron of boiling oil, "in oleum igneum demersus nihil passus est." Tertullian's Præscript, c. xxxvi.) Oil was boiled into unguents with some fine-scented ingredients, in vessels of metal, and particularly at times in "plumbeis vasis." Pliny, xiii. 2.)

mer incident to the tongue of erudition, and the blindness affected generally by the eyes of scholars, here tell us "the sea" is often used to signify a lake, or to import even that great basin of brims out of which the priests drew water for washing; when this is confessedly the *sea* and the *deep* of the *Leviathan*, when the former is expressly denominated the *sea* by the *Septuagint*, and when the latter is equally by the *Septuagint* denominated the *Abyss*. Scholars, indeed, even learned, ingenious, argumentative scholars, generally betray their succours of reason by their partialities for learning, puzzle themselves with the multiplicity of their collected ideas, and are taken in the labyrinth of their own reading.

But, as our version goes on to describe Leviathan, "he maketh a path to shine after him, one would think THE DEEP to be hoary.* This is to every mind, I believe, sufficiently discriminative of the Leviathan from a crocodile, of the whale from a reptile. It is, indeed, a meteor of light bearing full upon the head of the whale. Yet the meteor is half strangled in the mist which Patrick conjures up around it, by explaining the words thus, "of the crocodile, when he swims he makes furrows in the face of *the deep*," though the crocodile never ventures into *the deep* at all, "and leaves a path behind him so covered with froth and foam," though the crocodile from his very thinness and lankness can make no froth, can work up no foam, and can form no path meriting notice from either the naturalist or the poet; and though the whale is universally known to do all in the most striking manner; "that it looks as if it [the deep] were grown old, and were full of grey hairs." How forced, how flat, how frigid! But we see all this anility of intellect, all this decrepitude of spirit thrown off at once by the juvenile energy of the *Septuagint*. There the Leviathan "considers THE TARTARUS OF THE ABYSS as *his captive*, and reckons THE ABYSS itself as *his walk*."

"Upon earth, (continues this magnificent description) there is not his like, who is made without fear." Has the *crocodile*, then, no like upon earth? All nature cries out, through all her works, against such an assertion. Or, is the *crocodile* made without fear? All Egypt cries out, through all her *nomes*, against the averment. Yet Patrick has the hardiness to dilate the passage thus: "his fellow is not to be found upon the earth;" O astonishing! "*where he creeps, indeed; in the dust*;" a wonderful model of greatness, unparalleled upon earth! "but is so made that *he cannot be trodden under foot and bruised*;" his unparalleled greatness being now reduced into a mere exemption of being crushed by the foot. The whole world of criticism may, perhaps, be challenged, with justice, to produce a passage so silly, from a man so sensible. But attachment to hypothesis is often a judicial insatiation upon the mind, and is apparently so here. "He beholdeth all high things, he is a *king over all the children of pride*." Is the *crocodile* then such a king, and can even the blind bravery of sticking to an hypothesis presume to say he is? To my additional astonishment, it can, and it does. "No, though he lies so low, (continues Patrick, as now raising him from the dust,) yet he despises the tallest beast:" when he was beaten by the dolphin; "and reigns over the oxen and camels;" if he can catch them on the brink of the river; "and all those creatures whose long

* The very vulgate retains the word *abyss* here, "*estimabit abyssum quasi senescentem*."

legs raise them to the loftiest heights, whom he masters and rends at his pleasure." Because he is stronger than some animals, much taller, and devours when he can catch them, he is wildly said to reign over them. So, that petty murderer in our houses, a mouse, may, with as much propriety, be said to reign over the loftiest inhabitants, whom he plunders in their bread and cheese. But from these impertinencies, the mere glosses of hypothetical commentaries, let us turn to the solid sense, and the judicious substantiality, of the Septuagint version; where "he beholds every thing lofty; HE HIMSELF IS A KING OF ALL THOSE IN THE WATERS." How directly, how expressly is this declaration of the Leviathan's royalty over all the greatest animals in the realm, opposed to any substitution of the crocodile for him! A lizard is still a lizard, even though he be the sovereign of lizards; as a pigmy is still a pigmy, even though he be an inch taller than the pigmies around him.

And stalk a strawbreadth nearer to the skies.

The giant opposed to him must look at him with indignation, and terminate all competition at once, by a kick of utter subversion.

Yet there is one stroke of description immediately preceding this, which is rendered by our translation in a faint sort of generality, "who is made without fear." As such, it is only a reiteration of many strokes that we have seen before. But it carries an energy in the Septuagint, as great as it is new; and characterizes the Leviathan, as "being made to BE PLAYED WITH BY MY ANGELS." This indeed is a touch of peculiar sublimity in description, one beyond any of Grecian or Roman fame. By it even the whale itself, so formidable before, when he was lifted up, is now in place considered merely as a play-thing for God's angels, a mere lap-dog for those managers of the universe, under God's providence. By it too, we may peruse these lines of Virgil much more impressively than ever; in imagining the sea deities there to be mounted in play upon the backs of whales, while Neptune skims along the water in his car:

Tum variae comitum facies, immania cete,
Et senior Glauci chorus, Inousque Palemon,
Tritonesque citi, Phorcique exercitus omnis;
Læva tenent Thetis et Melite, Panopelaque virgo,
Nisæe, Spioque, Thaliaque, Cymodoceque.

A thousand forms attend the glorious God,
Enormous whales, and monsters of the flood;
Here the long train of hoary Glaucus rides,
Here the swift Tritons sport along the tides;
There rode Palemon o'er the watery plain,
With aged Phorcus and his azure train,
And beauteous Thetis led the daughters of the main.

PITTS

Having thus shewn the Leviathan of Job to be the whale of the sea, we have little need to adduce other passages of scripture in confirmation of our argument. Yet, as the point has in later times been so grossly and so generally mistaken, I will cite all the few passages at full length, either to preclude any objections from them, or to make them corroborative of what I have said before.

I begin with one that is merely on the margin. "Let the day perish wherein I was born," cries Job himself, in a preceding agony of feelings at his

his afflictions,) "and the night in which it was said, There is a man-child conceived."—Lo, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up *their mourning*.† For the last words, the Margin gives us some that are very amazingly different, even "A LEVIATHAN." These indeed are so very different, that we can hardly believe they could possibly proceed from the same original. Yet we find the Septuagint coinciding with our Margin, by translating the last verse, thus, "Let him curse the night who curses the day itself, who is about to subdue THE MIGHTY WHALE." But Patrick, who takes no notice of either the Septuagint, or our Margin, yet gives us this allusive import of both. "Let the night be as the day (he explains the words) wherein men bewail the greatest misfortunes, or the time wherein they see the most dreadful apparition." More closely to the Septuagint, to our Margin, and to good sense, the explanation would run thus, "Let them curse it that curse the day, who are ready to encounter the Leviathan." So very formidable here does the Leviathan incidentally appear to have been considered, in the days of Job! And so very strikingly is the Leviathan here characterized, as, *not* the crocodile, but as "the mighty whale."

Thou didst divide THE SEA by thy strength, (cries the Psalmist to God, concerning the march of the Israelites through the midst of the Red Sea), thou brakest the heads of the dragons," meaning Pharaoh and his host as overwhelmed by the returning waves, and figuring them as what the Margin denominates; WHALES, expressly. Yet he instantly reduces them into one, by saying, "Thou brakest the heads of LEVIATHAN in pieces." Septuagint "the heads of the dragon:" "and gavest him to be meat for the people inhabiting the wilderness," for the wild beasts of the wilderness of Shur †, that came down to feed upon the rich banquet provided for them by God, when "Israel saw the Egyptians dead upon the sea-shore‡." We thus find Leviathan placed in the Red Sea; and one of the dragons or whales in that very sea, to which the crocodile has no access whatever||. The crocodile indeed is plainly mentioned as the dragon by Ezekiel; yet is mentioned even then with such circumstances of discrimination, as plainly show that dragon *not* to be the Leviathan. "Son of man (says God there ¶) set thy face against Pharaoh king of Egypt, and prophecy against him and against all Egypt. Speak and say, Thus saith the Lord God, Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst," not indeed of the Red Sea, not indeed of any sea, but "of his rivers, which hath said, my river is mine own, and I have made it for myself. But I will put hooks in thy chaws**, and I will

* Septuagint, much more properly, "may the day perish in which I was born, and that night in which they said, Behold a man-child."

† Job, iii. 8.

‡ Exodus, xv. 22.

§ Exodus, xiv. 30.

|| Psalm lxxiv. 14.

¶ Ezekiel, xxix. 2--4. 9.

** This word, which occurs only here and in xxxviii. 4. but appears strange in both places, is one of the ancient words happily preserved, that show us the origin of our language in this particular. We speak at present of our *jaws*. But we see the term was originally *chaws*, and hence we de-

I will cause the fish of *thy rivers* to stick unto thy scales, and I will bring thee up in the midst of *thy rivers*, and all the fish of *thy rivers* shall stick unto thy scales. And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord, because he hath said *the river is mine* and I have made it." Thus is a crocodile denominated a dragon at times, as he is one of the monsters of the water; and a Leviathan is called equally a dragon, as equally a monster of the waters; but the one is a monster of the river; the other a monster of the ocean, and a monster there among his brethren the whales.

"In that day (cries Isaiah, with the same spirit of allusive import concerning a future day of retribution from God to Egypt,) the Lord with his sore and great and strong sword shall punish LEVIATHAN, the terrible serpent." Septuagint, *the dragon that flees from appearing by diving*; Vulgate, *the Leviathan, that serpent as big as a spar of timber*; plainly, therefore, a whale; "even LEVIATHAN, that crooked serpent:" Septuagint, *the dragon of crooked appearance*; Vulgate, *Leviathan, the tortuous serpent*; the dragon that, when he dives, lifts up his back in a rounding ridge above the water, as we know the "bended dolphins play," when the sea is smooth, and as we have just seen even the whale of the Mediterranean, when it stands on a shal, lifting his back pre-eminent over the sea, like the inverted keel of a ship; "and he shall slay THE DRAGON THAT IS IN THE SEA:" Septuagint, merely *the dragon*; but, Vulgate expressly, *the whale that is in the sea*". The Leviathan then is the dragon of the sea, as we have just seen the dragons to be whales, and as this dragon is expressly denominated a whale by the Vulgate. But he is the whale of the Red Sea again, representing again the king and kingdom of Egypt, even intimating a future destruction to both, by reference to a part. "Awake, awake, (cries Isaiah himself, explaining it thus:) put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hast cut Rabah," meaning Egypt, "and wounded THE DRAGON," which here can be the whale alone, as the prophet has been already interrogating with a view to the passage through the Red Sea, and as the prophet goes on to interrogate with the same view thus: "Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over." As the Red Sea, therefore, has no crocodiles, the Leviathan of that sea can never be a crocodile, and can never be any beast but a whale. Here geography unites firmly with language, and their union forms a bar for ever insuperable by all the exertions of criticism, to making the Leviathan merely a *Naxad* of the Nile, or constituting the crocodile a ranger in the Red Sea.

Thus is the Leviathan of Job, of Isaiah, and of the Psalmist, very obviously the whale of the sea. But let me subjoin one more testimony from the last of these authors, that is still more decisive than any of the others, and speaks its own meaning at once. "Lord, how manifold are thy works," exclaims the psalmist in an ecstasy of admiration, that goes high

give our *chawing* or *chewing*, even *chewing* in our Bible at Leviticus xi. 4. Deut. xiv. 7, &c. and *chawing* in common conversation.

* Isaiah, xxvii. 1-2, Vulgate, "super Leviathan serpentem vectem, et super Leviathan serpentem tortuosum, et occidet cetum qui in mari est."

† Psalm lxxxvii. 4. lxxxix. 10.

‡ Isaiah, li. 9-10.

honour

honour to his understanding and feelings; "the earth is full of thy riches: so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts; there go the ships, and there is that LEVIATHAN whom thou hast made to play therein," or (as the version of the Liturgy speaks) to "take his pastime therein," or (as the Vulgate says) *that dragon whom thou hast made to mock him*; in fact to be a *plaything* (as God has said before to Job) *for the angels of God*.* This is decisive indeed, and precludes all possibility of adding to its evidence, even if there were any other passages in Scripture that mention the Leviathan. But there are none. And at the close I need only remark, how perversely the world of critics has been running wild from the truth for the last century and a half, in constructing the big robust limbs of the Leviathan into the thin spare length of a crocodile; when our own version of the Bible, the very first time that the Leviathan appears upon the text of it, places its own interpretation of the animal as a *whale* upon the Margin!† Perhaps I may aver with truth, what this instance proves strongly upon my mind, and what the presumptuous pretence of modern critics imperiously demands to be said, if it can (as I think it can) be said with truth; that, in Biblical criticism especially, the older opinions are almost always the juster, and that an affectation of refinement, or a fondness for novelty has betrayed more scholars into folly of late, than ignorance or inattention had ever betrayed before.

(To be continued.)

DEFENCE OF DR. PALEY.

MRS. EDITOR,

I Have lately read your elaborate criticism upon a pamphlet which I have not seen, in answer to Dr. Vincent's "Defence," which I have also not seen; but with both of which your copious extracts have made me tolerably acquainted. The "Layman" possesses a goodness of intention, which makes him respectable. His opinions also are judicious as far as they concern the question, which he has truly stated, and the negative of which he has proved to the satisfaction of every man, whose prejudices are not habitual and inveterate. It is somewhat singular, however, that the only general argument adduced by him applies equally to every institution, "in which to correct abuses is not to innovate (I quote the writer's words) which may probably have suffered from the hand of time," and leads to conclusions, which you, Mr. Editor, do not wish to encourage.

With his remarks on Dr. Paley I am not so well satisfied. They discover a degree of harshness and petulance strongly contrasted by the temper and good sense, which distinguish the body of the pamphlet. His first objection is to the definition of moral philosophy, and the reasons given for the use of such a study. Dr. Paley proceeds upon a supposition, that the scriptures (for his observation certainly does extend to them) are liable to be misapplied, which the layman in the conclusion which he wishes to

* Our Psalms, civ. 25—26, Vulgate. ciii Psalm, "Draco quem formasti ad illudendum ei."
† Job xli. 1.

draw against him seems unwilling to allow. Now, Sir, does it follow, that a rule however generally true, if rightly applied, may not "be subject to misconception and abuse, through ignorance or perversity? Is it of small importance to the serious enquirer, who without such assistance might not have discovered it at all, certainly could not so easily, that the precepts of positive revelation, instead of being contradicted, are confirmed and enforced by the sense, the reasoning, the experience of mankind? If the Layman will take the trouble of reconsidering the introductory observations of Dr. Paley, he will find, that the philosopher presumes not that the scriptures cannot be applied without the interposition of the moralist (as the layman misrepresents him) but that they may *very probably* be misinterpreted without assistance, and that *therefore* the use of such interference is not superfluous. The most malignant sagacity cannot discover, that he considers morality as separable from revelation, the absurdity of which attempt, in an early part of his work, he distinctly points out.

Well, Sir, this perhaps may be so, but still it is shamefully presumptuous that Dr. Paley should attempt to determine what is the proper business of revelation.—Why?—You know, Mr. Editor, that the heathen philosophers abounded in sentiments of morality and virtue, which would do honour to a Christian. You know likewise, that they did not possess a *general* and *certain* rule; an *universal* motive, which would bear them out in all cases, and from which they could reconcile *apparent* contradictions. You must remember, Sir, (whether the Layman does or not) in what manner the *utile & honestum* were pressed into the service, and how unequal they were, taken singly, or together, to lead to a just and general conclusion. Now, Sir, revelation "by bringing Immortality to light" did introduce this *certain* rule, this *general* motive, this *higher* sanction, which was wanting, and to enforce which *does* therefore seem to be the most proper business of it. The observation then, as it applies to the effect of revelation upon morality, and it was meant to extend no farther, is strictly true.

I come now to the definition of virtue, which is supposed by the Layman to connect "the doing good to mankind" and "obedience to the will of God," which, in reality, are separable, and to exclude *mere implicit obedience* from the rank of "acceptable service." The Layman has not understood, or attended to, the general reasoning on this subject. It is demonstrated by Dr. Paley, that God wills the happiness of his creatures, and therefore by obeying his will, you consult their happiness. With what truth then can it be said, that according to this definition, we must wait till the effect of each action upon society at large is calculated, when this inquiry, upon Paley's principle, is satisfied by ascertaining the will of God, which he pronounces to be "the whole business of morality?"—Take an instance;—meet the Layman's case. A man of affluent fortune is reduced by events unforeseen and unavoidable to extreme want: let us suppose a numerous family dependent upon him;—the impossibility of his making provision from the suddenness of the change, with other circumstances usually introduced by writers who favour the doctrine of *extreme necessity*: let us suppose an opportunity presented to him of relieving his wants by means unfair indeed, but where the prospect of advantage is certain, the probability of detection remote;—that he submits to the worst from a sense of duty. The obedience here is obvious; but is "the doing good to mankind" out of the question? Is his forbearance nothing? Does he

he not rather confer upon them, the only benefit, which his situation admits, by refusing to violate those regulations upon which the peace of society depends. In this extreme case, it is obvious that you cannot separate the will of God from the good of man; and a fortiori are they inseparable, as you increase the means of doing good in the agent adduced by way of example.—*Mere implicit obedience* then is not excluded by the definition, but necessarily includes the former part of it, namely, the doing good to mankind. This candid critic will not, or cannot, recollect, "that piety and resignation under the sufferings to which we are called, testify a trust and acquiescence in the divine counsels more acceptable perhaps than the most prostrate devotion; afford an edifying example to all who observe them, and may hope for a recompence amongst the most arduous of human virtues." *Pal. Mor. Phil. v. 2, p. 21.* The principle of "*Expediency*" is introduced only to illustrate the objection just canvassed, but is not discussed. It therefore deserves no notice. With respect to the sophistry also employed on the subject of the articles, the Layman is unanswerable, for he has given us no reasons.—Yet this is the way, Mr. Editor, in which is arraigned and condemned a man, in the decline of life and of declining health, distinguished by first-rate talents, by useful and splendid acquirements, by the indefatigable instruction of youth, by the successful support of the Christian religion in an age of doubt and infidelity,—by virtues, which have secured to him the esteem of the wise and of the good, and which, if these requisites only had been necessary, would long since have advanced him to the first ecclesiastical dignities in this country. That I, or the Layman, "*(for which, according to him, the probability is)* may not possess talents or information for such meagre and barren researches," as is the study of morality, I am ready to admit, but why this argumentum *ad ignorantiam* should be applied to the disadvantage of Dr. Paley, who does possess these distinguished qualifications in an eminent degree, I cannot so easily discover. May I be permitted, Sir, by way of conclusion, to recommend it to the Layman, if he should again interfere with this great moral and political philosopher, to be a little more distrustful of his abilities? The *argumentative* university, if he had profited by its instructions, would have taught him better. Will he forgive me, if I insinuate that he is not quite equal to the attempt? Now let him go back to his controversy. Dr. Vincent is nearly subdued, and, if any thing yet remain, the Layman, with your assistance, will be more than a match for him. But trust me, Sir, that the principles of Dr. Paley and his application of them, it is not in the power of the Layman, even under your protection, to controvert or refute.

CANTAB.

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ERRATA.

P. 411, l. 14, adapted for adopted—P. 412, l. 16, *were* for *are*—Ibid.
l. 7, *trouble* for *trembling*—Ibid. l. 32, *those* for *these*—P. 413, l. 6, "*but*"
is put before these words "on the present occasion," instead of being put
after them—Ibid. l. 27, *to* instead of *with*.